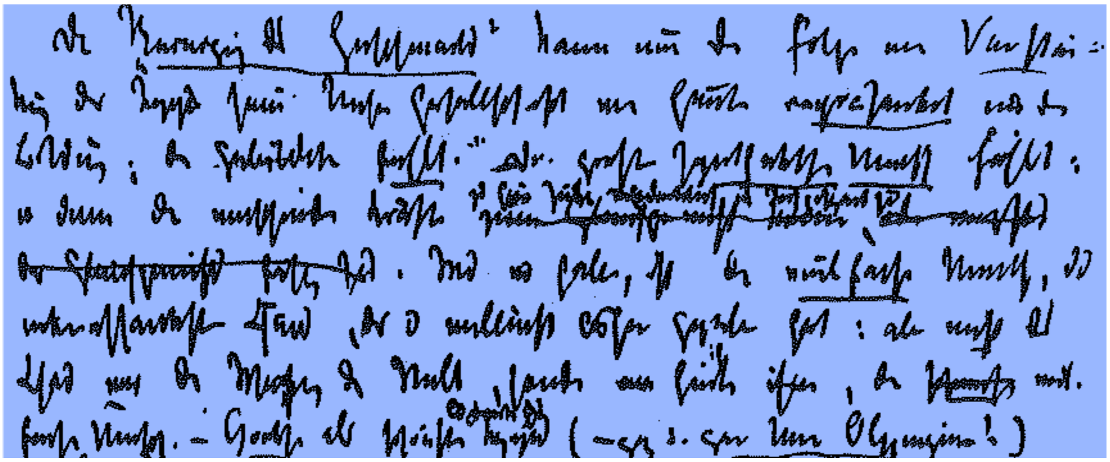


Nietzsche's Last Twenty Two Notebooks: complete

New Translation and Notes

By

Daniel Fidel Ferrer

Cataloguing.
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Acknowledgment of the deaths from the Severe acute respiratory syndrome coronavirus 2 (SARS-CoV-2) in the world and especially my two philosophical homes of Germany and India. Dedicated to all those people that have reduced the suffering and those dedicated people that have worked on the vaccines to provide for hope and light at the end of our nightmare.

To my friends the from Chicago, Natvarbhai C. Patel., Pratikumar K. Patel, and Mihirkumar K. Patel. To Dr. Dr. Holger Zaborowski and Professor A.K. Rai (BHU) for all things philosophically. Dedication to family members. My great grandmother, Catharina Justine Louise Kuhn (born Vogelsang, 1820-1897) von Verden. Ernesto B. Ferrer, Jr., Louise Nancy Ann (born Reavis) Ferrer, Ashmita Ferrer, and all of my more distant Kuhn family, we all came from Wolfenbüttel which is a town in Lower Saxony, Germany. Vogelsang family from Verden.

Project started in summer of 2010. No one has read this book for errors. As always, any errors, mistakes or oversights etc. are mine alone. Given a couple more years, I could improve this book. This is a philosophical translation and not a philological translation. If you want to get in to more philological details you must learn

German (see Nietzschechannel plus many published books on the topics). Repeat: this is a philosophical translation. Martin Luther who did the famous early translation of the *Bible* into German wrote in a letter, "If anyone does not like my translation, they can ignore it… (September 15, 1530)". You may be able to find other translations as well. Read the original German text for a more correct philogical reading of Nietzsche's thoughts.

These are the 22 notebooks of Nietzsche's last notebooks from 1886-1889. Nietzsche stopped writing entirely around 6th of January 1889. There are 1785 notes translated here. This group of notes translated in this book is not complete for the year 1886. There are at least two other notebooks that were done in the year 1886. However, Nietzsche wrote in his notebooks sometime from back to front and currently the notebooks are only in a general chronological order. Refer to the German Nietzsche **philology** literature for more exact dating. I cannot read Nietzsche's hand writing, but more of the images are coming online for your perusal.

During his last years Nietzsche is very active writing. Adds "An Attempt at Self-Criticism" to the a new edition of *The Birth of Tragedy, Or: Hellenism and Pessimism* (revised title as well). Writes *Beyond Good and Evil* (1886); preface for the second edition of *Human, All Too Human*; preface for second edition of *The Daylight (Dawn of Day);* and preface and Book Five for *The Gay (Joyful) Science*. Writes *On the Genealogy of Morals* (1887); *The Case of Wagner* (May-August 1888), *Twilight of the Idols* (August-September 1888), *The Antichrist* (September 1888), *Ecce Homo* (October-November 1888); and *Nietzsche Contra Wagner:Out of the Files of a Psychologist* (December 1888).

Clearly, Nietzsche was following his own motto:

Nietzsche wrote in 1885.

"Abstract thinking is hardship (stuggle, Mühsal) for many, for me, on good days, a feast and intoxication."
[34 = N VII 1. April–Juni 1885].
KGWB/NF-1885, 34 [130].

Table of Contents

The notebook numbering schema is from: *Kritische Gesamtausgabe Werke* (1967), abbreviated as *KGW*. See also the *Nachgelassene Fragmente 1885-1889*, Volume 12 (pages 171-582) and Volume 13 (pages 9-647), abbreviated as *KSA*. *MGW* means München: Musarion Verlag edition of the *Gesammelte Werke* (*1920-29*) at this time the some group of notes were published as the Volume 18: *Die Wille zur Macht*, erstes und zweites Buch (1884-1888) and Volume 19: *Die Wille zur Macht*, drittes und viertes Buch (1884-1888); *The Will to Power* (books 1-4).

Please note: the notebook, 20 [1-168] summer 1888 are mostly poems or poem fragments. Challenging to translate. See *Peacock and the Buffalo: The Poetry of Nietzsche*, 2010.

3 = WI 7b. WI 3b. Mp XVI 2b. Mp XVI 1b. Early 1886 - spring 1886

3 [1]

On the natural history of the free

spirit.

3 [2]

Toward (Zu)
the natural history of the free spirit.
Thoughts and dashes
(Gedanken und Gedankenstriche)
by
Friedrich Nietzsche.

3 [3]

Dedication and swan song.

"To him all the sky bright

And makes all seas roar -"

3 [4]

The will to power.
Signs
of a philosophy of the future.
By
Friedrich Nietzsche.

3 [5]

Misunderstanding of lust for power.

The joy as redemption.

The dance.

Mockery of” divine” - symptom of recovery.

The desire for” fixed facts” - epistemology, how much pessimism there is in it !

Z than his opponent to create

3 [6]

The love of country is in
Europe some young and is still on weak legs: it falls slightly to! It may be through t he noise to it does not deceive let: small children shrine on lautesten.

3 [7]

"Stupid to the point of holiness” is what they say in Russia.

3 [8]

For new seas.

All kinds of questions and questions.
(Allerhand Fragen und Fragwürdiges)
for good Europeans.
By
Friedrich Nietzsche.

3 [9]

Beyond good and bad.
Prelude to
a philosophy of the future.

First book: Morality and knowledge.

Second book: Morality and religion.

Third book: Morality and art.

Fourth book: Our virtues.

Fifth book: from the hierarchy.

3 [10]

Our virtues.

All sorts of questions for the questionable.

By
Friedrich Nietzsche.

3 [11]

Human, all too human.

A book for free spirits. New episode.

And if this book is a mirror is and thus a chance for self-mirroring of:
well, you good Europeans, what think you of our vanity? Looks it up himself like - ”in the mirror"? -

3 [12]

From the natural history of the free spirit.

The philosophy of the future.
Scientific workers.
Artist.
To the philosophy of the higher man.
To darken Europe.
(Zur Verdüsterung Europas)

3 [13]

This loneliness is there, which we guard, when we the religious organization of hu manity the word talk - and perhaps distinguishes us nothing as determined by the abusive” free spirits” called gregarious prey and Equality apostles - which allesammt the loneliness not endured could. Religion as a continuation and deepening of political Grundlehre thought, which is always the doctrine of unequal rights, the necessity of a social construction with high and low, with area ends and who obey is: Religion is us the doctrine of the rank diversity of souls, the breeding and enable of the higher souls at the expense of the lower.

3 [14]

The world is the not worth what we believed have: one is behind it come. The pessimist gives us even to understand, this just had their rest of value which they of us keep, that we behind it come to -
and they the not worthy is what we believed have. The world would be such a means, to the world to spoil, is itself best to ”entweltlichen”; a nonsense,

which is finally to Unse gen circumlocutions to conceive begins, a little long spun comedy of errors that is ashamed to Nothing loses

3 [15]

There remains enough objection to a long disease; at least probably want me there t he Christian moralists admit, that it the
M improved, especially when he carried the protracted pain afflicted is, which one
 with cold prudence - not that oriental dumb deaf self-extinguishing, Sich-
give even those over-stimulation of the willpower (Willenskraft) and
the courage that one such enemies, as the pain is, the pride, the scorn, - - -

Amidst long torture, burned to
speak with green wood and without the blessing, which fever, fainting - - -

3 [16]

Manzoni

Benefactor

(G. Keller)

3 [17]

"Maledetto colui -

che contrista un spirto immortal!"

Manzoni (2nd act of the Conte di Carmagnola)

3 [18]

Gangasrotogati "flowing like the river of the Ganges" = presto

Kurmagati "of the tortoise's gait" = lento

Mandeikagati ”from the gait of the frog” = staccato

3 [19]

We philosophers of the beyond (Jenseits) - the beyond good and evil, with all due respect!, we who are in truth shrewd interpreters and signs interpreters - we who have been saved the fate of being presented as spectators of European affairs before a mysterious and unread text: the reveals itself to us more and more - what need we have to be silent and to press our lips together while more and more rare things crowd and pile up in us and demand light, air, freedom, word!

But the word - - -

(Wir Philosophen des Jenseits — des Jenseits von Gut und Böse, mit Verlaub!, die wir in Wahrheit gewitzte Interpreten und Zeichendeuter sind — wir, denen das Schicksal aufgespart blieb, als Zuschauer der europäischen Dinge vor einen geheimnißvollen und ungelesenen Text hingestellt zu sein: der sich uns mehr und mehr verräth — welche Noth haben wir, zu schweigen und die Lippen zusammenzudrücken, während immer mehrere und seltnere Dinge sich in uns drängen und häufen und nach Licht, Luft, Freiheit, Wort verlangen!

Aber das Wort — — —)

4 = D 18. Mp XV 2c. Mp XVII 3a. Mp XVI 1b. Early1886 — Spring 1886

4 [1]

A philosopher: what a humble creature, if he really stays true to his name! - as who does not call a “friend of wisdom”, forgiveness to an old philologist! but only "someone who likes wise men". So if you want there to be philosophers, in the Greek sense and understanding of the word, first approach your “wise men”! - But, it seems to me, my friends, in the end we love unwise men more than wise men, assuming even there are wise men -? And maybe there is more wisdom in it, especially in it? As? Should even the wise men themselves - seen up close, perhaps - not be "philosophers"? But "philosophers"? Friends of folly, good company for minstrels and foolish people? And not for - yourself? -

4 [2]

To the problem of the mask. "Une croyance presque instinctive chez moi, c'est que tout homme puissant ment, quand il parle et à plus forte raison, quand il écrit ." Stendhal, vie de Napoléon, préface p. XV.

4 [3]

"Je sais, quel est le pouvoir des hommes," said Napoleon in Saint Helena; les plus grands ne peuvent exiger d'etre aimés ". - Let's add immediately add what I can presume on too good reasons back: they do not require even by themselves - and they do not love each other!

4 [4]

"You seem to be up to bad things for me, one would like to believe that you wanted to destroy people?" - I once said to the god Dionysus. "Maybe, answered the god, but so that there is something out for him." -
"What? I asked curiously. - Who is it? you should ask. "So Dionysus spoke and was silent in the way that is his own, namely tempting. You should have seen him doing it! - It was spring and all the wood was in its young sap.

4 [5]

There is a part of the night of which a hermit will say: "Listen now the time has ended!" During all night watch, especially when one is on unusual nocturnal journeys and wanderings, one has the night in relation to this part (I mean the hours from one to three) a strange, astonished feeling, a kind of "Much too short!" or "Much too long!", in short the impression of a time anomaly. Should we have to atone in those hours, as exceptionally watchful ones, that we are usually at that time in the time chaos of the dream world? Enough, at night from one to three we have "no clock in our heads". It seems to me that the ancients also expressed this with "intempestiva nocte" and "ἐν ἀωρονυκτί" [en aoronyktí] (Aeschylos), that is, "in the night where there is no time"; And I also use Homer's obscure word to denote the deepest, quietest part of the night etymologically based on this thought, the translators may at least believe to translate it as "the time of the night milking" -: where in the world has one ever been so foolish that the cows were milked between one and three at night! - But who are you telling your night thoughts to? -

4 [6]

marriages in the bourgeois sense of the word, well understood in the most respectable sense of the word "marriage", it is by no means about love, just as it is not about money - love cannot be made into an institution - : but about the social permission that is given to two people for sexual satisfaction to one another, under conditions, which are self-evident, but to those who have the interests of society in mind. It is obvious that a certain degree of pleasure on the part of those involved and a great deal of goodwill - the will to be patient, tolerable, and caring for one another - will belong to the requirements of such a contract; but one shouldn't

abuse the word love for it! For two lovers in the full and strong sense of the word, sexual satisfaction is nothing essential and really only a symbol, for one part, as said, a symbol of unconditional submission, for the other a symbol of consent to it, a sign of possession. - Marriage in the aristocratic, old nobility sense of the word is about the breeding of a race (is there still nobility today? Quaeritur, (giebt es heute noch Adel? Quaeritur)), - that is, about maintaining a fixed, specific type of ruling people: man and woman were sacrificed to this point of view. It goes without saying that love was not the first requirement here, on the contrary! and not even that measure of goodwill for one another which requires a good civil marriage. The interest of one sex was first decided, and above it - the class. We would be faced with the coldness, severity, and calculating clarity of such a noble concept of marriage as that prevailed in every healthy aristocracy, in ancient Athens as in eighteenth-century Europe Century, shiver a little, we warm-blooded animals with ticklish hearts, we "moderns"! Precisely for this reason love was invented as passion, according to the great understanding of the word, for the aristocratic world and in it - where the compulsion, the privation were the greatest...

4 [7]

- "Illness makes man better": this famous assertion, which one meets through the centuries, and indeed in the mouth of the wise as well as in the mouth and mouth of the people, makes us think. In view of its validity, one would like to allow oneself to ask: Is there perhaps a causal link between morality and illness at all? The "improvement of man", viewed on a large scale, for example the undeniable softening, humanization, pacification of Europeans within the last millennium - is it perhaps the result of a long, secret and uncanny suffering and failure, privation, withering? Has "the disease" "made" the European "better"? Or in other words: is our morality - our modern tender morality in Europe, with which one may compare the morality of the Chinese - the expression of a physiological decline...? One would namely cannot deny that every part of the story where "Man" Has shown himself to be in the particular splendor and mightiness of the type, immediately assumes a sudden, dangerous, eruptive character, in which humanity goes badly; and perhaps in those cases where things seem different, there was just a lack of courage or delicacy to drive psychology in

depth and to extract the general sentence: "the healthier, the stronger, the richer, more fruitful, The more enterprising a person feels, the more "immoral" he becomes. An embarrassing thought! which one should definitely not indulge in! Assuming, however, that you run for a short, brief moment with him, how amazed you look into the future! What would then pay more dearly on earth than what we are demanding with all our might - humanization, “improvement”, the growing “civilization” of man? Nothing would be more expensive than virtue: because in the end one would have the earth as a hospital with it: and “every man's nurse” would be the last word of wisdom. Of course: one would then also have that much sought-after “peace on earth”! But also so little "pleasure in one another"! So little beauty, arrogance, risk, danger! So few “works” for the sake of which it was still worth living on earth! Oh! and no more "deeds" at all! All great works and deeds that have stood still and were not washed away by the waves of time - weren't they all great immorality in the deepest sense? ...

4 [8]

That the mere strength of a belief does not guarantee anything at all with regard to its truth, and is even able to slowly, slowly prepare a thick folly out of the most rational thing: this is our real European insight - in it, if anything in it, we are experienced, burned, shrewd, become wise, through much damage, it seems ... "Faith makes you happy": good! Sometimes at least! But belief makes stupid under all circumstances, even in the rarer case that it is not, that it is a wise belief from the start. Every long belief finally becomes stupid, that means, expressed with the clarity of our modern psychologists, its reasons sink "into the unconscious", they disappear into it - from then on it no longer rests on reasons, but on affects (that is, in the case of that he needs help, the affects fight for himself and no longer the reasons). Assuming that one could find out which is the best-believed, longest, most undisputed, most honest belief that exists among people, one might assume with a high degree of probability that it is also the deepest, most stupid, "unconscious" before reasons the best defended faith longest forsaken by reasons. -

Granted; but what is this belief? - Oh you curious ones! But after I have once let myself in on the riddle, I want to do it humanly and come out quickly with the answer and solution - they will not be anticipated so easily for me.

Man is above all a judging animal; but in judgment our oldest and most permanent belief lies hidden; in all judgment there is an underlying truth and assertion, a certainty that something is so and not different, that in this man really has "recognized": what is it what is unconsciously believed to be true in every judgment? - That we have a right to between subject and predicate, between cause and effect are different - this is our strongest belief; basically, even the belief in cause and effect, in **conditio** and **conditionatum**, is only an isolated case of the first and general belief, our original belief in subject and predicate (namely as the assertion that every effect is an activity and that every conditioned is a conditioning (Every activity presupposes a perpetrator, in short a subject) Shouldn't this belief in the subject and predicate concept be "a great stupidity?"

4 [9]

Aftermath (N a c h s p i e l)

- But here you interrupt me, you free spirits. "Enough! Enough! I hear you screaming and laughing, we can't take it anymore! Oh of that gruesome tempter and troublemaker of conscience! Do you want to spoil our reputation with the whole world? Blacken our good name? Adding surnames to us that don't just eat into our skin? - And why on a bright blue day these gloomy ghosts, these moral gurgles, all this tragic pitch-black music! Do you speak truths: no feet can dance to such truths, so they are far from being truths for us! **Ecce nostrum veritatis sigillum!** And here is lawn and soft ground: what could be better than quickly chasing away your crickets and making us have a good day after your night? It would finally be time for a rainbow to stretch out over this country again, and for someone to listen to wonderful, gentle songs and give us milk to drink: - We are all thirsty again for a pious, heartily foolish and dairy way of thinking. "- Mine friends, I see it, you lose my patience - and who tells you that I was not long ago just to wait? *But I am at your will; and I also have what you need. Do not you see there my flocks jump, all my tender sunny windless thoughts Lambs and thoughts bucks? And here is a whole bucket of milk ready for you; have you but

only drank - because you thirst all by virtue, I see it - it is not to be missing songs as you want it! To begin with a dance song for the liveliest legs and hearts: and truly, whoever sings it, does it in honor of someone who deserves honor, one of the freest among free spirits, who makes all heavens bright again and all seas roar. -

(*Aber ich bin zu eurem Willen; und ich habe auch, was ihr braucht. Seht ihr nicht dort meine Heerden springen, alle meine zarten sonnigen windstillen Gedanken-Lämmer und Gedanken-Böcke? Und hier steht auch schon für euch ein ganzer Eimer Milch bereit; habt ihr aber erst getrunken — denn ihr dürstet alle nach Tugend, ich sehe es — so soll es nicht an Liedern fehlen, wie ihr sie wollt! Anzufangen mit einem Tanzliede für die muntersten Beine und Herzen: und wahrlich, wer es singt, der thut es Einem zu Ehren, der Ehre verdient, einem der Freiesten unter freien Geistern, der alle Himmel wieder hell und alle Meere brausen macht. —)

5 = NV II 3. Summer 1886 - autumn 1887

5 [1]

Books Ziegler

History of ethics

[From the Nietzschechannel, "Theobald Ziegler, *Geschichte der Ethik*. Bonn: Strauß; Strassburg: Verl. v. Karl J. Trübner. G. Otto's Buchdruckerei in Darmstadt, 1881-86].

5 [2]

Dawn
and
fröhliche Wissenschaft (Gay Science)

5 [3]

We place a word where our ignorance begins - where we can no longer see, for example, the word "I", the word "do", the word "suffer": these are perhaps horizon lines of our knowledge, but not "truths".

5 [4]

The lazy spot of Kantian criticalism has gradually become visible to the rougher eyes as well: Kant no longer had the right to distinguish between "appearance" and "thing in itself" - he had cut himself off the right to continue to differentiate in this old, customary way insofar as he rejected the inference from the appearance to a cause of the appearance as impermissible - according to his version of the concept of causality and its purely intra-phenomenal validity: which version on the other

hand already anticipates that distinction, as if "the thing in itself" not only inferred but is given.

5 [5]

The origin of Dr. Paul Rée: a clever, slow little book without enthusiasm and virtuous attitudes, which generally lacks the character of youth in a pleasant way. The words with which I at this point his young and isolated author in the field of science. Trying to drive - strong words for which I have even been reproached - perhaps really belong among my stupidities; at least up to now they have been spoken in vain ... (I think with annoyance, as you can see, a deceived hope, of the kind of hopes that the talent of Jews has aroused me several times - as the kind of person who by far inherited from the first spirituality, but at the same time also a pace of development that fatefully quickly drives to maturity (and unfortunately even beyond it ...))

5 [6]

And if you seriously want to get rid of “the hereafter”: I'm afraid there is no other means, you must first decide on my “hereafter”.

5 [7]

The happiness that the humble believe is his right name on earth “So! So! "

Something who is that easily broken, afraid of children's hands and everything that cannot love without destroying.

Those who reach into thorns are less sparing than those who wield a dagger.

Horned (gehörnte) Wagnerians

5 [8]

The psychological trick this year was to go through a terrible abyss and not down to look; but cheerfully act step by step, as if it were a question of crossing a colorful meadow, at the end of which perhaps a great danger awaits us: in short, boldly walking over a danger, with the belief that we are facing a danger.

5 [9]

Exoteric - esoteric

1. - everything is will against will

2 There is no will at all

1 Causalism

2 There is nothing like cause and effect.

1.

All causality goes back psychologically to the belief in intentions:

The effect of an intention in particular cannot be proven.

(**Causa efficiens** is a tautology with **finalis**) psychologically viewed -

5 [10]

What is "knowing"? Leading back from something strange to something known, familiar. First principle: what we have got used to is no longer a riddle, a problem. Dulling the feeling of the new, the alien: everything that happens regularly no longer seems questionable to us. Therefore the search for the rule is the first instinct of the knower: while, of course, nothing is "recognized" at all with the establishment of the rule! Hence the superstition of physicists: where they can remain, i.e. where the regularity of the phenomena allows the use of abbreviated formulas, they believe, has been recognized. They feel "security": but behind this intellectual security is the reassurance of fearfulness: they want the rule because it strips the world of fearfulness. The fear of the unpredictable as the underlying instinct of science.

Regularity puts the questioning (ie fearful) instinct to sleep: "explain" i.e. show a rule of the action. Belief in the "law" is belief in the dangerousness of the arbitrary. The goodwill to believe in laws has made science victorious (especially in democratic ages)

5 [11]

The intellect cannot criticize itself precisely because it cannot be compared with other types of intellect and because its ability to recognize would only come to light in the face of "true reality", that is, because, to criticize the intellect, we have a higher being with "absolute knowledge". This presupposes that, apart from all perspectives of contemplation and sensual-spiritual appropriation, there is something, an "in-itself" - but the psychological derivation of belief in things forbids us to speak of "things in themselves".

5 [12]

Basic question: whether the perspective belongs to the **essence?** And not just a viewing form, a relation between different beings is? Are the various forces in relation so that this ratio bound is on-perceptual appearance? This would be possible if all being were **essentially** something perceiving.

(Grundfrage: ob das Perspektivische zum **Wesen** gehört? Und nicht nur eine Betrachtungs-form, eine Relation zwischen verschiedenen Wesen ist? Stehen die verschiedenen Kräfte in Relation, so daß diese Relation gebunden ist an Wahrnehmungs-Optik? Diese wäre möglich, wenn alles Sein **essentiell** etwas Wahrnehmendes wäre).

5 [13]

That the similarity of the form indicates relationship, origin from a common form, - that the similarity of the sound in words indicates relationship of the words, is a way of inferring in which the inertia prompts: as if it were more probable that a form once as that it was created several times ...

The succession of appearances, however precisely described, cannot give the essence of the process - but the constancy of the falsifying medium (our "I") is at least there. It is as if rhymes from one language are lost in a translation into another: but the belief is evoked that in that original language it was a poem in rhymes. So the sequence of the succession awakens the belief in a kind of "connection" beyond the change we have seen.

5 [14]

The development of science dissolves the "known" more and more into the unknown: however, it just wants the opposite and is based on the instinct to lead the unknown back to the known.

All in all, science prepares a sovereign ignorance, a feeling that "knowing" does not even occur, that it was a kind of arrogance to dream of it, even more, that we do not have the slightest concept left to even "know" to be accepted as a possibility - that "knowing" itself is a contradicting notion. We translate an ancient mythology and vanity of man into the hard fact: so little thing in itself, so little is "knowledge in itself" still allowed as a concept.

The seduction through "number and logic"

- - through the "laws"

"Wisdom" as Essay on the perspective estimates (ie, the "will to power") away to get a live enemy and resolution principle, symptom as among the Indians and so weakening the power of appropriation.

5 [15]

Just about the attempt is made to all the translating dead lifeless in our senses (i.e. dissolve e.g. movements, etc.) is allowed, everything seen, heard, what have our senses in our vital dissolve functions, i.e. as desire, perception, feeling, etc.

5 [16]

The scientific accuracy is at the most superficial symptoms in the first to reach so where counted, counted, sampled, can be seen where quantities stated (constatirt) can be. So the poorest areas of existence were first grown fruitfully. The demand that everything must be explained mechanistically is instinct, as if the most valuable and fundamental knowledge had succeeded in the first place: what is naiveté. In fact, everything that can be counted and grasped is of little value to us: wherever one does not get to with "understanding" that counts as "higher" to us. Logic and mechanics can only be applied to the most superficial: actually only an art of schematising and abbreviations, coping with multiplicity through an art of expression - no "understanding", but a designation for the purpose of understanding. To think of the world reduced to the surface means to first make it "understandable".

Logic and mechanics never touch causality - -

5 [17]

As the skeptical to the uncertainty suffering pass over age to a rigid belief: on the other hand, people with an aversion against premature dogmas and narrowing only slowly and late to a Total Area Faith (Gesammt-Glauben abzwingen lassen) can wring (because they are not on the uncertainty suffer but lust This latter kind of forced total belief and generalization (Gesammt-Glauben und Generalisation) are of decisive value: they have grown in spite of the opposing slope. About the **origin of** the systematic conceptions: a) from the schematic minds b) from the suffering from uncertainty c) in the rarer case, in those who are reluctant to schematize and **incerti amici**.

5 [18]

"What can be proven is true" This is an arbitrary definition of the term "true" that cannot be proven! It is a simple "that should count as true, should mean "true"!" In the background stands the benefit of such a validity of the term "true": because what can be proven appeals to what is common in the mind (to logic): why it of course, no longer is as a measure of utility staff in the interests of the majority. "True" "proven" i.e. derived from inferences, provided that the

judgments which are brought to the conclusion are already "true" (i.e. generally admitted). Thus "true" is something that leads to a generally admitted kind of inference generally admitted truths is returned. That means: "what can be proven is true" already presupposes truths as given - - -

(„Was sich beweisen läßt, ist wahr“ Das ist eine willkürliche Festsetzung des Begriffs „wahr“, die sich nicht beweisen läßt! Es ist ein einfaches „das soll als wahr gelten, soll „wahr“ heißen!“ Im Hintergrunde steht der Nutzen einer solchen Geltung des Begriffs „wahr“: denn das Beweisbare appellirt an das Gemeinsamste in den Köpfen (an die Logik): weshalb es natürlich nicht mehr ist als ein Nützlichkeits-Maaßstab im Interesse der Meisten. „Wahr“ „bewiesen“ d.h. aus Schlüssen abgeleitet, vorausgesetzt, daß die Urtheile, welche zum Schlusse gebracht werden, schon „wahr“ sind (d.h. allgemein zugestanden) Somit ist „wahr,“ etwas, das nach einer allgemein zugestandenen Art des Schließens auf allgemein zugestandene Wahrheiten zurückgeführt wird. Das bedeutet also: „was sich beweisen läßt, ist wahr“ setzt bereits Wahrheiten als gegeben voraus - - -).

5 [19]

The world that concerns us is only apparent, is unreal. - But we only drew the term "really, truly present" from "we approach"; the more we are touched in our interest, the more we believe in the "reality" of a thing or being. "It exists" means: I feel in it as existing. - Antinomy.

As much life comes from that feeling, we put so much meaning into what we believe to be the cause of this excitement. The "being" (Das „Seiende“) is therefore grasped by us as that which acts on us, that which proves itself through its work. - "Unreal" "seeming" would be that which cannot produce effects, but seems to produce them. -

Assuming, however, that we put certain values into things, these values then work back on us after we have forgotten that we were the givers.

Assuming that I consider someone my father, many things follow from this for each of his utterances against me: they are interpreted differently. - So given our conceptions and interpretations of things, our interpretation of things, it follows

that all "real" effects of these things on us appear differently, reinterpreted, in short act differently.

If now all conceptions of things were wrong, it follows that all effects of things on us are felt and interpreted as a result of a false causality: in short, that we measure worth and disworthiness, benefit and damage in terms of error (Werth und Unwerth, Nutzen und Schaden abmessen auf Irrthum hin,), that the world, the something that concerns us is wrong.

5 [20]

The air goes cool and pure

- I would like to the day looks grim

In the evening, when even the bravest heart doubts and looks tired.

the flame with a white-gray belly, whose throat bends and twists covetously towards pure heights

5 [21]

The problems with which I am confronted seem to me to be of such radical importance that almost every year, a couple of times, I ventured into the imagination that the spiritual people to whom I made these problems visible would have to put their own work aside to devote myself entirely to my affairs for the time being. What then every time instead happened was in the more comical and sinister manner the opposite of what I expected, that I old judge of me my own ashamed learned 'and' always anew again from the beginner teaching transform teaching had - that people take their habits a hundred thousand times more important than themselves - their advantage ...

5 [22]

Basic solution:

We believe in reason: but this is the philosophy of gray concepts, the language is after all the most naive prejudices built out

now we read disharmonies and problems into things because we only think in the linguistic form - thus believe the "eternal truth" of "reason" (e.g. subject predicate etc.)

we cease to think if we do not want to do it under the pressure of language, we just begin to doubt that we see a limit as a limit.

Reasonable thinking is an interpretation according to a scheme which we cannot discard (Das vernünftige Denken ist ein Interpretiren nach einem Schema, welches wir nicht abwerfen können).

5 [23]

voluntarily apart, relaxed, affable towards things and chance, grateful to the smallest glimpses of health, accepting pain like a rule, like a condition, like something self-willed, and exploiting it with cunning compulsion for our purposes, questioning -

5 [24]

People in whose bodies the inner cattle are constantly grunting and rumbling.

(Menschen, in deren Leibe beständig das innere Vieh grunzt und rumort).

5 [25]

not only morality as prejudice, but living through the most honored type of previous morality

stop with an ironic omniscience about the entire previous **vita contemplativa**

With a very bad will to remain seated in one of the previous world-view angles, as deep as curiosity has driven me into each of them: with an all the more strict will,

the state from which each of these world-angle perspectives, which one calls a philosophy or a "religion", to experience for yourself

5 [26]

the experienced hint of something infinite that we are free to conquer

5 [27]

In order to understand this book, I have to be given some assumptions

5 [28]

That someone himself can take morality as a prejudice, and afterwards can even enjoy a blushing happiness in this victory of skepticism – (Daß Jemand selbst die Moral als Vorurtheil nehmen kann, und hinterdrein gar noch in diesem Sieg der Skepsis ein morgenröthliches Glück genießen kann —)

5 [29]

You have to want to experience the big problems with body and soul

5 [30]

The people fairly have the most erroneous conception of the state from which they are furthest away, of wisdom (Das Volk hat billigerweise den falschesten Begriff von dem Zustand, von dem es am entferntesten ist, von der Weisheit).

5 [31]

Every major problem is a symptom: a man with a certain quantum of power, refinement, comprehensiveness, with this danger with this audacity it off driven forth

5 [32]

The people have people necessary to precede him by example: and by it from, all that it has to overcome in themselves the ideal of a victorious conqueror worked out, it has won a sort criterion for its Art highest man. There is great danger in that. One should be sincere and admit to oneself why Christ, for example, is only an ideal of the "common man".

5 [33]

The people are accustomed to ask themselves honestly from a philosopher whether he really lived as he taught: they judge that moral preaching is easy and has little meaning, but that it has something to do with it, Morality, some kind of morality to live. This is a naïveté: for how else could anyone come to knowledge if he has not lived in the country he is talking about!

Suppose that a philosophy - - -

The people demand of a philosopher not to lie: for they believe that only the truthful know the truth. Likewise, that he lives without sensual pleasure, renouncing (Das Volk verlangt von einem Philosophen, daß er nicht lüge: denn es glaubt, daß nur die Wahrhaftigen die Wahrheit erkennen. Insgleichen daß er ohne Sinnenlust lebe, entsagend).

5 [34]

The most spiritual people feel the charm and magic of sensual things as other people, those with "fleshly hearts " cannot imagine - nor should they imagine: - They are sensualists in the best faith because they have a more fundamental value to the senses as those fine sieves, those diluting and reducing apparatuses, or whatever it may be called, what is called "spirit" in the language of the people. The power and power of the senses - this is the most essential thing about a well-off and whole person: the splendid "animal" must first be given - what else is the cause of all "humanization"!

5 [35]

NB The whole morality of E is based on the benefit of the herd: the tribulation of all higher rare people lies in the fact that everything that distinguishes them comes to their consciousness with a feeling of diminution and denigration. The strengths of the present man are the causes of the pessimistic gloom: the mediocre are, as the herd is, without much questions and conscience - cheerful. To cloud the strong: Schopenhauer Pascal

NB. The more dangerous a quality of the herd seems, the more thoroughly it is taken care of.

5 [36]

Our “knowing” is limited to determining quantities, i.e.

but there is nothing we can do to prevent us from feeling these quantity differences as qualities. The quality is a perspective truth for us; none "in itself".

Our senses have a definite quantum as mediators within which they function, that is, we feel great and small in relation to the conditions of our existence. If we tightened or dulled our senses ten times, we would perish. For example, we also perceive proportions in relation to our existence-enabling as qualities.

5 [37]

To describe how one does epistemological thinking, physiologically. Primitive - how?

5 [38]

The antinomy of my existence is that everything that I as **Philosophus radicalis** [from Latin philosopher radicals] necessary 've - freedom from occupation, wife, children, friends, society, country, home, faith, freedom almost of love and hate - I feel as so many hardships , insofar as I am fortunately a living being and not a mere abstraction apparatus. I must add that in any case I lack solid health - and that

only in moments of health do I feel the burden of those privations less severely. Also, I still do not know how to bring together the five conditions on which a tolerable mean of my unstable health could be based. Nevertheless it would be a fatal mistake if, in order to create the 5 conditions for myself, I deprived myself of those 8 freedoms: that is an objective view of my situation. -

Insofar as I am also a poet, how cheap, the matter is complicated with the needs of all poets: which include sympathy, brilliant household, quiet and the like (with regard to which needs I have no other designation for my life than dog stable existence). The matter becomes more complicated insofar as I am also a musician: so that nothing in my life - - -

5 [39]

- that I speak the language of the people's moralists and “holy men” and that this is originally just as enthusiastic as it is funny, but at the same time with an artist's enjoyment that is not too far from irony - namely, that this is the most refined form of modern thought is constantly being translated back into the language of naivety - that is, with a secret triumph over the conquered difficulty and the apparent impossibility of such an undertaking

5 [40]

**On the genealogy
of morals.**

First treatise
by
Friedrich Nietzsche.

2. the ascetic ideal

3. Accountability.

4. " I" and "he".

5 [41]

Prelude to the P, greatest blessing that proved to me for a long time is. The power and severity of feeling, indescribable, I don't know anything that takes Christianity so deeply and makes it so sharply compassionate. Completely uplifted and moved - no painter has painted such an indescribably melancholy and tender look as Wagner

the size detecting a terrible certainty, something out of of swells pity:

the greatest masterpiece of the sublime that I know, the power and severity in grasping a terrible certainty, an indescribable expression of greatness in compassion for it; no painter has painted such a dark, melancholy, tender look as Wagner did in the last part of the prelude. Not even Dante, not even Leonardo.

As if for many years someone had finally talked to me about the problems that worry me, not of course with the answers that I have ready for them, but with the Christian answers - which in the end has been the answer of stronger souls than our last two Centuries have produced. When listening to this music, however, one puts the Protestant aside like a misunderstanding: just as Wagner's music in Montecarlo brought me to it, as I do not want to deny, also the very good music I heard otherwise (Haydn Berlioz Brahms Reyer's Sigurd Overture) also like to put aside a misunderstanding of music. Strange! As a boy, my mission was to bring the mystery to the stage; - - -

5 [42]

criticism of Christian ideal

the Poverty,

the Chastity,

the Humility.

The European aspirations to fakirthum.

5 [43]

" Ce jeune Juif, à la fois doux et terrible, fin et impérieux, naïf et profond, rempli du zèle désintéressé d'une moralité sublime et de l'ardeur d'une personnalité exaltée" ("Les évangiles") Renan.

C'est du régime féodal et non de sa chute, que sont nés l'égoïsme, l'avidité, les violences et la cruauté, qui conduisirent aux terreurs des massacres de septembre

v. Sybel !!

5 [44]

We honor such the blind, put their trust, the simple, the Peaceful, the donkeys, protect and we defend it from ourselves all these unsuspecting unquestioned cow-warm milk heart that nothing out of life than his most captious (verfänglichste) Award, it is not to know ... we save them us with this art of fast falling silent for our own evil day - because we have temporarily oases necessary human oases where one forgets familiar asleep again dreaming again love again is "human"...

5 [45]

In the meantime a very strange gentleman by the name of Theodor Fritsch from Leipzig has corresponded with me: I could not help but give him a few friendly kicks as he was intrusive. These current "Germans" make me more and more disgusted.

(Inzwischen hat ein sehr sonderbarer Herr, Namens Theodor Fritsch aus Leipzig mit mir correspondirt: ich konnte nicht umhin, da er zudringlich war, ihm ein paar freundliche Fußtritte zu versetzen. Diese jetzigen „Deutschen" machen mir immer mehr Ekel).

5 [46]

We Hyperboreans.

> You cannot find your way to the Hyperboreans either on land or water
>
> Pindar.

Beyond the north, the ice, the hardness, the death - our life! Our luck!

5 [47]

How should they give up our right auditorium, these moral ones who only listen with a shameful importunity to what comes out for them and, in general, whether something comes out of it for them. To the preface.

"What do I get out of it?

How do I look?

"What do I take out of it?”

- the illicit spirits.

5 [48]

NB “German youths” and other enthusiastic horned cattle - warm milk hearts (NB „Deutsche Jünglinge“ und andres schwärmerisches Hornvieh — kuhwarme Milchherzen).

5 [49]

Morality as man's greatest danger

Virtue, for example, as truthfulness, as our noble and dangerous luxury; we do not have to reject the disadvantages it brings with it.

5 [50]

1) That typical metamorphosis for which G. F. is the clearest example among the French among R. W among Germans: between 1830 and 1850, the romantic belief in love and the future is transformed into a desire for nothing.

2) the tragic age for Europe: due to the struggle against nihilism.

   Maybe title of No. 10.

3) What does the sense of color mean for the French, for tone (and "harmony" especially) for Germans? Stimulant partly for a coarser kind of person partly for a more blasé kind of person.

4) The pessimism and the aesthetic theory

5) the Greek philosophy from Socrates as a symptom of illness and consequently a preparation for Christianity.

6) Anarchism

7) Against causalism. Conditions to a cause.

8) the educational lie. Plato. This includes all "ideals". But education for what? To create permanent structures in which something long can grow.

9) How does the glory of a moral quality come about?

10) Morality amounts to moderation, degradation of level. To what extent an instinct of conservation speaks here.

10) In the great man the specific characteristics of life, injustice, lies, exploitation are greatest. But insofar as they have been overwhelming, their nature is best misunderstood and interpreted as good. Type Carlyle as an interpreter.

11) Antagonism between reinforcement and improvement.

12) Against atomism.

13) Belief in the self

14) to think up a new perfection in which all our human need and uncertainty do not revolt.

15) How does the strong person come about? v. - - -

16) The types of intoxication?

17) What does our sense of high mountains, desert, campagna Romana, nationalism mean?

18) Downsizing of man since Copernicus.

19) Appreciation as a cause and as a consequence

20) The following is only a description.

21) Agnostic

22) On the immorality of the mind -
what is viciousness of the intellect?

23) What does the rule of music mean?

24) Devotion to the person as a relief to morality. (Father, ancestor, prince, priest, god)

25) Mysteries ("drama").

26) Punishment: maintaining a higher type.

27) The scientific "appearance". To acting

28) On the physiology of power

29) our European culture - what is it pushing for, in contrast to the Buddhist solution in Asia?

30) Interpretation, not explanation.

31) On logic: the will to equality as the will to power.

32) "Thing in itself"

33) against the mechanics

34) The moral prejudice belief of the dialectic

35) What is slanderous about ideals.

36) Psychology of Scientific Need.

37) modern obscuration

38) the acting

39) the demagogic in the arts

40) Hedonism in Christianity today.

41) Both Kant, Hegel and Schopenhauer are determined by a basic moral judgment. Likewise Plato, Spin.

42) Misunderstanding of cheerfulness and irony.

43) "Remorse"

44) Revolutions of moral judgment

45) Doctrine of the milieu

46) Popular ideals, Fr. Assisi.

47) "We immoralists"

48) Feeling of freedom.

49) What is posh? (red-marbled book)

50) all great people bad people

51) Tartufffery of science

52) just as Descartes established the truth of sense perception from the nature of God , one could reject Kant's doctrine of reason that creates illusions. To this extent, even epistemology is dependent on a previous decision about the moral character of existence.

    The English think that one will only obey a moral god. - Atheists are the most biased in moral questions.

53) the well-being as the resistors of light to trigger sense of power: because in the whole organism there are constantly overcome innumerable inhibitions -

this victory feeling comes as overall feeling (Gesammtgefühl) conscious than ease, "freedom"

vice versa: if there are severe inhibitions, the feeling of power is not triggered either:

NB. So a feeling of unpleasure is fundamentally different from a feeling of pleasure, the latter is a feeling of power, which, in order to be aroused, requires small inhibitions and feelings of unpleasure as a precondition

5 [50]

1) Jene typische Verwandlung, für die unter Franzosen G. F. unter Deutschen R. W.das deutlichste Beispiel abgiebt: zwischen 1830 und 1850 wandelt sich der romantische Glaube an die Liebe und die Zukunft in das Verlangen zum Nichts.

2) das tragische Zeitalter für Europa: bedingt durch den Kampf gegen den Nihilismus.

Vielleicht Titel von Nr. 10.

3) Was bedeutet der Sinn für Farbe bei Franzosen, für Ton (und „Harmonie“ speziell) bei Deutschen? Reizmittel theils für eine gröbere Art Mensch theils für eine blasiertere Art Mensch.

4) Der Pessimismus und die aesthet Theorie

5) die griechische Philosophie von Socrates ab als Krankheitssymptom und folglich Vorbereitung des Christenthums.

6) Der Anarchismus

7) Gegen den Causalismus. Bedingungen zu einer Ursache.

8) die erzieherische Lüge. Plato. Dazu gehören alle „Ideale“. Aber Erziehung wozu? Dauerhafte Gebilde zu schaffen, in denen Etwas Langes wachsen kann.

9) Wie entsteht der Ruhm einer moralischen Qualität?

10) Moral geht auf Vermittelmäßigung, Erniedrigung des Niveaus hinaus. Inwiefern hier ein Instinkt der Erhaltung redet.

10) Im großen Menschen sind die spezifischen Eigenschaften des Lebens, Unrecht, Lüge, Ausbeutung am größten. Insofern sie aber überwältigend gewirkt haben, ist ihr Wesen am besten mißverstanden und ins Gute interpretirt worden. Typus Carlyle als Interpret.

11) Antagonismus zwischen Verstärkung und Verbesserung.

12) Gegen die Atomistik.

13) Der Glaube an das Ich

14) eine neue Vollkommenheit ausdenken, bei der unsre ganze menschliche Noth und Ungewißheit nicht revoltirt.

15) Wie entsteht der starke Mensch? v. — — —

16) Die Arten des Rausches?

17) Was bedeutet unser Sinn für Hochgebirge, Wüste, campagna Romana, Nationalismus?

18) Verkleinerung des Menschen seit Copernicus.

19) Die Werthschätzungen als Ursache und als Folge

20) Das Hintereinander ist auch nur Beschreibung.

21) Agnostiker

22) Von der Zuchtlosigkeit des Geistes —
was ist Lasterhaftigkeit des Intellekts?

23) Was bedeutet die Herrschaft der Musik?

24) Hingebung an die Person als Erleichterung der Moral. (Vater, Vorfahr, Fürst, Priester, Gott)

25) Mysterien („Drama“).

26) Strafe: Aufrechterhaltung eines höheren Typus.

27) Der wissenschaftliche „Anschein“. Zur Schauspielerei

28) Zur Physiologie der Macht

29) unsere europäische Cultur — worauf sie drängt, im Gegensatz zur buddhistischen Lösung in Asien?

30) Auslegung, nicht Erklärung.

31) Zur Logik: der Wille zur Gleichheit als Wille zur Macht.

32) „Ding an sich“

33) gegen die Mechanistik

34) Das moral Vorurtheil im Glauben an die Dialektik

35) Das Verleumderische an den Idealen.

36) Psychologie des wissenschaftlichen Bedürfnisses.

37) moderne Verdüsterung

38) die Schauspielerei

39) das Demagogische in den Künsten

40) Hedonism im jetzigen Christenthum.

41) sowohl Kant als Hegel als Schopenhauer durch moral Grundurtheil bestimmt. Ebenso Plato, Spin.

42) Mißverständniß der Heiterkeit, der Ironie.

43) „Gewissensbiß“

44) Umdrehungen des moral Urtheils

45) Lehre vom milieu

46) Volksthümliche Ideale, Fr. v. Assisi.

47) „Wir Immoralisten.“

48) Freiheitsgefühl.

49) Was ist vornehm? (roth-marmorirtes Buch)

50) alle großen Menschen böse Menschen

51) Tartüfferie der Wissenschaftlichkeit

52) wie Descartes die Wahrheit der Sinneswahrnehmung aus der Natur Gottes begründete, könnte man Kants Lehre von der Vernunft, die Illusion schafft, ablehnen. Insofern ist selbst die Erkenntnißtheorie abhängig von einer vorherigen Entscheidung über den moralischen Charakter des Daseins.

Die Engländer meinen, man werde nur einem moralischen Gotte gehorchen. — Die Atheisten sind gerade in moralischen Fragen am befangensten.

53) das Wohlgefühl als das an leichten Widerständen sich auslösende Machtgefühl: denn im gesammten Organismus giebt es fortwährend Überwindung zahlloser Hemmungen, — dies Siegsgefühl kommt als Gesammtgefühl zum Bewußtsein, als Leichtigkeit, „Freiheit“

umgekehrt: giebt es schwere Hemmungen, so wird auch das Machtgefühl nicht ausgelöst:

NB. Also Unlustgefühl ist grundverschieden von Lustgefühl, letzteres ist Machtgefühl, welches, um erregt zu werden, zu seiner Voraussetzung kleine Hemmungen und Unlustgefühle nöthig hat

5 [51]

Hierarchy

Retribution.

Truth and truthfulness.

Law, punishment, etc.

Pity

5 [52]

Maxim: do not deal with anyone who has a share in the lied racial fraud.

(How much mendacity and swamp it takes to stir up racial issues in today's mishmash-E!)

5 [53]

The century as the legacy of the previous one

1) sensualistic, hedonistic

(or pessimistic)

2) enthusiastically - morally

Freedom, knowledge, happiness

in the league

3) - - -

5 [54]

The principle of the existence of energy calls for an eternal return.

5 [55]

The main mistake of psychologists: they take the more indistinct idea as a lower kind of idea, counting against the bright one: but what is removed from our consciousness and therefore becomes dark can therefore in itself be perfectly clear. Getting dark is a matter of the consciousness perspective.

The "darkness" is a consequence of the optic of consciousness,
not necessarily something inherent in the "dark".

5 [56]

Everything that comes into consciousness as "unity" is already immensely complicated: we always have only an appearance of unity.

The phenomenon of the body is the richer, clearer, more comprehensible phenomenon: to precede it methodically without making out anything about its ultimate meaning.

NB. Even if the center of "consciousness" does not coincide with the physiological center, it would still be possible that the **physiological** center is also
the **psychic** center.

The intellectuality of feeling (pleasure and pain) i.e. it is ruled from that center.

5 [57]

The problem of nihilism (versus pessimism, etc.)

The fight against it strengthens it.

All the positive forces of the century only seem to prepare it

e.g. natural Science

Explanation: The loss of a valuation of things that gives the impression that no other valuation is possible.

5 [58]

Morality as an illusion of the species in order to urge the individual to sacrifice himself for the future: apparently granting himself an infinite value, so that with this self-confidence he tyrannizes and suppresses other aspects of his nature and is difficult to be satisfied with.

Deepest gratitude for what morality has achieved so far: but now only a pressure that would be fatal! As righteousness, it itself forces a moral denial.

5 [59]

The prerequisite for scientific work: a belief in the association and the continuation of scientific work, so that the individual can work on every little point, with confidence, not to work in vain. These - - -

There is a **great paralysis**: work for free, fight for free. - -

The accumulating times when strength and means of power are found, which the future will one day make use of: science as a middle station, at which the middle, more complex beings have their most natural discharge and satisfaction: all those to whom the **deed** is against.

5 [60]

The dogmatic spirit in Kant

5 [61]

A time when man has an abundance of power at his service: science is out to bring about this slavery of nature.

Then the person gets leisure: to train himself to something new and higher. **New aristocracy**

Then a lot of virtues are **survived** that were now conditions of existence.

No longer need properties, and consequently lose them.

We no longer have the virtues **necessary:** consequently we lose them, both the morale of the "one thing is needful," the salvation of the soul of immortality: a means to the people an immense self-mastery to allow (by the affect of an immense fear: ::

the different kinds of hardship through whose breeding man is formed: need teaches to work, to think to restrain oneself (die verschiedenen Arten Noth, durch deren Zucht der Mensch geformt ist: Noth lehrt arbeiten, denken sich zügeln)

The physiological purification and strengthening

The new aristocracy needs an opposition against which it fights: it must have a terrible urgency to maintain itself.

the two futures of mankind:

1) the consequence of mediation

2) the conscious taking off, forming oneself

a doctrine that creates a rift : it preserves the top and the bottom kind (it destroys the middle)

the previous aristocrats, clerical and secular, prove nothing against the necessity of a new aristocracy.

Theory of **domination** instead: **Sociology**

5 [62]

One can admit the truth to oneself as far as one is already elevated enough to no longer need the compulsory school of error.

If one judges existence from a moral point of view, it disgusts.

5 [63]

One should not invent wrong people, for example not saying "nature is cruel". Just to see that there is no such central essence of responsibility gives, **easier!**

Evolution of mankind. A. gain power over nature and **to** a certain power over him. Morality was necessary in order to prevail over man in the struggle with nature and "wild animals".

B. Once power over nature has been achieved, one can use this power to further develop oneself freely: will to power as self-exaltation and reinforcement.

5 [64]

What is "passive"?	resist and react. Being inhibited in the forward movement: an action of resistance and reaction
What is "active"?	reaching for power
"Nutrition"	is only derived, the original is wanting to include everything in itself
"Procreation"	only derived: originally, where one will is not sufficient to organize all that has been appropriated, a counter-will comes into force which undertakes detachment, a new center of organization, after a struggle with the original will
Lust	as a feeling of power (assuming displeasure)

5 [65]

All thinking, judging, perceiving as comparing has as a prerequisite an "**equate"**, even earlier an "equalize**"** . The equalization is the same as the incorporation of the appropriated matter into the amoeba.

Remembering late, in so far as the equalizing instinct already appears tamed: the difference is preserved. Remembering as a scratching and boxing, active - who?

5 [66]

The worth of unreasonable inclinations

e.g. Mother's love, love for "work" etc.

not "altruistic"!

5 [67]

No "moral education" of the human race: but the compulsory schooling of errors is necessary because the "truth" disgusts and spoils life, provided that man has not already inescapably stumbled into his path and his honest insight is tragically proud of himself takes.

5 [68]

Physiologists, as philosophers believe, that consciousness increases in value as it increases in brightness: the brightest consciousness, the most logical, coldest thinking is of the first rank. Meanwhile - according to what is this value determined? The most superficial, most simplified thinking is the most useful with regard to eliciting the will (because it leaves little motive) - it could therefore do that, etc. NB.

the precision of action stands in antagonism with the far-sighted and often uncertainly judgmental precaution: the latter guided by the deeper instinct.

NB. Worth measuring according to the breadth of usefulness.

5 [69]

Our passions and inclinations want their satisfaction and, in addition, control over the intellect

5 [70]

1. Philosophy of history.

2. Psychology.

3. Culture of the Greeks.

4 Philosophy of morality.

5. History of Greek Philosophy.

Nihilism: the decline of a total value
(namely the moral) the new interpretative powers are missing.

On the history of values.

The will to power and its metamorphoses.
(what the previous will to morality was: a school)

The eternal return as a hammer.

(Nihilismus: Untergang einer Gesammtwerthung

(nämlich der moralischen) es fehlen die neuen interpretativen Kräfte.

Zur Geschichte der Werthe.

Der Wille zur Macht und seine Metamorphosen.

(was der bisherige Wille zur Moral war: eine Schule)

Die ewige Wiederkunft als Hammer).

Beginning text of Friedrich Nietzsche's Lenzer Heide notes:

eKGWB/NF-1886. 5 [71] (KSA *Nachgelassene Fragmente 1885-1887*, Volume 12, page 211).

The European nihilism.

Lenzer Heide

June 10, 1887

1.

What advantages offered Christian morality hypothesis?

1) They gave the people an absolute value, in contrast to its small size and randomness in the current of growth and decay

2) They served the advocates of God, insofar as it the world despite suffering and evil was the character of perfection - counting those "freedom" - the evil appeared full of meaning.

3) They set a knowledge of absolute values of the people and thus gave him just for the important adequate knowledge they averted that man despised as people that he took up the life of the party that he despaired of recognition: it was a conservation agent - In summa: morality was the great antidote to the practical and theoretical nihilism.

2.

However, among the forces who raised the morale, was the truth: this turns finally against morality, discovered its teleology, it's interested by viewing - and now

affects the insight into this long inveterate hypocrisy that you desperately authentic (abzuthun) of itself, just as stimula

But, under the forces, which magnified morality, truth was true: this finally turned against morality, discovered its teleology, its interest in the subject, and now the insight into this long established mendacity, which one despairs, is to be dismissed as a stimulant. To nihilism.

For nihilism. We now as certain (constatiren) needs to us, planted by the long moral interpretation, which we now appear as needs for untruth: the other hand, there are those where the value appears to hang in respect of which we bear to live. This antagonism, which we recognize, do not appreciate and what we want to lie to us, no longer to be able to appreciate: - it follows a process of dissolution.

We now establish needs for us, planted by the long moral interpretation, which now appear to us as needs to untruth: on the other hand, it is those in whom the value seems to depend, for which we can endure life. Not to appreciate this antagonism, which we recognize and to no longer be able to estimate what we are about to lie to: --expects a process of dissolution.

3.

Matter of fact, we have an antidote to the first nihilism no longer necessary: life is no longer measure (maaßen) uncertain, random, senseless, in our Europe. Such immense multiply (Potenzirung) the value of man, the value of evil so now is not so necessary, we bear a significant reduction of this object of value (Werthes), we may much nonsense and random concede: the achieved power of man now allows a reduction of the disciplinary measures, of where the moral interpretation was the strongest. "God" is far too extreme hypothesis.

[Thatsächlich haben wir ein Gegenmittel gegen den ersten Nihilismus nicht mehr so nöthig: das Leben ist nicht mehr dermaaßen ungewiß, zufällig, unsinnig, in unserem Europa. Eine solchungeheure Potenzirung vom Werth des Menschen, vom Werth des Übels usw. ist jetzt nicht so nöthig, wir ertragen eine bedeutende Ermäßigung dieses Werthes, wir dürfen viel Unsinn und Zufall einräumen: die erreichte Macht des Menschen erlaubt jetzt eine Herabsetzung der Zuchtmittel, von denen die moralische Interpretation das stärkste war. „Gott" ist eine viel zu extreme Hypothese.]

4.

But extreme positions are not replaced by discounted, but again by extreme, but reversed. And so is the belief in the absolute immorality of nature, the purpose [die Zweck] and the meaninglessness is psychologically necessary affect, if the belief in God and an essentially moral order is no longer tenable. Nihilism appears now, not because the pain of existence would be greater than in the past, but because one is ever become suspicious of a "sense" in evil, even in existence. An interpretation went to reason; but because it was considered the interpretation, it seems as if there is no meaning in life, as appears if everything was for nothing.

5.

That this is "vain" the character of our current nihilism remains to be confirmed. The mistrust of our previous estimates of value increases to the question "are not all" values "bait with which the comedy is protracted, but is by no closer to a solution?" The duration, with a "vain", without a goal and purpose, is the most paralyzing idea, especially not if one understands that one is fooled and yet without power, not to be fooled.

6.

Let us think this thought in its most terrible form: existence as it is, without meaning and purpose, but inevitably recurring without a finale into nothingness: "the eternal return" [Note: here it is Wiederkehr].

This is the most extreme form of nihilism: nothingness (the "meaningless") forever!

European form of Buddhism: energy of the substance (Wissens) and the force urges to such a belief. It is the most scientific of all possible hypotheses. We deny end goals [ultimate]: would the existence of one, it would have to be achieved.

[Translators note a clearer sentence would read "We deny end goals: if existence had an end goal, it would have already been achieved or reached." However, I think this is re-writing Nietzsche rather than a translation of what Nietzsche wrote. Your choice.].

[Wir leugnen Schluß-Ziele: hätte das Dasein eins, so müßte es erreicht sein.]

7.

As one understands that here a contrast is desired to pantheism: for "everything perfect, divine, eternal" also compels to a belief in the "eternal return" [Note: here is ewige Wiederkunft]. Question: is impossible for all things with morality these pantheistic Yes-position? Basically, only the moral God is overcome. Does it make sense to a God beyond "Good" and evil to think? Would a pantheism in this sense possible? Let's get off the idea purpose of the processes, and we affirm the process anyway? - That would be the case if something would reach the same within that process at any moment - and always the same

Spinoza gained such affirmative position in so far as each moment has a logical necessity: and he triumphed with his logical reason instincts about such a world constitution (Spinoza gewann eine solche bejahende Stellung, insofern jeder Moment eine logische Nothwendigkeit hat: und er triumphirte mit seinem logischen Grundinstinkte über eine solche Weltbeschaffenheit).

8.

But his case is only a single case. Each basic trait that is any event basis, which expresses itself in every event, would, if it would be perceived by an individual as its basic trait that propel this individual to triumph to approve every moment of

universal existence well it had just come to the fact that one basic trait in this as well, valuable, feels with pleasure.

9.

Now morality has protected life from despair and the leap into nothingness with such people and objects, which of people violence (waltthätigt) and were depressed: because the powerlessness against people, not the powerlessness against nature produces that desperation (desperatischste).

Bitterness toward existence. Morality has rulers that violent, the "masters" ever treated as the enemies of the common M [fill in word] protected from that, that initially encouraged, must be strengthened. Morality has therefore hate and despise most profoundly taught, what the reason of the ruling trait is: their will to power. Cancel this morality deny decompose: that would provide the most hated drive with a reverse sense and valuation (Werthung). If the sufferer, suppressed lose faith, to have a right to his contempt of the will to power, it would occur in the stage of hopeless desperation. This would be the case if this train would be the life essential, if it appeared that even in that "will to morality" only this "will to power" is capped, that also that hate and despise is still a desire for power (daß auch jenes Hassen und Verachten noch ein Machtwille). The oppressed would realize that he is on the same footing with the oppressor, and that he has no prerogative, no higher rank before that.

10.

Rather vice versa! There is nothing alive, what value has, except to the degree of power - set up, that life itself is the will to power. Morality guarded the underprivileged against nihilism by attributing primary each an infinite value, a metaphysical value and classifying in an order that the secular power and rank was wrong. Taught resignation, humility, etc. Supposing that faith goes to this moral basis, the underprivileged would no longer have their consolation - and perish.

11.

The to-reason-go presents to itself as a - self-to-bottom-set when an instinctive reading of what must destroy. Symptoms of this self-destruction of the underprivileged: the self-vivisection (Selbstvivisektion), poisoning, intoxication, romance, especially the instinctive compulsion to actions by which one makes the powerful mortal enemies (- as it were his executioners even breeding) the will to destruction as the will of a still deeper instinct, the instinct of self-destruction, the will to nothingness.

12.

Nihilism, as a symptom of the fact that the underprivileged have no consolation: that they destroy, to be destroyed that they detached from morality, no longer have any reason "to surrender" - that they are on the bottom of the opposite **princips** questions and also turn power want, by forcing those in power to be their executioners. This is the European form of Buddhism, the No-do, after all existence has lost its "meaning". (Sinn, sense, meaning).

[Nihilismus, als Symptom davon, daß die Schlechtweggekommenen keinen Trost mehr haben: daß sie zerstören, um zerstört zu werden, daß sie, von der Moral abgelöst, keinen Grund mehr haben, „sich zu ergeben" — daß sie sich auf den Boden des entgegengesetzten Princips stellen und auch ihrerseits Macht wollen, indem sie die Mächtigen zwingen, ihre Henker zu sein. Dies ist die europäische Form des Buddhismus, das Nein-thun, nachdem alles Dasein seinen „Sinn" verloren hat.]

13.

The "necessity" has not become about greater; on the contrary! "God, morality, devotion" were remedies to terrible deep levels of misery: active nihilism occurs with relatively much cheaper designed conditions. Even that morality is perceived as overcome, requires quite a degree of intellectual culture; this again a relative life of luxury (Wohlleben). A certain mental fatigue, by the long struggle of philosophical opinions to the hopeless Scepsis against philosophers brought, also denotes the far lower status of those nihilists. Consider the situation occurred in the

Buddha. The doctrine of eternal recurrence [Note: here it is Wiederkunft] would have scholarly prerequisites (like the teacher Buddha. Such was for example the concept of causality, etc.).

14.

What does "nowadays" mean? Especially physiological? no longer political. The unhealthiest kind of man in Europe (in every state) is the basis of this nihilism: it will feel the faith in eternal redemption as a curse, from which one is no longer afraid of no action: to not passively extinguish, but to extinguish all that to this degree is meaningless and aimless: although it is only a convulsion, a blind rage in the insight that everything has been there forever, this moment of nihilism and destructive pleasure. The value of such a crisis is that it cleanses, crushes the related elements and destroys one another, and assigns common tasks to people of opposing modes of thought-bringing among them the weaker, more uncertain, and thus to a rank order of the forces, in the point of view of health, the impulse: recognizing the commanding as the commanding, the obedient as the obedient. Of course, apart from all existing social orders.

Aspects of health, the impetus gives: command end of the command recognizing obedient than those who obey. Of course, apart from all existing societies.

15.

Which will prove the strongest it? The most moderate, those who have no extreme beliefs necessary that which a good part random, nonsense not only concede but love that which can think of people with a significant reduction of its value, without becoming small and weak: richest of health that have grown most mishaps and therefore not be afraid of the mishap so - people have their power safely, and represent the force reached the people with conscious pride.

16.

How should think such a person to the eternal recurrence? - [Note: here it is Wiederkunft].

eKGWB/NF-1886. 5 [72]

Self-destruction of morality honesty

Justice, punishment, compassion, etc.

eKGWB/NF-1886. 5 [73]

Beyond Good and evil

17 arc the 2nd half (17 Bogen die 2te Hälfte)

eKGWB/NF-1886. 5 [74]

Toward

Genealogy of Morals.

A polemic.

By

Friedrich Nietzsche.

Unconscious, mocking, violent, the wisdom,
--- she is a woman, she always loves only
a war man (warrior, Kriegsmann).
Thus Spoke Zarathustra

Leipzig

Publisher of CG Naumann.

eKGWB/NF-1886. 5 [75]

The will to power.

Attempt a revaluation of all values.

1.
From value of truth.

2.

What follows from this

3.

History of European Nihilism.

4.

Eternal recurrence.

eKGWB/NF-1886. 5 [76]

Moral as Will

eKGWB/NF-1886. 5 [77]

Sayings and arrows.

By

Friedrich Nietzsche.

Together read from the scriptures

and brought home

By E. V. W.

eKGWB/NF-1886. 5 [78]

Claims

an Immoralists.

eKGWB/NF-1886. 5 [79]

This miserly (mesquinen) age, with which I must somehow come to terms after all, to give a sample of what psychology in large.

Styles is actually does not make sense; - Who also came to me only with the thousandths of passion and suffering contrary to conceive may, where one to be aware of such strange and crucial things comes? ...

And what must have experienced one could all come to conceive (concipiren) with its 25 years, the *Birth of Tragedy*!

I never complained about the indescribable my privation: never heard a related sound, never of the same suffering and want.

I myself know no literature books, which have this abundance of spiritual experiences, and this from the biggest to the smallest and sophisticated (Raffinirtesten). That this but me basically nobody sees and knows, depends on the fact that I am condemned to live in a time where the rhinoceros' flowers, and, moreover, among a people, whichever is lacking in psychological things any preliminary training (a taken people that Schiller and Fichte seriously has!!). When I think that such M [fill in word] as R [fill in word] behaved basically like cattle against me: what is actually - - -

eKGWB/NF-1886. 5 [80]

8.

Finally, at least in a word, I point to an immeasurable and still undiscovered fact, which has only slowly and slowly ascertained that there have been no more fundamental problems than the moral, its driving force is it, from which all the great conceptions in the kingdom (for example, what is commonly called "philosophy", and this down to its ultimate epistemological (erkenntnißtheoretische) assumptions). But there are more fundamental problems than the moral ones: these only come into view when one has the moral prejudice behind them...

eKGWB/NF-1886. 5 [81]

a) The great style
The nude: psychological cleansing of taste.
b) the synthetic people cannot from the "ant" grow.

Our society represent (repräsentirt) only the formation of the "educated" is missing
c) the suicide (Selbsttödtung) Har [ak] iri Japan
d) the right to regain emotions for the knower

eKGWB/NF-1886. 5 [82]

Law arises only where contracts exist; but there must be a certain balance of power to deal with. If such an equilibrium is lacking, then if two different quanta of power are encountered, then the stronger one reaches into the weakening of the weaker one, until finally subjection, adaptation, classification, incorporation takes place, that is, with the end of two being one, In order for two to remain two, an equilibrium is necessary, as has been said: and therefore everything goes back to a previous weighing. It is, therefore, not to be called good - for it leads astray, if justice is represented with a dare in the hand: the right parable would be to make justice stand on a scale so as to keep the two shells in equilibrium. But one often presents the mistake 'wrong': they also put false words into their mouths. Righteousness does not say, "to everyone his own," but always "just like you, as I am to you". It is the beginning of all "good will" on earth, that two powers, in proportion to one another, will restrain the ruthless will to power and not only leave one another equal, but also want to be equal. A treaty contains not only a mere affirmation with respect to an existing quantum of power, but also the will to affirm these quanta on both sides as something permanent, and thus to maintain it to a certain extent: as I said, a germ of all "good will".

eKGWB/NF-1886. 5 [83]

Here, where we provisionally the problem of esthete [fill in word]. Condition not yet vision (siren, visiren) from artists, but from the perspective of the viewer

What is the contemplative state and how it is possible, is mainly to explain necessary that it is not the problem, man has been part of the Philos [fill in word] the contemplative state and the aesthetic innocently confused and counted in one: but the former is only a prerequisite of the second and not himself: only the condition, however, as it must be added immediately, this does not in the sense as if he were about the actual **causa** and become reason. This would be totally erroneous claims: the inner

"Must", from which one "esthetic", will be fundamentally different from the inner

"Must", the consequence is the contemplative state, although the latter, as I said, is a prerequisite for those and must be achieved so that the aesthetic state can come into existence. But can just as well after once taken the floor in - - -

eKGWB/NF-1886. 5 [84]

As many international powers - to rehearse the world perspective.

eKGWB/NF-1886. 5 [85]

Every year 5 volume (Capitel)

eKGWB/NF-1886. 5 [86]

And as the Bedouin says, "even the smoke is good for something" - because he betrays him who is on the road, near a hospitable hearth.

eKGWB/NF-1886. 5 [87]

Pour qu'un homme soit au-dessus de l'Humanité, il en coûte trop cher à tous les autres. [For a man to be above humanity, it costs too much for all the others].

Montesquieu.

eKGWB/NF-1886. 5 [88]

History of the Jews typical of the emergence of the "idealist". "God and Israel" in league. 1st Refinement: Only with just Israel remains the righteous God in league. 2) but in the end he loves Israel, even if it suffers, even if it suffers for the sake of his guilt. etc.

Ancient Israel and the Germans of Tacitus are equal: so are the Arabs of the Bedouin lands and the Corses. The Genoese from the time when they visited the President de Brosses, and today.

eKGWB/NF-1886. 5 [89]

Against the big mistake, as if our time (Europe) the highest type of man performing. Rather: the Renaissance man were higher, and the Greeks also; perhaps we are quite deep: the "understanding" is not a sign of the highest power, but an efficient fatigue; the moralizations (Moralisirung) itself is a "decadence".

eKGWB/NF-1886. 5 [90]

A word of Napoleon (2 February 1809 to Röderer):

"J'aime le pouvoir, moi; mais c'est en artiste que je l'aime ... Je l'aime comme un musicien aime son violon; je l'aime pour en tirer des sons, the accords, the harmonies." ["I love power, but I love it as an artist ... I like it as a musician loves his violin, I love him to draw sounds, the chords, the harmonies."].

eKGWB/NF-1886. 5 [91]

(Revue des Deux Mondes, 15 Febr. 1887. Taine.)

"Plötzlich entfaltet sich die faculté maîtresse: der Künstler, eingeschlossen in den Politiker, kommt heraus de sa gaine; er schafft dans l'idéal et l'impossible. Man erkennt ihn wieder als das, was er ist: der posthume Bruder des Dante und des Michel Angelo: und in Wahrheit, in Hinsicht auf die festen Contouren seiner Vision, die Intensität, Cohärenz und innere Logik seines Traums, die Tiefe seiner Meditation, die übermenschliche Größe seiner Conception, so ist er ihnen gleich et leur égal: son génie a la même taille et la même structure; il est un de trois esprits souverains de la renaissance italienne." [Vgl. Hippolyte Taine, Napoléon Bonaparte. In: Revue des deux mondes, Janv.-Févr. 1887 (3e. période: T. 79):721-752.]

Nota bene - - -

Dante, Michelangelo, Napoleon - -

["Suddenly the faculté maîtresse (master faculty) unfolds: the artist, enclosed in the politician, comes out of its sheath (de sa gaine); He creates in the ideal and the impossible (dans l'idéal et l'impossible). One recognizes him again as what he is: the posthumous brother of Dante and Michel Angelo: and in truth, with regard to the fixed contours of his vision, the intensity, coherence, and inner logic of his dream, the depth of his meditation overhuman (übermenschliche) size of his conception, so he is equal to the equal: his genius has the same size and the same structure; he is one of three sovereign spirits of the Italian Renaissance (him le le égal: son génie a la même taille et la même structure; Il est un de trois esprits souverains de la renaissance italienne)." [Vgl. Hippolyte Taine, Napoléon Bonaparte. In: Revue des deux mondes, Janv.-Févr. 1887 (3e. période: T. 79):721-752].

Nota bene - - -

Dante, Michelangelo,Napoleon - -].
[Note mixed languages of this note. Translator].

eKGWB/NF-1886. 5 [92]

From higher men.

Or:

the temptation of Zarathustra.

By

Friedrich Nietzsche.

eKGWB/NF-1886. 5 [93]

Dionysus philosophos.

A

Satura Menippea.

By

Friedrich Nietzsche.

eKGWB/NF-1886. 5 [94]

The antagonisms:

Problems whose solution are ultimately dependent on the will (of the force -)

1. between strength of the M [fill in word] and duration of the race

2. between the creative power and the "humanity"

3. - - -

eKGWB/NF-1886. 5 [95]

Not to hear. After such calls from the innermost soul sound of response, which is a terrible experience ever, where the toughest man can perish: it has lifted me from all bands with living people.

eKGWB/NF-1886. 5 [96]

Thoughts about the Greeks.

With a foreword

to

Jakob Burckhardt.

By

Friedrich Nietzsche.

eKGWB/NF-1886. 5 [97]

1. The European nihilism.
2. The previous morality as hostile.
3. The previous morality "immoral" even

[1. Der europäische Nihilismus.
2. Die bisherige Moral als lebensfeindlich.
3. Die bisherige Moral „unmoralisch" selbst.]

eKGWB/NF-1886. 5 [98]

1. Who thinks about the way in which the type of man can be increased to its greatest splendor and thickness, which is first of all understand that they have to face outside the morality because morality was essentially the opposite of those magnificent development where it was in the course, to inhibit or destroy. Because in fact consumed such a development such immense quantity of people in their services that a reverse movement is only natural: the weaker softer middle existences have to make necessary party against those glory of life and strength plus they have the right to get a new estimate, by virtue of which they condemn the life of this highest abundance and destroy perhaps. A hostile tendency is therefore of morality as its own, inasmuch as they seek to overwhelm the strongest types of life.

eKGWB/NF-1886. 5 [99]

NB

1) Attempt aesthetics to approach through the elimination of the "I" of unegoistic ethics (as their preparation)

2) Attempt to approximate the knowledge (pure subject "pure mirror of the object")

- On the other hand: the object of aesthetic contemplation, is forged through and through

"Pure will-less painless timeless subject of knowledge"

- By no means "knowledge"!

- The will of all the stresses (and the rest eliminated), which serves him at one objects, pleased with himself to be harmonious the fiction and prepare to make

decision (Zurechtmachung) a world in which we affirm itself in our innermost needs us

Colors sounds forms movements (Farben Töne Gestalten Bewegungen) - unconscious memory in action, in which useful qualities of these qualities (or associations) are preserved

a very interested and ruthlessly interested in making things right

an essential falsification, an exclusion of the merely ascertaining cognitive objective sense

the simplification, emphasis of the typical - enjoy the overpowering by inserting a sense

thinking away all damaging and hostile factors in the viewed (e.g., a landscape, a thunderstorm)

the aesthetic spectator allows an overpowering, and does the opposite of what he otherwise does against what is coming from outside - he suspends his distrust, not a defensive position - an exceptional state: the true reverential loving reception

the will ?

Interest in the causes and the typical (Dominirende [dominant or dominating])

[Translator's note: this is a very broken fragament].

eKGWB/NF-1886. 5 [100]

Critique of ideals: these so start that abolishing the word "Ideal": criticism of desirables.

eKGWB/NF-1886. 5 [101]

A poor anarchist chaplain, who wants to discuss the whole story with the poison of his hatred, to persuade us to be the historian.

[einem armen Anarchisten-Schreiteufel ein Ohr schenken, der indem er die ganze Geschichte mit dem Gifte seines Hasses besprützt, uns einreden möchte, damit der Geschichtsschreiber zu sein.]

eKGWB/NF-1886. 5 [102]

A life among cattle!
[Ein Leben unter Hornvieh!]

eKGWB/NF-1886. 5 [103]

What must be experienced in order to be able to write with the 26-year *Birth of Tragedy*!

eKGWB/NF-1886. 5 [104]

ma non si deve fischiar in presenza d'un professore: ciò pecca contro la buona creanza [But you do not have to whistle in the presence of a professor: it sins against good manners]

eKGWB/NF-1886. 5 [105]

An action good to the conscience said yes! as if the work would be nice, just because it thoroughly like the artist! The "value" depends on accompanying pleasurable feelings of brush [Thäters, German shaving brush]! (- Who expects as vanity, resting in conventional etc. apart)

On the other hand, all the crucial and valuable activities have been done without that security...

You must see to judging from objective values (Werthen). Is "the benefit" of the community such? Yes: only he is usually again confused with the "feeling of pleasure" of the community. A "bad action" that acts as a stimulant for the community and very unpleasant feelings aroused first, in so far would be a valuable action.

eKGWB/NF-1886. 5 [106]

Against the herd morality. A declaration of war.
[Gegen die Heerden-Moral. Eine Kriegserklärung.]

eKGWB/NF-1886. 5 [107]

Critique of "justice" and "equality before the law": what is supposed to be taken away with it? The tension, hostility, hatred, - but a mistake is that such "happiness" is multiplied: The Corsicans enjoy luckier than continental.

eKGWB/NF-1886. 5 [108]

Basic error: to set the targets in the herd and not in single individuals! The herd is a means, not more! But now you're trying to understand the herd as an individual and

ascribe to it a higher rank than the individual - deepest misunderstanding!!! In the same way (Insgleichen) what makes earthly (heerdenhaft), the sympathy, as to characterize the more valuable side of our nature!

eKGWB/NF-1886. 5 [109]

These Paris poets and romancers of today, fine curious dogs, who pursue "the woman" up to his most disgusting secrets with excited eyes

eKGWB/NF-1886. 5 [110]

Gury, *Compendium theologiae Moralis Ratisb* <onae> 1862

Stein, *Studies on the Hesychasts* 1874

Braid, *Hypnotism*, German by Preyer 1882

v. Cremer, *Cultural history of the Orient*

“ *History of the ruling ideas of Islam 1868*

" *Historical forays in the field of Islam in 1873*

6 = Mp XIV 1, pp. 416-420. Mp XVII 3a. Mp XV 2d. P II 12b, page 37. Summer 1886 - spring 1887

[Sommer 1886—Frühjahr 1887 6 [1-26].

6 [1]

If you have a brave and well-rounded soul in your body, you can allow yourself this kind of luxury of immorality.

Aftermath and swan song

6 [2]

Beyond good and bad?

A
philosophical pamphlet.

(To supplement and clarify the last published
book "Jenseits v. Gut und Böse", *Beyond Good and Evil* (*Jenseits von Gut und Böse: Vorspiel einer Philosophie der Zukunft*)

By
Friedrich Nietzsche.

6 [3]

Seven prefaces

With an appendix:
Songs of the Prince Vogelfrei.

"I live in my own house,
"I have never imitated any one ,
"And - still laughed at every master, "
“Who doesn't laugh at himself"

By
Friedrich Nietzsche.

Leipzig.
Publishing house from EW Fritzsch.

6 [4]

Preamble and defamation.

My writings only speak of my own experiences - fortunately I have experienced a lot -: I am in it, body and soul - why hide it? **Ego ipsissimus**, and when it comes up, **ego ipsissimum**. But it always took a few years of distance for me to feel that imperious pleasure and power which every such experience, every such survived condition is called to represent. In this respect, all of my writings, with one single, albeit very important exception, are backdated. Some even like the first out-of-date considerations, even behind the genesis and experience of a book published earlier, the "Birth of Tragedy": as it will not remain hidden from a finer observer and comparator. That angry outburst against the German fiddling (Deutschthümelei), the slowness and self-admiration of old David Strauss gave way to the moods with which I had sat in the midst of German education and educational philistinism as a student; and what I said about the “historical illness”, I said as someone who learned to recover from it and who was not at all willing to forego “history” in the future. (**Quod demonstratum est** -). When I expressed my gratitude to my first and only tutor, to Arthur Schopenhauer - I would now express it much more strongly - I was in the middle of the moralistic scepsis and

dissolution for my own person and already believed in "nothing at all", like the people say, not even to Schopenhauer: at that time a secret document was written "about truth and lies in the extra-moral sense" - but already in the "birth of tragedy" and its doctrine of the Dionysian , Schopenhauer's pessimism appears to have been overcome. My speech in honor of Richard Wagner, on the occasion of his Bayreuth victory celebration - Bayreuth means the greatest victory that an artist has ever achieved - was at the same time an act of loss and alienation. Wagner himself was not mistaken about it: as long as you love, you paint no such "portraits" and not "considered" - "everyone who checks out exactly knows that even to consider a mysterious opposition that the Contrary gazing heard," reads p. 46 of the aforementioned writing. The serenity to be able to talk about inner solitude and deprivation for many years only came to me with the book "Menschliches, Allzumenschliches" (*Human*, *All Too Human*), on it lies the cheerful and curious coldness of the psychologist who deals with a lot of painful things, all **facta**, more correctly **fata,** of his past for himself and, as it were, sticks with the needle : - As is well known, with such work you always have a little blood on your fingers ... To finally say what I find necessary to prepare the readers of this book with the waves just given : It is also with this book, the last part of which is hereby brought to light, no different than it was previously with my writings - it is a piece of my behind me. What it is based on, thoughts, first writings and throws of all kinds, belongs to my past: namely that enigmatic time in which "Also Spoke Zarathustra" was written: for the sake of this simultaneity it should be useful pointers for understanding the just mentioned difficult to understand Hand in the work. In particular, to understand how it came about: with which it is something. At that time such thoughts served me, be it for recreation, be it as self-examination and self-justification in the midst of an infinitely daring and responsible undertaking: may one use the book that grew out of them for a similar purpose! Or as a winding footpath that invariably lures you to the dangerous and volcanic soil from which the above-mentioned Gospel of Zarathustra (Zarathustra-Evangelium) sprang. As surely as this "Prelude to a Philosophy of the Future" does not and is not intended to provide a commentary on Zarathustra's speeches, perhaps it is a kind of preliminary glossary in which the most important concept and value innovations of that book - an event without a model, Parable in all literature - appear somewhere once and are mentioned by name. Assume, finally, my dear readers, that these very names do not please you , do not seduce you , even assume

that **vestigia terrent** ... who tells you that I - want it differently ? I demand reverence for my son Zarathustra; and only a few should be allowed be listening to him. At me, on the other hand, his "father" - one can laugh as I do myself: both are even part of my happiness. Or, to use a phrase that stands over my front door, and to briefly repeat everything that has been said:

I live in my own house

have no one never copied anything,

and laughed at every master

who doesn't himself - laughed at.

* *

*

6 [5]

Poètes et Mélodes. Étude sur les origines du rhythme tonique dans l'hymnographie de l'église grecque. Par le P. Edmond Bouvy

XVI, 384 p.

Nîmes, Maison de l'Assomption 1886.

W. Meyer *Beginning and Origin of Latin and Greek Rhythmic Poetry*. Treatise of the Royal Bavarian Academy of Sciences, 1884.

Barbey d'Aurevilly

Oeuvres et hommes.

Sensations d'histoire.

6 [6]

Basics.

To the logicians.

On the doctrine of the feeling of power.

Against the idealists.

Against those who believe in reality.

Education about the genius

The questionable thing about the virtues.

In honor of evil.

The artist's problem.

Politics.

Woman and love.

Peoples and "people".

Music and musicians

To the criticism of religions.

The spiritual people

Loneliness.

(Grundsätzliches.
An die Logiker.
Zur Lehre vom Machtgefühl.
Gegen die Idealisten.
Gegen die Wirklichkeits-Gläubigen.
Aufklärung über das Genie
Das Fragwürdige an den Tugenden.
Zu Ehren des Bösen.
Das Problem des Künstlers.
Politika.
Weib und Liebe.
Völker und “Volk.”

Musik und Musikanten
Zur Kritik der Religionen.
Die geistigen Menschen
Einsamkeit).

6 [7]

On the psychology of the philosophers. As a courage to be long dwelling in abstractis; the cooling effect that Plato felt; the hypnotizing, which the Indians perhaps felt and sought. If not the desire to be Om basically the desire of the fakir to be numb by all possible means; also with the stoa? - Coarse sensual amusement and speculative dreaming side by side.

(Zur Psychologie der Philosophen. Wie es Einem zu Muthe ist bei langem Verweilen in abstractis; die abkühlende Wirkung, die Plato empfand; die hypnotisirende, welche vielleicht die Inder empfanden und suchten. Ob nicht das Verlangen ins Om im Grunde das Verlangen des Fakirs ist, durch alle möglichen Mittel gefühllos zu werden; ebenso bei der Stoa? — Nebeneinander sinnliche derbste Lustbarkeit und speculative Träumerei).

6 [8]

If we sharpened or dulled our senses ten times, we would perish. The kind of sense stands in relation to a mediator of the possibility of preservation. Likewise, what we perceive as big, as small, as near, as far. Our "forms" - there is nothing in it that other beings than humans could perceive: - our conditions of existence prescribe the most general laws within which we are allowed to see forms, shapes, laws ...

6 [9]

If no target is the whole history of human destiny, we must insert one: set namely that a target us necessary is, and we have become transparent on the other, the illusion of an imminent object and purpose. And we need goals because we need a

will - which is our backbone. "Will" as compensation for "faith", i.e. for the idea that there is a divine will, one who has something in store for us ...

6 [10]

If we do not want to put the name of philosophy to shame, let's get rid of a few absurdities. For example, from the term “world process”: we know nothing about it. Even the term “world” is a borderline term: with this word we encompass a realm to which we send all our necessary ignorance.

(Befreien wir uns, wenn wir nicht zu Schanden den Namen der Philosophie machen wollen, von einigen Abgeschmacktheiten. Z.B. vom Begriff „Weltprozeß“: davon wissen wir nichts. Schon der Begriff „Welt“ ist ein Grenzbegriff: mit diesem Wort fassen wir ein Reich, wohin wir alle unsere nothwendigen Unwissenheiten schicken).

6 [11]

The inventive force, which created categories, worked in the service of need, namely of security, of quick comprehensibility based on signs and sounds, of abbreviations: - it is not about metaphysical truths, with "substance" "subject" "object " "Will be". - The powers are there that have made the names of things to the law: and among the powerful, it is the largest abstraction artists who have created the categories.

6 [12]

The more dangerous a quality appears to the herd, the more thoroughly it must be taken into account. This is a principle within the history of slander. Perhaps that the most terrible powers must be left in chains today. (Schluß von M. Allz. 2.).

6 [13]

The last thing we shall do is get rid of the oldest stock of metaphysics, provided that we can get rid of it - that stock which has been incorporated into language and grammatical categories and made so indispensable that it would seem that we are going to cease to be able to think if we renounced this metaphysics. It is precisely the philosophers who know the hardest way to free themselves from the belief that the basic concepts and categories of reason belong without further ado into the realm of metaphysical certainties: from ancient times they believe in reason as a piece of the metaphysical world itself - in them this oldest belief breaks out again and again like an overwhelming setback.

6 [14]

The qualities are our insurmountable barriers; there is nothing we can do to prevent mere differences in quantity from being perceived as something fundamentally different from quantity, namely as qualities which can no longer be reduced to one another. But everything for which only the word "knowledge" has meaning relates to the kingdom, where one can count, weigh, measure, to quantity -; while, conversely, all of our value sensations (that is, our sensations) adhere precisely to the qualities, that is, to our perspective "truths" that belong only to us and which absolutely cannot be "recognized". It is obvious that each of us different beings perceive different qualities and consequently lives in a different world than we live. The qualities are our real human idiosyncrasy: to demand that these human interpretations and values of ours be general and perhaps constitutive values is one of the hereditary madnesses of human pride, which is still firmly rooted in religion. On the other hand, must I add that quantities "in themselves " do not appear in experience, that our world of experience is only a qualitative world, that consequently logic and applied logic (like mathematics) become the artifices of ordering, overwhelming, simplifying, abbreviated Power belongs, which is called life, something practical and useful, namely life-sustaining, but for that very reason not even remotely something "true"?

6 [15]

Do not seek meaning in things: but put it into them!

6 [16]

Why have ideas when you have ideals! Nice feelings are enough.

6 [17]

I say desirability, not ideal.

6 [18]

One no longer eats food out of morality; so one day one will no longer "do good" out of morality.

6 [19]

Phenomeno-mania (Phaenomeno-Manie).

6 [20]

Spirits without noses or with a cold cane, the whole species of spirit that I call Thierochs. (Geister ohne Nase oder mit Stockschnupfen, die ganze Spezies Geist, die ich Thierochs nenne).

6 [21]

Having an ideal almost eliminates having ideas. Nice eyes are enough, nice feelings in the right place, and, above all, here and there an unforgivably foolish act

Why have ideas when you have ideals! Beautiful eyes, swelling bosom and here and there a foolish act of the first order, which is immune to all reason, suffice.

6 [22]

Among the artists of the future. - I see here a musician who speaks the language of Rossini and Mozart like his mother tongue, that tender, maddening, now too soft, now too noisy folk language of music with its mischievous indulgence against everything, even against the "common" - who is but let's slip a smile, the smile of the spoiled, refined, late-born, who at the same time keeps making fun of the good old days and their very good, very old, old-fashioned music from the bottom of his heart : but a smile full of love, full of emotion itself … As? is not the best position we have ever to bygone today can - look back gratefully in this way and even "the old copy", originate with a lot of desire and love for the whole grandfather respectability and dishonesty (Unehrbarkeit) from which we, and also with that sublime grain of contempt mixed in, without which all love spoils too quickly and becomes moldy, becomes "stupid"… Perhaps one could promise and think up something similar for the world of the word , namely that one day a daring poet-philosopher would come, refined and "late-born" to the point of exception, but able to speak the language of the folk moralists and holy men of former times, and to do so in such an uninhibited manner, so originally, so enthusiastically, so straightforwardly, as if he were one of the "primitives" would; but to those who still have ears behind their ears, offering a pleasure without equal, namely to hear and know what is actually going on - how here the most godless and most unholy form of modern thought is constantly being translated back into the emotional language of innocence and the past, and in this knowledge to savor the whole secret triumph of the arrogant rider who piled up this difficulty, this mess, and disregarded the impossibility itself. -

6 [23]

It doesn't matter to me whether today someone with the modesty of philosophical skepticism or with religious resignation says: "The essence of things is unknown to me" or someone who is more courageous, who has not yet learned enough criticism and mistrust: "the essence of things is largely unknown to me". In relation to both of them I maintain that under all circumstances they still pretend to know far too much, to imagine they know, namely as if the distinction they both presuppose rightly exists, the distinction between a "essence of things" and one

Appearance world. In order to be able to make such a distinction, one would have to think of our intellect as being afflicted with a contradicting character: on the one hand, geared towards perspective seeing, how this is necessary so that precisely beings of our kind can survive in existence, on the other hand at the same time with a faculty, precisely this perspective seeing as perspective, to understand the appearance as appearance. That means: endowed with a belief in "reality" as if it were the only one, and again with the insight into this belief that it is only a perspective limitation with regard to a true reality. But a belief, viewed with this insight, is no longer belief, it is dissolved as belief. In short, we must not think such contradictory that he is a belief our intellect is and also a knowledge of this belief than faith. Let's get rid of the "thing in itself" and, with it, one of the most obscure concepts, that of "appearance"! This whole contrast is, as that earlier proved by "matter and spirit" as useless.

6 [24]

This fate now lies over Europe, that especially its strongest sons come late and rarely for their springtime - that they mostly perish at a young age, rotten, wintered, gloomy, precisely because they are the cup of disappointment - and that is the cup of today knowledge - to have drunk and drank up with all the passion of their strength: - and they would not be the strongest if they had not also been the most disappointed! Because that is the test of their strength: they only have to come to their health out of all the sickness of time. The late spring is their badge; let us add: also the late folly, the late folly, the late arrogance! Our youth comes when it is no longer suspected, we postpone the seasons of life. Let us understand who, like us, was most astonished about himself. Because it is so dangerous today: everything we loved when we were young betrayed us; our last love - the one that makes us confess this - our love of truth - we see to it that this love does not deceive us! - (alles, was wir geliebt haben, als wir jung waren, hat uns betrogen; unsere letzte Liebe — die, welche uns dies gestehen macht — unsere Liebe zur Wahrheit — sehen wir zu, daß uns nicht auch diese Liebe noch betrügt! —)

6 [25]

Criticism of previous pessimism (Kritik des bisherigen Pessimismus)

Defense of the eudaemonological point of view as a final reduction to the question: what is the point? Reduction of the cloudiness. - Our pessimism: the world is not that worth what we thought - our faith itself has increased our instincts for knowledge so that we say this today need. First of all, it is therefore considered to be less valuable: it is initially perceived as such - only in this sense are we pessimists, namely with the will to admit this revaluation without reservation and not to pretend anything to ourselves in the old way ... This is precisely where we find the pathos, which perhaps drives us to seek new values. In sum: the world could be worth much more than we thought - we have to get behind the naivety of our ideals , and that perhaps in the knowledge that we are giving it the highest interpretation, we have not even given our human existence a moderately cheap value to have.

what has been idolized ? the instincts of value within the church (that which made it possible to continue);

what has been slandered ? the what the higher man separated out from the lower, the gaps-creating impulses.

Critique of Causalism.

It is not even an interpretation, just a formulation,

Description; “The successive” still awaits the interpretation.

Critique of the term “knowledge”.

Against "appearance".

Our great humility: not idolizing the unknown; we are just beginning to know little. The wrong and wasted efforts.

Our "new world": we have to recognize the extent to which we are the creators of our feelings of value - that is, we can put "meaning" into the story...

This belief in truth comes to its ultimate consequence in us - you know what it is: - that if there is anything to be worshiped at all, it is the appearance that must be worshiped, that the lie - and not the truth - is divine is...?

6 [26]

On the history of European nihilism.

The doctrine of the eternal return.

From the hierarchy. (Zur Geschichte des europäischen Nihilismus. Die Lehre von der ewigen Wiederkunft. Von der Rangordnung).

Critique of the highest feelings of worth

Your origin 1) from the sphere of the sick and unfortunate.

2) from the herd and their instincts - cheerful and gloomy religions.

approaches opposite values: -

why inferior?

criticism of the "good man" (criticism of God).

criticism the previous affect assessment (the ranking).

criticism of previous philosophies (as consequences of partly pathological, partly herd-like desires).

The will to truth

Fear, laziness, sensuality, lust for power, greed - and their metamorphoses.

Illness, old age, tiredness -

Morphology of the affects: reduction of the same to the will to power.

The organic functions, viewed as an embodiment of the will to power.

Theory of domination structures:
development of organisms.

The herd: a transitional form, a means of maintaining the multiple, stronger type.

"Perfection": Reduction to the type becoming more powerful.

Conditions: slavery, estates.

- in what sense the decline and unfolding

In the human organism the highest species of being appears as a spiritualized affect, commanding, predominant.

transition is a "will to
power"?

What is "spirituality"?

Cosmological Perspective (Kosmologische Perspective)

The noble types and their psychology the man (consequence of a victory) the legislator the conqueror of the priests

the "shepherd" as opposed to the "lord" (the former means to maintain the flock, the latter purpose, which is why the flock is there.

the noblesse
what is beauty? Expression of the victorious and the master.
(der „Hirt“ im Gegensatz zum „Herrn“ (ersterer Mittel zur Erhaltung der Heerde, letzterer Zweck, weshalb die Heerde da ist.

die noblesse
was ist Schönheit? Ausdruck des Siegreichen und Herrgewordenen).

7 = Mp XVII 3b. Late 1886 - spring 1887 Ende 1886—Frühjahr 1887 7 [1-70]

7 [1]

Psychology of error

From time immemorial we have placed the value of an action, of a character, of an existence in the intention, in the purpose for which one has done, acted, lived: this age-old idiosyncrasy of taste finally takes a dangerous turn - assuming that the lack of intent and purpose of the event comes more and more to the fore of consciousness. A general devaluation seems to be in preparation: “Everything has no meaning” - this melancholy sentence means “all meaning lies in the intention and assuming that the intention is completely absent, then the meaning is completely absent”. According to that estimate, one had been compelled to transfer the value of life to "life after death"; or in the progressive development of ideas or of humanity or of the people or beyond human beings; but with that one had reached the goal progresses in infinitum, one finally had to find a place in the "world process" (with the dysdemonic perspective perhaps that it was the process into nothingness).

On the other hand, the “purpose” needs a more rigorous criticism: one has to recognize that an action is never caused by an end; that the ends and means are interpretations, with certain points of an event being emphasized and selected at the expense of others, and most of them; that every time something is done for a purpose, something fundamentally different and different happens; that with regard to every purposeful act it is as it is with the alleged purposefulness of the heat which the sun radiates: the excessive mass is wasted; a part that is hardly taken into account has “purpose”, has “meaning” -; that a “purpose” with its “means” is an indescribably indeterminate drawing, which can indeed command as a regulation, as a “will” , but presupposes a system of obeying and trained tools, which instead of the indefinite set nothing but fixed values (i.e. we imagining a system of purpose and medium-setting wiser but narrower intellects to our only known "purpose" the role of to mete out "cause of action": what we really have no

right (it would be to solve a problem, the solution place the problem in a world that is inaccessible to our observation -) Finally: why could not “a purpose” be an accompanying phenomenon in the series of changes in the forces that produce the purposeful action - a pale image projected into consciousness that serves as our orientation serves as a symptom of what is happening, not as its cause? - But with that we have that Will itself criticized: is it not an illusion to take as cause that which appears in consciousness as an act of will? Are not all consciousness appearances only end appearances, the last links of a chain, but seemingly dependent on each other in their successive within a consciousness surface? This could be an illusion. -

Contradiction against the alleged "facts of consciousness". Observation is a thousand times more difficult, and error is perhaps a condition of observation in general.

I intend to stretch out my arm; assuming that I know so little about the physiology of the human body and the mechanical laws of its movement as a man of the people, what is there that is vaguer, paler, and more uncertain than this intention in comparison to what happens on it? And assuming that I am the most astute mechanic and specially instructed in the formulas that are used here, I would not stretch my arm any better or worse. Our “knowledge” and our “doing” in this case are coldly apart: as in two different realms. On the other hand: Napoleon is carrying out the plan of a campaign - what does that mean? Here everything is known that belongs to the implementation of the plan, because everything must be ordered: but here, too, subordinates are presupposed, who interpret the general, adapt to the need of the moment, measure of strength, etc.

The world is not so and so: and living beings see it as it appears to them. Rather: the world consists of such living beings, and for each of them there is a small corner from which it measures, becomes aware, sees and does not see. The “essence” is missing: the “becoming”, “phenomenal” is the only kind of being. |?

“It changes”, no change without a reason - always presupposes something that stands and remains behind the change.

"Cause" and "Effect": psychologically calculated it is the belief that is expressed in the verb, active and passive, doing and suffering. That is to say: the separation of the event into a doing and suffering, the supposition of a doing has preceded

it. Belief in the perpetrator is behind it: as if, if everything was accounted for by the “perpetrator”, he himself would still be left. Here always breathe (soufflirt) the "I-concept": Everything that happens is as value been designed: the mythology, one of the "I" corresponding beings - - -

7 [2]

Worth of truth and error

The origin of our valuations: from our needs

Isn't the origin of our apparent “knowledge” to be sought only in older valuations, which are so firmly incorporated that they belong to our basic stock? So that actually only younger needs become common with the result of the oldest needs?

The world, seen in this way, felt, interpreted, that organic life is preserved from this perspective of interpretation. The human being is not only an individual, but the surviving total organic in a certain line. That it exists is proof that a genre of interpretation (even if it has always been expanded) has also existed, that the system of interpretation has not changed. "Adaptation"

Our “insufficiency”, our “ideal”, etc. is perhaps the consequence of this incorporated piece of interpretation, our perspective point of view; perhaps organic life will finally perish as a result - just as the division of labor of organisms at the same time entails a stunting and weakening of the parts, finally death for the whole. The downfall of organic life must be laid out in its highest form as well as the downfall of the individual.

Worth of truth and error

(19)

The valuations A) as a result (life, or decline

B) as the cause

ambiguous interpretation

Masquerade

as the art of defamation, of self-glorification

due to status

racially determined

Sunday and everyday values

in crises, in wars and dangers or in peace

the origin in the glory of an ideal, in the condemnation of its opposite.

antagonism between reinforcement and "improvement", between reinforcement of the individual and reinforcement of a race, between reinforcement of a race and reinforcement of "humanity".

NB. The "creative" how deep into it?

why all activity, even that of a sense, is connected with pleasure? Because before that there was an inhibition, a pressure? Or rather, because everything that is done is conquering, becoming master and increasing the feeling of power? - The pleasure in thinking. - Ultimately it is not only the feeling of power, but the pleasure in creating and in what is created: for all activity comes to us into consciousness as the consciousness of a "work"

Value of truth and error.

An artist cannot stand reality, he looks away, back, his serious opinion is that what a thing is worth is that shadow-like residue that one gains from colors, shape, sound, thoughts, he believes that the more subtilized, diluted, a thing evaporates; a person becomes, the more its value increases: **the less** real, the more value. This is Platonism: which, however, had one more boldness, turning around: - He measured the degree of reality according to the degree of value and said: the more "idea", the more being. He turned the term "reality" around and said: "What you think is real is a mistake, and the closer we get to the 'idea', the closer we come to the 'truth'". - Do you understand? That was the **greatest** renaming: and because it is received by Christianity, we do not see the amazing thing. Basically, Plato , as the artist he was, preferred appearance to being : that is, the lie and fiction of truth, the unreal to

what is present - but he was so convinced of the value of appearance that he gave it the attribute "Being "" Causality "and" goodness ", truth, in short everything else attached to which one attaches value.

The concept of value itself, thought of as a cause: first insight.

The ideal with all the attributes that bestow honor: second insight

7 [3]

The will to truth

The "agnostics", the worshipers of the unknown and mysterious in themselves, where do they get the right to worship a question mark as God? A God who is hidden in this way may deserve fear, but certainly not worship! And why couldn't the unknown be the devil? But “it must be worshiped” - so the instinct for decency dictates here: this is English.

The transcendentalists, who find that all human knowledge does not satisfy the desires of their heart, rather contradicts them and gives a shudder - they innocently start a world somewhere which nevertheless corresponds to their desires and which just does not show itself accessible to our knowledge: this world, they think, is the true world, in relation to which our recognizable world is only an illusion. So Kant, so already the Vedanta philosophy, so many Americans. - “True”, that means for them: what corresponds to the desire of our heart. Formerly, true meant: what corresponds to reason.

The most general sign of modern times: In his own eyes, man has lost an incredible amount of dignity. Long as the center and tragedy hero of existence in general; then at least endeavor to prove that they are related to the decisive and inherently valuable side of existence - as do all metaphysicians who want to retain human dignity, with their belief that moral values are cardinal values. Those who let God go, hold on to their belief in morality all the more strictly.

Will to truth

Weakening of affect.

A. a Will, intention, vehement one-way desire

b Purpose, less vehemently because the idea of the means and way intervenes.

c "Reason", without desire: the principle of reason has its psychological security in the belief in intention as the cause of every event

B. discriminatory thinking as a result of fear and caution in the will to appropriation.

the correct representation of an object is originally only a means to an end of grasping, grasping and taking possession.

Later this correct presentation is felt as a grasping, as a goal at which satisfaction occurs.

Ultimately, thinking as overcoming and exercising power: as joining together, as classifying the new among old ranks, etc.

C. the new creates **fear** : on the other hand, fear must already exist in order to grasp new as new

the surprise is the attenuated fear.

The known inspires trust

"True" is something that makes you feel safe

the inertia initially tried equating with each impression: that is to equate the new impression and memory; she wants repetition.

the fear teaches discriminating Compare

In the judgment a residual will (it should be so and so) a residual feeling of pleasure (pleasure of affirmation :)

NB. The compare is not **original** activity, but equating! The **judgment** is not originally the belief that something is so and so, but the will that something should be so and so .

NB. the pain a judgment (negative) in its crudest form

the pleasure an affirmation

On the psychological genesis of "cause and effect".

Will to truth

interpretation

To what extent the interpretations of the world are a symptom of a ruling instinct.

The artistic world view: sitting down in front of life. But here the analysis of the aesthetic view is missing, its reduction to cruelty, feeling of security, being a judge and being outside, etc. One has to take the artist himself: and his psychology (the criticism of the instinct to play, as the loss of strength, pleasure the change, the impression of one's own soul, the absolute egoism of the artist, etc.) Which instincts he sublimates?

The Scientific World View: Critique of the Psychological Need for Science. Wanting to make it understandable; wanting to make it practical, useful, exploitable -: to what extent anti-aesthetic. The only value that can be counted and calculated. To what extent an average type of person wants to become overweight. Terrible, if history is taken into possession in this way - the realm of the superior, of the judge. What urges he sublimates!

The religious world view: criticism of the religious man. It is not necessary the moral one, but the person of strong elevations and deep depressions, who interprets the former with gratitude or suspicion and does not derive from himself (- neither does the latter -) essentially the person who feels "unfree", who his conditions who sublimates the instincts of submission.

The moral world view. The social hierarchy feelings are transferred to the universe: immovability, the law, classification and equilibrium are sought, because they are most valued, also at the highest point, above the universe, or behind the universe, also - - -

What is in **common:** the ruling instincts also want to be viewed as the highest instances of value in general, indeed as creative and ruling powers. It goes without saying that these instincts either hostile or subjugate one another

(synthetically also bind) or change their domination. But their deep antagonism is so great that wherever they want satisfaction, a person of deep mediocrity is to be thought of.

For the artist, "beauty" is something beyond all hierarchy, because in beauty opposites are tamed, the highest sign of power, namely over opposites; moreover without tension: - that there is no longer any need for violence, that everything follows so easily , obeys, and makes the most amiable expression of obedience - that delights the artist's will to power.

The world interpretations
and what they have in common.

7 [4]

The metaphysicians

The naive: Lamennais, Michelet, Victor Hugo

From getting used to unconditional authorities a profound need for unconditional authorities finally arose: - so strong that even in a critical age like Kant's it proved superior to the need for criticism, and, in a certain sense, the whole The work of the critical mind was able to subordinate itself and make use of it. In the following generation, which was necessarily directed to the relative of every authority by its historical instincts, it once again proved its superiority, as did the Hegelian philosophy of development, history renamed as philosophy, and the History presented as the progressive self-revelation, self-surpassing of moral ideas. Since Plato, philosophy has been under the rule of morality: even with his predecessors, moral interpretations play a decisive role (with Anaximander the perishing of all things as a punishment for their emancipation from pure being, with Heraclitus the regularity of the phenomena as a testimony to him moral and legal character of the whole becoming)

What is the criterion of moral act? 1) their unselfishness 2) their general validity, etc. But that is room moralism. One must study the peoples and see what the criterion is each time and what is expressed in it. A belief "such behavior is one of

our first conditions of existence". Immoral means "ruinous". Now all these communities in which these sentences were found have perished: some of these sentences have always been underlined anew, because every newly formed community needed them again, e.g. "you should not steal". At times when the community feeling for society (e.g**. imperium romanum**) could not be demanded, the drive threw itself on the "salvation of the soul", religiously speaking: or "the greatest happiness" philosophically speaking. Because even the Greek moral philosophers no longer felt with their πόλις. [Polis (Πόλις, city].

Spinoza's psychological background. Sparse!

1) The **hedonistic** point of view in the foreground: What is the persistent joy or how can the joyful affect be perpetuated?

As long as joy relates to something particular, it is limited and transitory; it becomes perfect when it no longer changes with things but rests in the changeless connection; it is eternal when I transform the universe into my property, **omnia** into **mea**, and can say of this **omnia mea** at any moment "**mecum porto**"

In the tract. de intell. emendatione Op. II p. 413. "I have made up my mind to investigate whether something could be found whose possession would forever grant me the enjoyment of a lasting and supreme joy." "The love of an eternal and infinite being fills the mind with a joy that every kind Excludes grief." "The highest good is the knowledge of the unity of our spirit with the universe. "

2) the natural-egoistic point of view: virtue and power are identical. It does not renounce, it desires, it does not fight against but for nature; it is not the annihilation but the satisfaction of the most powerful affect. What promotes our power is good: the opposite is bad. Virtue follows from the pursuit of self-preservation. "What we do, we do to maintain and increase our power." "I understand the same thing by virtue and power."

Finis = **appetitus. Virtus = potentia**. Eth. IV Defin. VII. VIII.

3) the specific "thinker" gives himself away. Knowledge becomes master over all other affects; she is stronger. "Our true activity consists in thinking nature, in rational contemplation. The desire for activity = the desire to live according to reason.

"I do not give much importance to the authority of Plato, Aristotle and Socrates"; He calls the doctrine of the “substantial forms” (concept of purpose in the scholastic language) “one folly among a thousand others”.

Feuerbach’s "healthy and fresh sensuality" "Principles of the Philosophy of the Future" 1843.

against "abstract philosophy"

Ancient philosophy had man in mind as the end of nature

Christian theology thought of human redemption as the purpose of divine providence.

Odd (Merkwürdig) Spinoza: “By conscientiae morsus I understand sadness, accompanied by the idea of a past thing that went against all expectations”. Eth. III Prop. XVIII. Schol. I. II. P. 147. 48. Affect. Def. XVII p. 188.

In contrast, the **gaudium** when the expected outcome does not materialize and the fear suddenly stops. Despite K. Fischer, it would be possible that Spinoza chose the term **a potiori** here: and that he saw what was designated as the objective core of every “remorse”. He was bound with them deny the guilt which was so to him the fact "**conscientiae morsus**", which was left?

If everything is ultimately done by virtue of divine power, then everything is perfect in its own way, there is no evil in the nature of things; if man is consistently unfree, there is no evil in the nature of the human will; so evils and evils are not in things, but only in man's imagination.

In God there is a lack of will and understanding and personality and purpose.

Spinoza defends himself against those who say that God works everything **sub ratione boni**. These seem to assume something outside of God, which does not depend on God, what he focuses on as a model in his actions or where he strives, as for a goal. That means, in truth, to subject God to fate: what is the greatest absurdit. Eth. 1 Prop. XXXIII Schol. 2.

The ultimate reason for every occurrence “God willed them” Asylum ignorantiae. But the will of God is impenetrable to man. With this way of thinking,

the truth would have remained hidden from man for all eternity, if mathematics (which is not concerned with purposes, but only with nature and the properties of size) had not presented a different guideline of truth to man.

Descartes says "I have held many things to be true, the errors of which I now see". Spinoza "I thought many things were good, of which I now see that they are vain and worthless". "If there is a real and inalienable good, then the satisfaction in it is just as permanent and indestructible, so my joy is eternal."

Psychological fallacy: as if the permanence of a thing guaranteed the permanence of the affection I have for it!

(complete absence of the "artist") The highest and most comical pedantry of a logician who idolizes his instincts

Spinoza believes that he has absolutely recognized everything.

He has the greatest feeling of power in this. The urge to do so has overwhelmed and extinguished all other urges.

The consciousness of this "knowledge" persists: a kind of "love for God" results from it, a joy in existence, as it is otherwise, in all existence.

Where do all the upsets, sadness, fear, hatred, envy come from? From one source: from our love for ephemeral things. With this love, the whole sex of those desires also disappears

"Although I clearly saw through the nullity of the goods of the world, I could not completely shed greed, lust and ambition. But one thing I learned: as long as my spirit lived in that contemplation, it **was averted from these desires** - and this was a great consolation for me. For from this I saw that those evils are not incurable. At the beginning of the new life rare, short moments -"

Nothing has any value compared to the value of clear inference. All other values are only the result of vague thinking. Disgraceful rejection of all goods in life; constant slander of everything in order to bring one to the highest level, clear thinking. "All doubt arises from the fact that things are examined out of order." !!!

As with Schopenhauer: desires are silent under the force of aesthetic contemplation.

A psychological experience, misinterpreted and generally interpreted.

Leibniz: “One must judge with me from **effectu**: because God has chosen this world as it is, that is why it is the best”. Théod. p 506.

Kant's theological prejudice, his unconscious dogmatism, his moralistic perspective as ruling, directing, commanding

The πρῶτον ψεῦδος [Proton Pseudos]: how is the fact of knowledge possible? is knowledge at all a fact?

what is knowledge? If we do not know what knowledge is, it is impossible to answer the question of whether there is knowledge. Very beautiful! But if I don't already “know” whether there is knowledge, whether there is knowledge, I cannot reasonably ask the question “what is knowledge”. Kant believes in the fact of knowledge: it is a naiveté what he wants: the knowledge of knowledge!

“Knowledge is judgment!” But judgment is a belief that something is so and so! And not knowledge!

"All knowledge consists in synthetic judgments" - a necessary and generally valid combination of different ideas -

with the character of generality (the thing is in all cases like this and not otherwise)

with the character of necessity (the opposite of the assertion can never take place)

The legality of faith in the knowledge is always assumed: is the way the legality in the sense of judgment of conscience (Gewissensurtheils) provided. Here moral ontology is the prevailing prejudice.

So the conclusion is: 1) there are assertions which we consider to be universally valid and necessary

2) the character of necessity and universal validity cannot come from experience

3) consequently, without experience, he must be founded elsewhere and have another source of knowledge!

Kant concludes 1) there are assertions which are only valid under certain conditions

2) this condition is that it does not come from experience, from which pure reason comes

So the question is, where does our belief in the truth of such claims get its foundation? No, from where he got his judgments! But the emergence of a belief, a strong belief, is a psychological problem: and a very limited and narrow experience often brings about such a belief!

It already presupposes that there are not only "data a posteriori", but also data a priori, "before experience". Necessity and universality can never be given through experience: how then is it clear that they are there at all without experience?

There are no individual judgments!

A single judgment is never "true", never knowledge, only in connection, in the relationship of many judgments, is a guarantee given.

What is the difference between true and false belief?

What is knowledge? He "knows" it, that's heavenly!

Necessity and universality can never be given by experience. So regardless of experience, before all experience!

That insight that takes place a priori, that is, independent of all experience from mere reason, "a pure knowledge".

The principles of logic, the principle of identity and contradiction, are pure knowledge because they precede all experience. - But these are not realizations at all! but regulative articles of faith!

In order to establish the a priori (the pure rationality) of mathematical judgments, space must be conceived as a form of pure reason.

Hume had declared: "There are no synthetic judgments a priori". Kant says: yes! the math! And if there are such judgments, there is perhaps also metaphysics, a knowledge of things through pure reason! **Quaeritur** [it is asked].

Mathematics is possible under conditions where metaphysics is never possible
all human knowledge is either experience or mathematics
A judgment is synthetic: that is, it connects different ideas

it is **a priori**: that is, that connection is a general and necessary one which can never be given by sensory perception, but only by pure reason.

If there are to be synthetic judgments a priori, reason will have to be able to connect: the connection is a form. Reason must have formative faculties.

Space and time as conditions of experience

Kant describes the French revolution as the transition from the mechanical to the organic state!

The inventive and pioneering minds in the sciences, the so-called "great minds", judges Kant, are specifically different from genius: what they discovered and invented could have been learned and has been fully understood and learned. There is nothing in Newton's work that cannot be learned; Homer is not as understandable as Newton! "In the scientific field, then, the greatest inventor is only different in degree from the most laborious imitator and apprentice." Psychological idiotism!!

"The music has a certain lack of urbanity", "it imposes itself, as it were", "it harms freedom"

the music and the color art form a separate genre under the name of the "beautiful play of sensations"

Painting and garden art joined together.

The question of whether humanity has a tendency towards the good is prepared by the question of whether there is an event which cannot be explained in any other way than through that moral disposition of humanity. This is the revolution. "Such a phenomenon in human history is no longer forgotten because it has uncovered a disposition and a fortune in human nature for the better that no politician would have thought out of the previous course of events."

If humanity continues to deteriorate, its goal is the absolutely bad: the terrorist way of thinking as opposed to the eudaemonistic way of thinking or "chiliasm". If history fluctuates back and forth between progress and regression, its whole activity is pointless and aimless, nothing but busy folly, so that good and bad

neutralize each other and the whole appears as a joke: this is what Kant calls the Abderitic way of thinking.

(Wenn sich die Menschheit zunehmend verschlechtert, so ist ihr Ziel das absolut Schlechte: die terroristische Vorstellungsart im Gegensatz zu der eudämonistischen Vorstellungsart oder dem „Chiliasmus". Schwankt die Geschichte zwischen Fort- und Rückschritt hin und her, ist ihr ganzes Treiben zweck- und ziellos, nichts als eine geschäftige Thorheit, so daß sich Gutes und Böses gegenseitig neutralisiren und das Ganze als ein Possenspiel erscheint: das nennt Kant die abderitische Vorstellungsart).

sees the story as nothing more than a moral movement.

"A conscientious judge of heretics is a **contradictio in adjecto**"

Psychological idiotism

Without rebirth, all human virtues, according to Kant, are glorious poverty. This improvement is possible only by virtue of the intelligible character; without him there is no freedom, neither in the world, nor in the will of man, nor for redemption from evil. If redemption does not consist in improvement, it can only consist in destruction. The origin of the empirical character, the tendency towards evil, and rebirth are in Kant's work of an intelligible character; the empirical character must be reversed at its root.

the whole Schopenhauer.

Compassion is a waste of emotions, a parasite harmful to moral health, "it cannot possibly be a duty to increase the evils of the world". If one only does good out of pity, then one is actually doing good for oneself and not for others. Pity is not based on maxims but on affects; it's pathological; the suffering of others infects us, pity is a contagion.

all the gestures and words of submission; "The pedantry in which the Germans brought the furthest among all the peoples of the world" "Isn't that evidence of a widespread tendency to creep among people?" "But anyone who makes himself a worm cannot complain afterwards that he is trampled."

"Two things fill the mind with ever new and increasing admiration and awe, the more often and more persistently the reflection is occupied: the starry sky above us and the moral law within us." [From Kant]

He continues: "The first sight of an innumerable multitude of worlds destroys, as it were, my importance as an animal creature, which the matter, from which it became, has to return to the planet (a mere point in the universe) after a short time, one does not know as having been provided with living strength. The second, on the other hand, raises my worth as an intelligence infinitely

The conceivability of freedom is based on the transcendental aesthetic. If time and space come to things as such, then the appearances are like the things in themselves, so no appearance is possible between the two, so if there is nothing independent of time, then freedom is absolutely impossible. Freedom can only be thought of as a property of a being that is not subject to the conditions of time, that is, is not a phenomenon, not an idea, but a thing in itself.

Why are appearances not things in themselves? Because they are in space and time, and space and time are pure intuition.

Against the alleged psychological freedom, Kant says: "If our freedom consisted in the fact that we were driven by ideas, as an automaton spiritual", then "it would basically be no better than the freedom of a roast turner, who even after he was raised does its own movements."

Freedom is unthinkable in the phenomenal world, be it external or internal

7 [5]

homines religiosi

The Reformation: One of the most mendacious eruptions of mean instincts

A number of strong, irrepressible, and thoroughly common instincts want to go into the open air: nothing is needed but pretexts to invent especially great words under which these wild animals may be let out.

Luther the psychological type: a desolate and improper peasant who, with "evangelical freedom", gives way to all piled up violent needs.

one wants to be master again, rob, throw down, curse, including that the senses want to find their account: above all, one looks lustfully after the immense wealth of the church.

The priest temporarily the God himself, at least his deputy

As such, ascetic habits and practices are far from betraying an unnatural and hostile disposition: just as little degeneration and disease

overcoming oneself, with hard and terrible inventions: a means of being in awe of oneself and demanding: asceticism as a means of power

The priest, as a representative of a superhuman sense of power, even as a good actor of a god who is his job to portray, will instinctively reach for such means, whereby he will acquire a certain fearfulness in the violence over himself

The priest as a representative of superhuman powers, with regard to knowledge, foreknowledge ability to harm and use, also with regard to superhuman delight and kinds of happiness: -

- the actor of "gods" before the healthy, happy, hopeful, powerful

- the actor of the "Savior", essentially addressing the sick and the needy, people of resentment, the oppressed and - - -

- the priests are the actors of something superhuman to which they have to give meaning, be it of ideals, be it of gods, or of saviors: in this they find their calling, for that they have their instincts; to make it as believable as possible, they have to go as far as possible in approximation; Above all, their cleverness as an actor must achieve a good conscience in them, with the help of which one can truly persuade them.

7 [6]

The good ones

ruthless righteousness.

(9)

The victory of a moral ideal is achieved by the same “immoral” means as any victory: violence, lies, slander, injustice.

“You shouldn't lie”: one demands truthfulness. But the recognition of the factual (not allowing oneself to be deceived) has been greatest among liars: they also recognized the in factual nature of this popular “truthfulness”. Too much or too little is constantly being said: the demand to expose oneself with every word one speaks is a naiveté.

One says what one thinks, one is “true” only under the conditions: namely under the understanding of being understood (inter pares), and that of being understood benevolently (again **inter pares**) One hides oneself against the foreign: and who something wants to achieve says what he wants to have thought about himself, not but what he thinks. (The "mighty one always lies")

An ideal that wants to assert itself or still wants to assert itself seeks to support itself a) by a superseded origin b) by an alleged relationship with already existing powerful ideals c) by the horror of mystery, as if an undisputable power was talking d) by slander of his opposing ideals e) through a lying doctrine of the advantage that it brings with it e.g. happiness, peace of mind, peace or even the help of a mighty God, etc.

On the psychology of the idealist: Carlyle, Schiller, Michelet

Have you uncovered all the defensive and protective measures with which an ideal is preserved: is it refuted? It has employed the means by which all living things live and grow - they are all "immoral".

My insight: all the forces and drives by virtue of which there is life and growth are under the ban of morality: morality as the instinct of the unification of life. One must destroy morality in order to set life free.

The good ones

To the criticism of the herd virtues.

The **inertia** active

1) in confidence, because distrust makes tension, observation, and reflection necessary

2) in admiration, where the distance of power is great and submission is necessary: in order not to fear, one tries to love, to value and to interpret the difference in power as a difference in value: so that the relationship no longer revolts.

3) in the sense of truth. What's true? Where an explanation is given that will make us use the minimum of mental exertion. Moreover, lying is very exhausting.

(21)

4) in sympathy. To equate oneself, try to feel immediately, to accept an existing feeling is a relief: something passive is held against the **activum,** which preserves the most intrinsic rights of value judgment and is constantly exercising it. The latter gives no rest.

5) in the impartiality and coolness of judgment: one shuns the exertion of affect and prefers to stand apart, "objectively"

(18)

6) In righteousness: one would rather obey an existing law than create a law than command oneself and others. The fear of commanding - it is better to submit than to react.

7) in tolerance: the fear of exercising the right, of judging

the **masked** types of will to power

1) Desire for freedom, independence, also for balance, peace, coordination; also the hermit, the "freedom of the spirit"; in the lowest form: will to be there at all "instinct for self-preservation"

2) the classification in order to satisfy the will to power in the larger whole: submission, making oneself indispensable, making oneself useful for those who have power; the love, as a short cut to the heart of the more powerful - to rule over him

3) the sense of duty, conscience, the imaginary consolation of belonging to a higher rank than those actually in control of power; the recognition of an order of precedence that allows judging , even over the more powerful; self-condemnation. The invention of new value boards (Jews classic example)

Morality as the work of immorality.

A. Thus moral values to rule come louder immoral forces and emotions have to help.

B. The emergence of moral values themselves is the work of immoral affects and considerations.

Morality as the work of error.

Morals generally at odds with oneself
Retribution.

Truthfulness, doubt, epoch, judgment.

"Immorality" of belief in morality.

The steps:

1) absolute rule of morals

all biological phenomena measured and directed according to it

2) Attempt to identify life and morality (symptom of an awakened scepsis: morality should no longer be felt as an opposition) several means, even a transcendent path

3) Contrast of life and morality: morality judged and condemned from life.

In what the moral life harmful was

a) enjoyment of life, gratitude towards life, etc.

b) of embellishment, refinement of life

c) the knowledge of life

d) the development of life in so far as it sought to divide the highest manifestations of it with itself

Counter-calculation: its usefulness for life.

the Morality as the principle of preservation of larger whole, as a restriction of the limbs: "the tool"

the Morality as a principle of preservation in relation to the inner danger of man through passions: "the mediocre"

the Morality as a principle of preservation against the life-destroying effects of deep hardship and stunting: "the sufferer"

the Morality as a counter-principle against the terrible explosion of the mighty: the "low"

Narrowed arrogance of individual philosophers as purely rational
against feeling in general in morality (Kant)
against compassion
against affects

The good ones

Danger in humility. - To adapt too early to a milieu, to tasks, societies, everyday and work orders in which chance places us, at a time when neither our strength nor our goal has entered our legislative consciousness; the achieved too early certainty of conscience, refreshment, togetherness, this premature modesty, which ingratiates itself as a break from inner and outer restlessness, spoils and holds down in the most dangerous way; learning to pay attention in the manner of “one's own kind”, as if we ourselves had no measure and right to value values, the effort to appreciate the same against the inner voice of taste, which is also a conscience, becomes a terribly fine one Shackling: when at last there is no explosion, with the breaking of all bonds of love and morality all at once, so stunted and diminished, feminized and objectified such a spirit. The opposite is bad enough, but still better: to suffer from those around you, from their praise as well as from their disapproval, wounded and submissive without betraying it; to defend oneself involuntarily and suspiciously against their love, to learn to remain silent, perhaps by hiding it by talking, to create corners and inexorable solitudes for moments of

sigh of relief, of tears, of sublime consolation - until one is finally strong enough to say: "What do I have to do with you?" And goes his way.

The virtues are as dangerous as the vices, insofar as they are allowed to rule from outside as authority and law and they are not generated from within, as is the right, as the most personal need and need, as a condition of our existence and benefit, which we recognize and acknowledge, regardless of whether others grow with us under the same or different conditions. This statute of the danger of impersonal, objective virtue also applies to modesty: many of the chosen spirits perish on it.

The morality of modesty is the worst effeminacy for those souls for whom it only makes sense that they should become hard at times.

The good ones.

Very few succeed in seeing a problem in what we live in, to what we are used to from old age, the eye is precisely not adjusted for it: in terms of our morality, it does not seem to me to have happened yet.

The problem "every person as an object for others" is the cause of the highest awards of honor; for yourself - no!

The problem of "you should": a tendency that does not know how to justify itself, like the sexual instinct, should not fall under the condemnation of the instincts; vice versa, he should be your value knife and judge!

The problem of equality, while we are all thirsting for distinction: here we should, conversely, make exactly the same demands on ourselves as on others.

It is so absurd, obviously crazy: but - it is felt as sacred, as a higher rank, the contradiction to reason is hardly heard.

Sacrifice and selflessness as distinctive, the unconditional obedience to morality, and the belief that you are equal to everyone.

The neglect and abandonment of well-being and life as distinctive, the complete renunciation of one's own esteem, the strict desire to see everyone renounce the same. "The value of actions is determined: every individual is subject to this value."

We see: an authority is talking - who is talking? - One can ignore the human pride when he sought this authority as high as possible in order to find himself humiliated under it as little as possible. So - God is talking!

One needed God as an unconditional sanction which has no authority over itself, as a "categorical imperative" -: or, if one believes in the authority of reason, one needed a unified metaphysics by virtue of which it was logical

Assuming now that the belief in God is gone: the question arises again: "Who is talking?" - My answer, taken not from metaphysics but from animal physiology: the herd instinct speaks. He wants to be master: therefore be "you should!" He wants to let the individual count only in the sense of the whole, for the good of the whole, he hates those who detach themselves - he turns the hatred of all individuals against him

Let us consider how dearly such a moral canon (an "ideal") pays off. His enemies are - well, the egoists

the melancholy acumen of self-reduction in Europe (Pascal, Rochefoucauld)

the internal weakening, discouragement and self-annoyance of non-herd animals

the constant emphasis on mediocrity as the most valuable (modesty, rank and file, the nature of tools)

the guilty conscience mixed in with everything autocratic, originals:

the displeasure therefore: - thus darkening of the world of those who have become stronger

transferring the herd consciousness into philosophy and religion: also its fearfulness, its - - -

let us leave the psychological impossibility of purely selfless action out of play

My philosophy is based on hierarchy: not on individualistic morality. The meaning of the herd should rule in the herd - but not go beyond it: the leaders of the herd require a fundamentally different valuation of their own actions, likewise the independents, or the "carnivores" etc.

(Meine Philosophie ist auf Rangordnung gerichtet: nicht auf eine individualistische Moral. Der Sinn der Heerde soll in der Heerde herrschen, — aber nicht über sie hinausgreifen: die Führer der Heerde bedürfen einer grundverschiedenen Werthung ihrer eignen Handlungen, insgleichen die Unabhängigen, oder die „Raubthiere" usw).

Set apart from the two movements, the individualistic and the collectivistic morality, because even the first does not know the hierarchy and wants to give one the same freedom as everyone. My thoughts do not revolve around the degree of freedom that one or the other or all is to be granted, but about the degree of power that one or the other should exercise over others or all. To what extent a sacrifice of freedom, an enslavement itself, provides the basis for the production of a higher type. Thought in the greatest form: how could one sacrifice the development of mankind in order to help a higher species than man is? -

That one does not attack oneself! If one hears the moral imperative in oneself as altruism understands it, one belongs to the herd. If one has the opposite feeling, if one feels one's danger, one's aberration in one's unselfish and selfless actions, one does not belong to the herd.

The apparently crazy thought that one should hold the action that he does to the other higher than that which he has shown to himself, this other also again, etc., should only approve actions because one does not have himself in mind has, but the well-being of the, has its meaning: namely as an instinct of common sense, based on the estimation that little is important to the individual, but very much to all together, provided that they form a community , with a common feeling and common conscience. So a kind of exercise in a certain direction of the gaze, the will to optics that want to make it impossible to see oneself.

My thought: the goals are missing, and these must be individual ones!

We see the general hustle and bustle: each individual is sacrificed and serves as a tool. Walk through the street to see if you don't see lots of "slaves". Where? What for?

The moral phenomena have preoccupied me like riddles. Today I would know how to give an answer. What does it mean that for me the welfare
of my neighbor should have a higher value than my own? But that the neighbor

himself should estimate the value of his well-being differently than I, namely should just place my well-being above it?

Whether a person is used from childhood - - -

Advantage of an apart from his time.

Getting the whole moralizing into view as a phenomenon. Also as a riddle.

What does that mean "thou shalt" and even consider a philosophy as "given"?

In the end, you need a great deal of morality to be immoral in this subtle way: I want to use a simile.

A physiologist who is interested in a disease and a sick person who wants to be cured by it do not have the same interest. Let us assume for a moment that that disease is morality - for it is a disease - and that we Europeans are its sick people: what a fine torment and difficulty will arise when we Europeans are at the same time their curious observers and physiologists! Will we even sincerely wish to get rid of morality? Will we want it? That we ignore the question of whether we can? Can we be "cured"? -

The modesty, for example, for the question of pessimism, whether pleasure or displeasure predominates

likewise for the question about the value of our knowledge

- what was inhibited so far? Our urge to try, the danger was too great, "the salvation of the soul"

the victory over the old God as over a principle that slanders the world - the victory of paganism - but the world shows itself in a new fearfulness

- the "one thing is necessary" and the "strive for the kingdom of God: then everything else will fall to you!" ("The other" is, for example, love for the neighbor, morality in the current sense)

(8th)

NB! Giving back the good conscience to the bad person - was that my involuntary endeavor?

And to the bad person, insofar as he is the strong person? (The verdict of Dostoyevsky about the criminals of the prisons is to be mentioned here.)

The good ones

The remorse: a sign that the character of the deed has not grown. There are remorse even after good works: their unusual, that which lifts out of the old milieu

The next prehistory of an action relates to this: but further back lies a prehistory which points further out: the individual action is at the same time a member of a much more extensive later fact. The shorter and longer processes are not separated

7 [7]

On the physiology of art

To the artists.

Differentiation: those who want to live from their art and others like Dante, Goethe

On what need? Inference from the "work" to the artist.

What “the success” proves: in any case a misunderstanding by the artist, mostly also of the work.

The demanding senses - what does that mean?

The lack of logic - the esprit, the **sujet**.

of the probability of education

“Naturalism” - what does it mean? Above all an irritant - the ugly and the monstrous create emotion.

"Romanticism" - what does it mean?

Position of the nations on the development of the "European soul".

Relationship of Art to the Church.

Pessimism in aesthetic theory (“disinterested looking” “les Parnassiens”).

- I am not happy enough, not healthy enough, for all of this romantic music (including Beethoven). What I need is music in which one forgets suffering; in which animal life feels deified and triumphs; where you want to dance; where one might, cynically asked, digest well? The relief of life through easy, bold, self-confident exuberant rhythms, the gilding of life through tender, golden harmonies - that is what I take from all of the music. Basically, a few bars are enough for me.

Wagner from beginning to end has become impossible for me because he can't walk, let alone dance.

But these are physiological judgments, not aesthetic ones: only - I no longer have any aesthetics!

Can he go

Can he dance

- the borrowed forms e.g. Brahms, as typical "epigone" Mendelssohn's educated Protestantism as well (an earlier "soul" is copied ...)

- the moral and poetic substitutions in W one art as an emergency remedy for defects in the other.

- the "historical sense", the inspiration through poetry, saga, that typical transformation for which G. Flaubert among the French and R. W among Germans is the clearest example

how the romantic belief in love and the future is transformed into the desire for nothing, 1830 into 1850

if anything has been achieved, it is a more harmless attitude towards the senses, a more joyful, benevolent Goethe scissors attitude towards sensuality

likewise a prouder feeling in regard to knowledge: so that the "pure fool" finds little faith

Physiology of Art

Beethoven - un pauvre grand homme, sourd, amoureux, méconnu et philosophe, dont la musique est pleine de rêves gigantesques ou douloureux.

Mozart - expressing entirely German feelings, la candeur naïve, la tendresse mélancholique, contemplative, les vagues sourires, les timidités de l'amour.

The piano exalte et raffine. Mendelsohn les entoure de rêves ardents, délicats, maladifs.

Les âpres désirs tourmentés, les cris brisés, révoltés, les passions modern, sortent de tous les accords de Meyerbeer.

With regard to the painters.

tous ces modern sont des poètes, qui ont volu être peintres. L'un a cherché des drames dans l'histoire, l'autre des scènes de moeurs, celui-ci traduit des religions, celui-là une philosophie. The one imitates Raphael, another the first Italian masters; the landscapers use trees and clouds to make odes and elegies. Nobody is simply a painter; all are archaeologists, psychologists, scene-setters of some memory or theory. You like our erudition, our philosophy. Like us, they are full of general ideas. They love a shape not for what it is, but for what it expresses. They are the sons of a learned, tormented, and reflective generation - a thousand miles from the old masters who did not read and only thought of giving their eyes a feast.

Our condition: prosperity makes sensitivity grow; one suffers from the smallest ailments; our body is better protected, our soul sicker. Equality, the comfortable life, the freedom of thought - but at the same time l'envie haineuse, la fureur de parvenir, l'impatience du présent, le besoin du luxe, l'instabilité des gouvernements, les souffrances du doute et de la research.

- you lose as much as you gain -

A citizen of 1850 happier compared to that of 1750? moins opprimé, plus instruit, mieux fourni de bien-être, but not plus gai - - -

In the 17th century nothing was uglier than a mountain range; one had a thousand thoughts of misfortune. We were tired of barbarism, just as we are tired of civilization today. The streets are so clean today, the gendarmes in abundance, the customs so peaceful, the events so small, so foreseen that one aime la grandeur et l'imprévu. The landscape changes like literature; back then it offered long, sugar-

sweet novels and gallant treatises: today it offers la poésie violente et des drames physiologistes.

This wilderness, the general implacable rule of the bare rocks ennemi de la vie - nous délasse de nos trottoirs, de nos bureaux et nos boutiques. That's the only reason we love them

About Delacroix:

chanter avec la color

"You echo of Victor Hugo's voice

During the wars, la mélancholie poétique d'Angleterre, le lyrisme philosophique d'Allemagne had crept into the French soul

l'âme complémentaire de Victor Hugo

the preponderance of music in the Romantics of 1830 and 40

Delacroix

Ingres is a passionate musician, cult for Gluck Haydn, Beethoven Mozart

said to his students in Rome "si je pouvais vous rendre tous musiciens, vous y gagneriez comme peintres" -)

likewise Horace Vernet, with a special passion for Don Juan (as Mendelssohn testifies in 1831)

likewise Stendhal, who says of himself: - - -

The President De Brosses says of the campagna Romana: "il fallait que Romulus fût ivre, quand il songea à bâtir une ville dans un terrain aussi laid

Fénelon compares the Gothic style to a bad sermon.

Chateaubriand in a letter to M. de Fontanes in 1803 gives the first impression of the campagna Romana.

Lamartine has the language for Sorrento and Posilipp -

V. Hugo raves about Spain, parce que "aucune autre nation n'a moins imprunté à l'antiquité, parce qu'elle n'a subi aucune influence classique"

Delacroix didn't want Rome either, it scared him. He had a crush on Venice, like Shakespeare, like Byron, like G. Sand. The aversion to Rome also in Th. Gautier - and in R. Wagner.

What of our Democracy is laugh: the black skirt ...

l'envie, la tristesse, le manque de mesure et de politesse, les héros de George Sand, de Victor Hugo et de Balzac
(et de Wagner)
le goût de la Renaissance

an accessory in it, éclatant et sombre, d'un style tourmenté et magnifique

cet âge de force et d'effort ,acoace inventive, de plaisirs effrénés et de labeur terrible, de sensualité et d'hérosïme

Jeanne d'Albret, the mother of Henry IV, according to d'Aubingé's judgment:

"Princesse n'ayant de la femme que le sexe, l'âme entière aux choses viriles, l'esprit puissant aux grandes affaires, le coeur invincible aux adversités."

Agir, oser, jouir, dépenser sa force et sa peine en prodigue, s'abandonner à la sensation présente, être toujours pressé de passions toujours vivantes, supporter et rechercher les excès de tous les contrastes, voilà la vie du seizième siècle.

Parmi ces violences et ces voluptés la dévotion était ardente. Religion then was not a virtue but a passion. One went to church as if to a battle or to a rendezvous.

the knights in the time of the crusades - enfants robustes. A beast of prey in killing and howling. When the anger is over, they come back in tears and throw themselves cheerfully on their necks, tenderly.

The judgment "pleasant" "unpleasant" cf. Music - changes and forms according to what we perceive to be "legally" reasonable, meaningful, meaningful.

Physiology of Art

The sense and the pleasure in nuance (the actual modernity), in what is not general, runs counter to the impulse, which has its pleasure and strength in grasping the typical: like the Greek taste of the best of times. An overpowering of the fullness of the living is in it, the measure becomes master, that calm of the strong soul lies at the basis, which moves slowly and has an aversion to the all-too-

living. The general case, the law is revered and emphasized; the exception is reversed aside, the nuance wiped away. The solid, mighty, solid, the life that rests broadly and mightily and holds its strength - that "pleases": that is, that corresponds to what one thinks of oneself.

7 [8]

nihilism

To the preface.

I have endured an ordeal so far: all the laws on which life develops seemed to me to be in opposition to the values for the sake of which we endure to live. It does not seem to be the condition from which many consciously suffer: nevertheless I want to put together the signs from which I assume that it is the basic character, the actually tragic problem of our modern world and, as a secret need, the cause or interpretation of all its needs. I became aware of this problem.

(Zur Vorrede.

Ich habe eine Tortur bisher ausgestanden: alle die Gesetze, auf denen das Leben sich entwickelt, schienen mir im Gegensatz zu den Werthen zu stehen, um derentwillen Unsereins zu leben aushält. Es scheint das nicht der Zustand zu sein, an dem Viele bewußt leiden: trotzdem will ich die Zeichen zusammenstellen, aus denen ich annehme, daß es der Grundcharakter, das eigentlich tragische Problem unsrer modernen Welt und als geheime Noth Ursache oder Auslegung aller ihrer Nöthe ist. Dies Problem ist in mir bewußt geworden).

Nihilismus

nihilism

A.

To start from a full hearty appreciation of our current humanity:

Do not be fooled by the appearance (this humanity is less “effective”, but it gives completely different guarantees of duration, its tempo is slower, but the beat itself is much richer

the health is increasing, the real conditions of the strong body are detected and gradually created the "asceticism" ironic -

the fear of extremes, a certain confidence in the "right path", no enthusiasm; a temporary settling into closer values (like "fatherland"), like "science" etc.

but this whole picture would still be ambiguous:

- it could be an ascending one

- or be a descending movement of life.

B.

Belief in “progress” - in the lower sphere of intelligence it appears as ascending life: but there is self-delusion;

in the higher sphere of intelligence as descending

Description of the symptoms.

Unity of the point of view: Uncertainty regarding the value measures.

Fear of a general "in vain"

Nihilism.

C.

The dependence of all measures of value on the moral

the religious, aesthetic, economic, political, scientific

D.

Signs of decline in belief in morality.

Nihilism.

Nothing is more dangerous than a desirability that conflicts with the essence of life.

the **nihilistic** consequence (belief in worthlessness) as a consequence of moral esteem

the egoistic is spoiled for us (even after the insight into the impossibility of the unegoistic)

we are spoiled for what is necessary (even after recognizing the impossibility of a **liberum arbitrium** and an "intelligible freedom")

we see that we do not reach the sphere in which we have placed our values - so the other sphere in which we live has by no means gained in value: on the contrary, we are **tired** because we have lost the main drive. "Free so far!"

Inhibition of knowledge by morality.

E.g. attempt to reconcile (identify) life with morality and to justify it before morality

Altruism primal

the selfless way of thinking is also possible without obligation and sanction

To what extent morality has hindered knowledge.

the worth of the individual, the "eternal soul", falsification of psychology

Resistance to causality: falsification of physics

against the history of origin in general: falsification of history.

Falsification of epistemology (Fälschung der Erkenntnißtheorie)

7 [9]

Methodically: the value of internal and external phenomenology.
(**Methodisch:** der Werth der inneren und der äußeren Phänomenologie).

A. Consciousness late, poorly developed, exposed for external purposes, exposed to the grossest errors, even essentially something falsifying, grossing up, summarizing

B. on the other hand, to observe the phenomenon of the sensible world a hundred times more often, finer and more precisely. External phenomenology gives us by far the richest material, and permits greater rigor of observation; while the internal phenomena are difficult to grasp and are more related to error (the internal processes are essentially error-generating, because life is only possible under the guidance of such narrowing perspective-creating forces)

NB. All **movement** as a **sign of** an **inner** happening: - that is, the vast majority of all **inner** happening is given to us only as a sign.

Principle of life

Basic error of the previous biologists: it is not a question of the species, but of individuals with a stronger impact (the many are only means)

Life is not the adaptation of inner conditions to external ones, but the will to power, which from within subordinates and assimilates more and more "external things"

these biologists put the moral valuations continue (the higher value of altruism per se, the hostility against the lust for power, against the war, against the uselessness against the rank and caste system).

Against the theory that the single individual has the advantage of the species, of his progeny in mind, at the expense of his own advantage: that is only an appearance

the enormous importance with which the individual takes the sexual instinct is not a consequence of its importance for the species: rather, the witnessing is the actual achievement of the individual and consequently his highest interest, his highest expression of power (of course not judged from consciousness, but from the center of the whole individuation)

Principle of life

The consciousness entirely external starting as coordination and becoming conscious of "impressions" - initially furthest from the biological center of the individual; but a process that deepens, internalizes, and steadily approaches that center.

To the origin of logic. The fundamental tendency to equate, to see equals is modified, held in check by benefit and damage, by success: an adaptation develops, a milder degree to which he can be satisfied without at the same time denying life and putting it in danger bring. This process is entirely in accordance with that external mechanical process (which is its symbol), that the plasma continually equates what it appropriates and arranges it into its forms and series.

The individuation, judged from the standpoint of the theory of descent, shows the steady disintegration of one in two, and the equally resistant offenses of individuals to the profit of **some** individuals who continue to develop: the vast mass each time from dies ("the body") The basic phenomenon: countless individuals **sacrificed** for less sake than making them possible. - One need not be fooled: it is exactly the same with peoples and races: they form the "body" for the production of individual valuable individuals who continue the great process.

Principle of life

The forces in history can easily be recognized if all moral and religious teleology is stripped off. It must be the powers that also work in the whole phenomenon of organic existence. The clearest statements in the plant kingdom.

The big ones Victories over the beast: the beast as a slave,

or as an enemy.

- of the man about the woman: the woman

in addition to the large fluctuations, for example, between the healthy and the sick.

Where (Wohinein) the dignity of human beings has been set:

to have become master over the animal in man
to have become master over woman in man

Greek ideal

on the other hand the Christian dignity:

to have mastered the pride in man

on the - - -

Principle of life

- the greater complexity, the sharp distinction, the juxtaposition of the developed organs and functions, with the disappearance of the middle links - if this is perfection , then there is a will to power in the organic process, by virtue of its dominant, formative, commanding forces always increasing the area of their power and repeatedly simplify within it: the imperative grows.

- useful in terms of accelerating the pace of development is another "useful" than that in terms of the most possible determination and durability of what has been developed.

The spirit is only a means and instrument in the service of higher life, the exaltation of life: and as far as the good is concerned, as Plato (and after him Christianity) understood it, it even seems to me a life-threatening, life-slandering, life-negating principle.

7 [10]

We know the kind of person who fell in love with the sentence **tout comprendre c'est tout pardonner**. It is the weak, it is above all the disappointed: if there is something in everything to be forgiven, is there also something in everything to

despise? It is the philosophy of disappointment that wraps itself up here so humanely in pity and looks sweet.

These are romantics who were unleashed by faith: now they at least want to watch how everything goes and goes. They call it **l'art pour l'art**, "objectivity" etc.

7 [11]

Are not the appearances of the empty and full, the solid and the loose, the still and the moving, the same and the unequal - is not the oldest appearances made into metaphysics?

The European philosophizing of the last centuries, that with a dignity and honesty

- what is recognizing? Can I see?

(—was ist erkennen? Kann ich erkennen?)

7 [12]

Popular ideals, the good man, the selfless, the saint, the wise, the righteous. Oh Marcus Aurelius!

7 [13]

You have to keep your eyes open: when some from the beginning decrepit companion always displays his tiredness as wisdom, pess [missing some letters], and transfiguration.

If a tired, unfortunate fellow from the beginning decrepit his tiredness as the result of a deep struggling, suffering inner and beer life - - -

or a cheeky and restless cackling goose breathes out its ambition on printed paper

what have I already experienced in terms of philosophical counterfeiting: the tired donkey, decrepit from the beginning, who - - -

7 [14]

Kant's philosophy is defined as "the science of the limits of reason"!

That there is a "truth" that one can somehow approach -

When I put a regular occurrence into a formula, I have simplified the description of the whole phenomenon, abbreviated it, etc. But I have not established a “law”, but rather posed the question of where it comes from that something is repeated here: it is a supposition that the formula corresponds to a complex of initially unknown forces and force releases: it is mythology to think that here forces obey a law, so that as a result of their obedience we have the same phenomenon every time.

7 [15]

Ethics or "Philosophy of Desirability". “It should be different”, it should be different: dissatisfaction would be the germ of ethics.

One could save oneself, firstly, by choosing where one does not feel; secondly, by understanding the presumptuousness and folly: because to demand that something is different from what it is means: to demand that everything is different - it contains a rejecting criticism of the whole - it is insofar ... But life is itself such a demand!

Establishing what is, what it is seems to be something unspeakably higher and more serious than any “so it should be”: because the latter, as human criticism and presumption, appears condemned to ridicule from the start. It expresses a need which demands that the arrangement of the world corresponds to our human well-being; also the will to do as much as possible towards this task. On the other hand, it was only this "desire" to “so it should be” that provoked that other desire for what is: namely, knowing what is is already a consequence of asking: “how? is possible? why so? ”The astonishment at the mismatch between our wishes and the course of the world led us to get to know the course of the world. Perhaps it is still different: Perhaps that is "that is how it should be", our desire to overwhelm the world,

7 [16]

Our badges, for example, the critical position on Christianity MA 2, 182

Table of delimitations

e.g. against idealists and romantics

as an actor and a self-liar

against the contemplative

against nationalism.

On the psychology of loneliness.

In honor of error.

Antagonism between humanization and human enlargement.

The full and giving in contrast to the seeker, the desire.

The aesthetic states are twofold.

Books and people.

Health issues.
Modern music.
Classical education.
Big city.

Vice of the intellect

7 [17]

So far, the parasites of the spirit have given me the greatest disgust: you can find them sitting everywhere in our unhealthy Europe, with the best conscience in the world. Maybe a little cloudy, a little air pessimistic, but mostly voracious, dirty, polluting, creeping in, snuggling, thieving, itchy - and innocent like all small sinners and microbes. They live from the fact that other people have spirit and spend it with full hands: they know how it belongs to the nature of the rich spirit, carefree, without petty caution, to spend the day and even lavishly - because the spirit is a bad steward and does not pay attention to how everything lives and feeds on him.

7 [18]

"Every activity as such gives pleasure" - say the physiologists. In what way? Because the pent-up force a kind of urge and pressure has brought with it a state against which the tuna as liberation is felt? **Or in** so far as every activity is a conquering of difficulties and obstacles? And many small resistances, overcome again and again, easily and, as in a rhythmic dance, with a kind of tickling feeling of power?

Lust as a tickle of the feeling of power: always presupposing something that resists and is overcome.

All symptoms of pleasure and discomfort are intellectual, general judgments of any inhibition symptoms, interpretations of them

7 [19]

In more weak-willed and multiple ages, a high degree of degeneracy and peculiarity is not immediately dangerous and does not necessitate eradication from the social body; on the other hand, one does not perish immediately because the average quantity of all forces prevents the aggressive and domineering tendency towards the outside, even in very arbitrary and selfish beings.

The dangers of such ages are the concentrated wills; while in strong ages the danger lies in the insecure.

7 [20]

Socrates' philosophical morality from a Don Quixote

a fair bit of acting

a self-misinterpretation

what is it actually?

idiosyncratic: the enthusiasm for dialectics, optimistic - the overstimulated sensuality and, consequently, fear

the greatest of all swindles and self-deeds (Selbstverlogenheiten) to put between good, true and beautiful an identity and this unit display

the struggle against the sophists is difficult to grasp psychologically: a separation is necessary in order not to be confused with them (which everything invited to, because they felt related). Competition for the youths -

Virtue and irony and acumen in Socrates - in Plato the lover (pederast), the artist (?), The oligarch -

Declaration of independence, emigration from the polis, replacement of one's origin -

Critique of culture from the standpoint of "morality" and dialectics!!! -

absolute lack of "historical sense" -

Symptom of **decadence** -

- whether not all specifically moral movements up to now have been symptoms of decadence?

7 [21]

Perspectivism of desirability (of the ideal)

(Perspektivismus der Wünschbarkeit (des Ideals)

7 [22]

One criticizes: his temperament says yes to it
the absence of spirit is often good for us

7 [23]

NB. In psychological terms, I have two senses:

once: the sense of the **naked**

then: the will to **great style** (a few main clauses, these in the strictest context; no esprit, no rhetoric).

7 [24]

All the instincts and powers that are praised by morality arise to me as essentially the same as those slandered and rejected by it, e.g. justice as the will to power, the will to truth as a means of the will to power

7 [25]

Against Darwinism.

- The use of an organ does not explain its origin, on the contrary!

- For the longest time during which a property is formed, it does not preserve the individual and is of no use to him, least of all in the struggle with external circumstances and enemies

- what is "useful" in the end? One must ask "useful in relation to what?"
For example, what benefits the duration of the individual could be unfavorable to his strength and splendor; what the individual receives, it could at the same time hold on to and stop development. On the other hand, a deficiency or a degeneracy can be of the greatest use in so far as it acts as a stimulant for other organs. Likewise, an emergency can be a condition of existence, insofar as it reduces an individual to the level at which he holds together and does not waste himself.

- The individual itself as the struggle of the parts (for food, space, etc.): its development is linked to a victory, predominance of individual parts, to withering, "becoming an organ" of other parts

- D overestimates the influence of "external circumstances" into nonsense; the essential part of the life process is precisely the tremendous formative, form-

creating power from within, which exploits and exploits the "external circumstances"...

- that the new forms formed from within are not formed with a purpose, but that in the struggle of the parts a new form will not stand for long without a relation to a partial use, and then develop more and more perfectly according to use

- if only that which has been permanently proven to be useful, then in the first place the damaging destructive dissolving abilities, the senseless, accidental, - - -

7 [26]

What does it mean that we are empathizing with the campagna Romana? And the high mountains? What does our nationalism mean?

Idealism or self-mendacity.

Critique of Civilization.

The metamorphoses of the cross.

The refinements of fear

of voluptuousness.

of contempt

7 [27]

Fuller concept of life

The types of intoxication

Modern acting (e.g. "Fatherland": to what extent it goes against our conscience to be patriots)

All of European falsehood.

The gap –

(Vollerer Begriff des Lebens

Die Arten des Rausches

Die moderne Schauspielerei (z.B. „Vaterland“: in wiefern es uns wider das Gewissen geht, Patrioten zu sein)

Die ganze Europäische Falschheit.

Die Kluft —)

7 [28]

The strong man, powerful in the instincts of strong health, digests his deeds just as he digests meals; he copes with heavy fare himself; but in the main he is guided by an intact and strict instinct that he does nothing that opposes him, any more than he eats something that he does not like.

7 [29]

On the history of modern vice.

Anarchism.

7 [30]

- the naiveté of philosophical antiquity, psychological innocence; their "wise men" were boring.

Against antiquity, which believed in reason (the divine origin of reason), in virtue (as the highest rationality and independence of the spirit), Christianity teaches the suspicion that everything is fundamentally evil and incorrigible, that the pride of Spirit is its greatest danger, etc.

7 [31]

The tragic age for Europe: due to the struggle with nihilism.

(**Das tragische Zeitalter für Europa**: bedingt durch den Kampf mit dem Nihilismus.)

7 [32]

The absolute lack of preparation for receiving truths; no gradation of education; blind faith in the mind; the modern "good-naturedness".

7 [33]

Against the theory of the “milieu”. The race is incredibly more important. The milieu only yields "adaptation"; within it all the stored power plays.

7 [34]

The causalism. This "one on top of the other" still needs to be interpreted: "Natural law" is an interpretation, etc.

"Cause and effect" goes back to the term "action and perpetrator". Where did this divorce come from?

Movement as a symptom of a non-mechanical event. To stop at the mechanistic worldview - it is like a deaf targeting the score of a work.

Logic - its essence not discovered. Art of unique labeling?

7 [35]

Critique of Human Aims. What did ancient philosophy want? What is Christianity? What is the Vedanta philosophy? What Buddha? -
And what's behind this will?

Psychological genesis of previous **ideals**: what do they actually mean?

7 [36]

Suppose that our usual conception of the world were a misunderstanding: could a perfection be conceived within which even such misunderstandings would be sanctioned?

Conception of a new perfection: that which does not correspond to our logic, our "beautiful", our "good", our "true" could be perfect in a higher sense than it is our ideal itself.

7 [37]

vis est vita, vides, quae nos facere omnia cogit

Lucilius

Βίος καλεῖται δ᾽ ὂς βίᾳ πορίζεται.

7 [38]

It is by no means the first question whether we are satisfied with ourselves, but whether we are satisfied with anything at all. Assuming we say yes to a single moment, we have not only said yes to ourselves, but to all existence. For nothing stands for itself, neither in ourselves nor in things: and if only once has our soul trembled and sounded like a string with happiness, then all eternity were necessary to condition this one event - and all Eternity was approved, redeemed, justified and affirmed in that single moment of our affirmation.

(Es ist ganz und gar nicht die erste Frage ob wir mit uns zufrieden sind, sondern ob wir überhaupt irgend womit zufrieden sind. Gesetzt, wir sagen Ja zu einem einzigen Augenblick, so haben wir damit nicht nur zu uns selbst, sondern zu allem Dasein Ja gesagt. Denn es steht nichts für sich, weder in uns selbst, noch in den Dingen: und wenn nur ein einziges Mal unsre Seele wie eine Saite vor Glück gezittert und getönt hat, so waren alle Ewigkeiten nöthig, um dies Eine Geschehen zu bedingen—und alle Ewigkeit war in diesem einzigen Augenblick unseres Jasagens gutgeheißen, erlöst, gerechtfertigt und bejaht).

7 [39]

A full and mighty soul can cope not only with painful, even terrible losses, privations, deprivation, contempt: it comes out of such hells with greater abundance and mightiness: and, to say the most essential, with a new growth in the bliss of the Love. I believe that whoever has guessed something of the lowest conditions of any growth in love will understand Dante when he wrote over the gate of his inferno: "I too created eternal love"

7 [40]

The world has grown immensely and is constantly growing: our wisdom is finally learning to think of itself smaller; we scholars even, we are just beginning to know little... (Die Welt ist ins Ungeheure gewachsen und wächst fortwährend: unsere Weisheit lernt endlich, von sich kleiner zu denken; wir Gelehrten sogar, wir fangen eben an, wenig zu wissen…).

7 [41]

The earth of desire from which logic has grown: herd instinct in the background, the acceptance of the same cases presupposes the "same soul". For the purpose of understanding and domination.

7 [42]

The antagonism between the "true world", as revealed by pessimism, and a world that is possible to live: - For this one must examine the rights of truth; it is necessary to measure the meaning of all these "ideal instincts" in life in order to understand what that antagonism actually is: the struggle of the sick, desperate life, clinging to the otherworldly, with the healthier, more stupid, more lying, richer, undecomposed life. So not "truth" in the struggle with life, but a kind of life with another. - But it wants to be the higher kind! - Here the demonstration must begin that a hierarchy is necessary - that the first problem is that of the hierarchy of the species life.

7 [43]

Nihilism as a consequence of the moral world interpretation.

Hierarchy.

The eternal return.

7 [44]

"Useful" in the sense of Darwinian biology, ie proving to be beneficial in the fight with others. But to me the feeling of more, the feeling of becoming stronger, quite apart from the use in the fight, the actual progress: from this feeling only the will to fight arises,

7 [45]

1.
Critique of values, measured against life.
2.
The origin of values
3.
Life as the will to power
4.
The opposite

Your (ihr) hammer "the doctrine of the recurrence".
(ihr Hammer „die Lehre von der Wiederkunft").

[Translation note. Nietzsche uses both Wiederkunft and Wiederkehr in the expressions "eternal return" and "eternal recurrence". Recurrence here is a translation of "Wiederkunft". Translation of "Wiederkehr" is return].

7 [46]

The kind of person whose mouthpiece I am:

not suffering from unfulfilled ideals, but from fulfilled ones! namely, that the ideal which we represent and of which so much essence is made is treated by us with a slight disdain -

a dangerous homesickness for the former "wilderness" of the soul, for the conditions of greatness, as good as devilry -

we enjoy our messier, wilder, crazier moments, we would be able to commit a crime just to see what a remorse is about -

we are blown against the everyday charms of "good people", of good social order, of good erudition -

we do not suffer from "corruption", we are very different from Rousseau and do not long for the "good nature man" -

we are tired of the good, not of the suffering: we no longer take illness, misfortune, old age and death seriously enough, least of all with the seriousness of Buddhists, as if the objections to life were given.

7 [47]

Criticism of patriotism: whoever feels values about himself which he takes a hundred times higher than the welfare of the "fatherland", society, blood and racial affinities - values that are beyond fatherlands and races, i.e. international values - would a hypocrite if he wanted to play the "patriot". It is a depression of man and soul that endures national hatred (or even admires and glorifies): the dynastic families exploit this kind of person - and again there are enough commercial and social classes (including, of course, the vernal buffoons (auch natürlich die käuflichen Hanswürste, die Künstler), the artists), who win their sponsorship when these national dividing waters regain power. In fact a lesser species has become overweight - - (Thatsächlich ist eine niedrigere Species zum Übergewicht gelangt —)

7 [48]

Intellectuality of pain: it does not in itself designate what is currently damaged, but what value the damage has with regard to the general individual.

whether there are pains in which "the species" and not the individual suffers -

What does active and passive mean? It is not to be lord and overwhelmed to be and Subject and Object?

7 [49]

The question of value is more fundamental than the question of certainty: the latter only becomes serious on the assumption that the question of value has been answered.

Being and appearance, calculated psychologically, yields no "being in itself", no criteria for "reality", but only for degrees of appearance measured by the strength of the part we give to an appearance.

7 [50]

The problem of truth, truthfulness, certainty.

The problem of the good

The problem of justice.

The problem of measure.

The problem of hierarchy.

7 [51]

The injury provokes either the reaction or the submission

7 [52]

The Christian interpreters, like Carlyle, today as a form of dishonesty: likewise the admiration of the times of faith.

7 [53]

Not a struggle for existence will be fought between the ideas and perceptions, but about domination: - destroyed, the subdued V not only pushed back or subordinate to. There is no destruction in the spiritual...

7 [54]

To impress the character of being on becoming - that is the highest will to power. [Used by Heidegger in his Nietzsche interpretation, but written in Peter Gast handwriting].
(Dem Werden den Charakter des Seins *aufzuprägen* — das ist der höchste Wille zur Macht). *KSA* 12, page 312, *Will to Power*, #617).

Double falsification, from the senses and from the spirit, in order to preserve a world of beings, of persistence, of equivalence, etc.

That everything recurs is the most extreme approximation of a world of becoming to that of being: the peak of contemplation.

Judgment and dissatisfaction in what is becoming comes from the values that are attached to beings: after such a world of being was first invented.

The metamorphoses of beings (body, God, ideas, natural laws, formulas, etc.)

"The being" as appearance; Reversal of values: the appearance was what conferred value -

Knowledge in itself in becoming impossible; so how knowledge is possible? As an error about oneself, as a will to power, as a will to deceive.

Becoming as wanting to invent, self-denying, self-overcoming: not a subject, but an action, positing, creative, no "causes and effects".

Art as the will to overcome becoming, as "perpetuating", but short-sighted, depending on the perspective: as it were, repeating the tendency of the whole in a small way

To regard what all life shows as a reduced formula for the entire tendency: therefore a new definition of the term "life" as the will to power

Instead of "cause and effect" the struggle of the nascent with each other, often with the contraction of the opponent; no constant number of those in the making.

Inapplicability of the old ideals for the interpretation of the whole event after one has recognized their animal origin and usefulness; all contradicting life.

Inapplicability of the mechanistic theory - gives the impression of futility.

The entire idealism of humanity up to now is about to turn into nihilism - into the belief in absolute worthlessness, which is namely meaninglessness...

(Der ganze Idealismus der bisherigen Menschheit ist im Begriff,
in Nihilismus umzuschlagen — in den Glauben an die absolute Werthlosigkeit das heißt Sinnlosigkeit…)

The destruction of ideals, the new wasteland, the new arts to endure,
we amphibians.

Prerequisite: bravery, patience, no "return", no heat forward

NB. Zarathustra, constantly parodic about all earlier values, out of abundance.
(NB. Zarathustra, sich beständig parodisch zu allen früheren Werthen verhaltend, aus der Fülle heraus).

7 [55]

If there is "only one being, the I" and all other "beings" are made in its image - when finally the belief in the "I" stands or falls with the belief in logic, ie metaphysical truth of the category of reason: if on the other hand the ego proves to be something becoming : so - - -

7 [56]

Against the physical atom. To understand the world we must be able to calculate it; in order to be able to calculate them we must have constant causes; because we find no such constant causes in reality, invent we which - the atoms. This is the origin of atomistics.

The calculability of the world, the ability to express everything that happens in formulas - is that really an "understanding"? What would be understood in a piece of music if everything that is calculable about it and can be abbreviated in formulas were calculated? - Then the "constant causes", things, substances, something "unconditional" that is; fictitious - what has been achieved?

7 [57]

There was a melancholy afternoon on which Spinoza was dissatisfied with himself: a small incident would not get out of his mind - he reproached himself for this incident. All of a sudden he said to himself: this is the **morsus conscientiae**! But how is the **morsus conscientiae** still possible for me?

7 [58]

Critique of the Christian ideal: its presuppositions the conditions of existence of the soul - it is a question of eternal life, and of damnation or bliss

7 [59]

Determinism is only harmful to those morals who believe in the **liberum arbitrium** as a precondition for morality in "responsibility"

7 [60]

Against positivism, which stops at the phenomenon "there are only facts", I would say: no, there are no facts, only interpretations. We cannot establish a fact "in itself": perhaps it is nonsense to want something like that. "It's all subjective" you say: but that is already an interpretation, the "subject" is not something given, but

something that has been added, something behind it. - Is it finally necessary to put the interpreter behind the interpretation? That is poetry, hypothesis.

To the extent that the word "knowledge" (Erkenntniß) has any meaning at all, the world is recognizable: but it can be interpreted differently, it has no meaning behind it, but innumerable senses "perspectivism".

It is our needs that interpret the world: our instincts and their pros and cons. Every instinct is a kind of lust for power, everyone has his perspective, which he would like to impose on all other instincts as the norm.

(Gegen den Positivismus, welcher bei dem Phänomen stehen bleibt „es giebt nur Thatsachen", würde ich sagen: nein, gerade Thatsachen giebt es nicht, nur Interpretationen. Wir können kein Factum „an sich" feststellen: vielleicht ist es ein Unsinn, so etwas zu wollen. „Es ist alles subjektiv" sagt ihr: aber schon das ist Auslegung, das „Subjekt" ist nichts Gegebenes, sondern etwas Hinzu-Erdichtetes, Dahinter-Gestecktes. — Ist es zuletzt nöthig, den Interpreten noch hinter die Interpretation zu setzen? Schon das ist Dichtung, Hypothese.

Soweit überhaupt das Wort „Erkenntniß" Sinn hat, ist die Welt erkennbar: aber sie ist anders deutbar, sie hat keinen Sinn hinter sich, sondern unzählige Sinne „Perspektivismus".

Unsre Bedürfnisse sind es, die die Welt auslegen: unsre Triebe und deren Für und Wider. Jeder Trieb ist eine Art Herrschsucht, jeder hat seine Perspektive, welche er als Norm allen übrigen Trieben aufzwingen möchte).

7 [61]

Preliminary headings of chapters.

Antagonism between "improvement" and "enlargement" of humans (or taming and reinforcement)

Critique of the Christian ideal (humility, chastity, poverty, simplicity)

Critique of the stoic ideal (including the "fakir")

Critique of the Epicurean ideal (including the "Olympic" - including the "contemplative")

The metamorphoses of slavery.

Artist and conqueror. What does beauty want?

Justice, guilt, punishment, accountability - the legislature.

Critique of the romantic ideal, as well as that ideal which the pessimist has the power to hate and despise

The interpretative character of life (what does nihilism mean?) "Aimlessness"

The next century and its predecessors.

Critique of the action (cause and effect, doing, purpose)

Hierarchy

(Vorläufige Überschriften von Capiteln.

Antagonismus von „Verbesserung“ und „Vergrößerung“ des Menschen (resp. Zähmung und Verstärkung)

Kritik des christlichen Ideals (Demuth, Keuschheit, Armut, Einfalt)

Kritik des stoischen Ideals (eingerechnet der „Fakir“)

Kritik des epikureischen Ideals (eingerechnet das „olympische“ — auch die „Beschaulichen“)

Die Metamorphosen der Sklaverei.

Künstler und Eroberer. Was will Schönheit?

Gerechtigkeit, Schuld, Strafe, Verantwortlichkeit — der Gesetzgeber.

Kritik des romantischen Ideals, insgleichen jenes Ideals, das dem Pessimisten seine Kraft zu hassen und zu verachten giebt

Der interpretative Charakter des Lebens (was bedeutet Nihilismus?) „Ziellosigkeit“

Das nächste Jahrhundert und seine Vorgänger.

Kritik der Handlung (Ursache und Wirkung, Thun, Zweck)

Rangordnung)

7 [62]

Few of them make it clear what the point of view of desirability, each "that is how it should be, but it is not" or even "that is how it should have been" includes: a condemnation of the whole course of things. For in it there is nothing isolated: the smallest thing carries the whole, the whole structure of the future stands on your little injustice, the whole is condemned with every criticism that hits the smallest thing. Assuming now that the moral norm, as Kant himself thought, has never been completely fulfilled and would remain hanging over reality as a kind of hereafter without ever falling into it: then morality would include a judgment about the whole, which but it is permissible to ask: where does it get the right to do so? How does the part get here to judge the whole thing? - And would it really be an ineradicable instinct, this moral judgment and inadequacy of the real, as has been asserted, then would this instinct not perhaps belong to the ineradicable stupidities, also the immodestities of our species? - But in saying this we are doing what we blame; the point of view of desirability, of unauthorized judging belongs to the character of the course of things, every injustice and imperfection as well - it is just our concept of "perfection" which does not find its account. Every instinct that wants to be satisfied expresses its dissatisfaction with the current state of affairs: how? is the whole perhaps composed of nothing but dissatisfied parts, all of which have desires in their heads? is the "course of things" perhaps the "way from here! Away from reality! ", The eternal dissatisfaction itself? is desirability perhaps the driving force itself? is it - **deus**? [**deus**, god or God or deity]

It seems important to me to get rid of the universe, the unity, some force, an unconditional; one would not be able to avoid taking it as the highest authority and baptizing God. One has to split up the universe; unlearn respect for space; what we have given to the unknown and the whole take back for what is next, ours. What Kant says, for example, "Two things are forever worthy of reverence" - today we would rather say "digestion is more venerable". The universe always brings with it the old problems "how evil is possible?" Etc. So: there is no universe, the great sensorium or inventory or force magazine is missing: therein [+++]

7 [63]

Must not all philosophy finally bring to light the presuppositions on which the movement of reason rests? (Muß nicht alle Philosophie endlich die Voraussetzungen, auf denen die Bewegung der Vernunft ruht, ans Licht bringen?) Our belief in the ego, as a substance, as the only reality according to which we even ascribe reality to things? The oldest "realism" comes to light at last: at the same time when the whole religious history of mankind recognizes itself as the history of superstition of the soul. Here is a limit: our thinking itself involves that belief (with its distinction between substance accidents, doing, perpetrators, etc.), letting go means no longer being allowed to think.

But that a belief, as necessary as it is for the preservation of beings, has nothing to do with truth, can be seen, for example, from the fact that we have to believe in time, space and movement , without feeling compelled, here absolute [++ +]

7 [64]

[+++] of all values

First book.
European nihilism.

Second book.
Critique of the highest worth.

Third book.
Principle of a new valuation.

Fourth book.
Breeding and breeding.

designed March 17, 1887, Nice.

I. Every purely moral valuation (such as the Buddhist one) ends with nihilism: to expect this for Europe! One believes to get by with a moralism without a religious background: but with that the way to nihilism is necessary. In religion there is no compulsion to regard ourselves as value-adding.

(I. Jede rein moralische Werthsetzung (wie z.B. die buddhistische) endet mit Nihilismus: dies für Europa zu erwarten! Man glaubt mit einem Moralism ohne religiösen Hintergrund auszukommen: aber damit ist der Weg zum Nihilismus nothwendig. In der Religion fehlt der Zwang, uns als werthsetzend zu betrachten).

7 [65]

How clumsy is the success and its pathetic starting point calculated into one every time! Even with artists: how can you infer the artist from the work! Homer - do you not feel the pessimist and overstimulant who for the sake of his sufferings forge that abundance of perfection of the Olympians! The theories of the philosopher are either the brutal generalization of his experience of sensitivity, or the means by which he wants to remain in control of this sensitivity - spirituality, etc.

- Escape from into the mentally cold, formula-like rigidity.

4th

Egoism and its problem! The Christian gloom in La Rochefoucauld, which pulled him out everywhere and thus believed the value of things and virtues to be diminished! The sought contrary I first prove that nothing else be might as selfishness - that the people for whom that is ego weak and thin, and the power of true love is weak - that the dearest (Liebendsten) above all of starch of their ego, - that love is an expression of egoism etc. The false esteem is aimed in truth at the interest 1) of those who are used, helped, the herd 2) contains a pessimistic suspicion against the reason of life 3) would like to deny the most splendid and well-off people; fear 4) wants to help those who are defeated to get justice against the victors 5) brings a universal dishonesty with it, and especially among the most valuable people.

5.

Music and its dangerousness - its indulgence, its art of resurrection for Christian conditions, especially for that mixture of displaced sensuality and ardor prayer (Franc von Assisi) - goes hand in hand with the uncleanness of the head and the enthusiasm of the heart; breaks the will, overwhelms the sensitivity, the musicians are awesome.

NB. Causes (inner states) from which art grows: and, very differently, the effect

7 [66]

What kind of people may feel bad reading my scriptures? Disregarding those who "don't understand" at all (like the educated pigs and city geese, or the pastors, or the "German youths", or anything that drinks beer and stinks of politics). There are, for example, literates who haggle with the spirit and want to "live" from their opinions - they have discovered that there is something in an opinion (at least in certain opinions) that is worth money - against them blows out mine writings a constant touch of icy contempt. Likewise, I hardly make the little literature women happy, as they are used to be, with morbid sexual tools and ink blots on their fingers; perhaps because I think too highly of women to want to bring them down to cuttlefish? In the same way I understand why all swollen agitators are angry with me: for they just need the big words and the clamor of virtuous principles which I - - - and which, as soon as they feel a stab, are in danger of bursting - - -

I care little about all this opposition: but there is another whose woe hurts me: - these are those who laboriously work their way up from the mob, the people of moral thirst, of fighting tension, those passionately longing for what is done . It must seem to them as if from my writings they are looking at an ironic eye which lets none of their little heroism escape - an eye from which their whole little misery, also their fatigue and what vanity causes all weary need, their ants - Climbing and tumbling is constantly present.

7 [67]

Recently a Mr. Theodor Fritsch from Leipzig wrote to me. There is no more impudent and stupid gang in Germany than these anti-Semites. I gave him a good kick in a letter to thank him. This rabble dares to use the name
Z Disgust! Disgust! Disgust!

(Neulich hat ein Herr Theodor Fritsch aus Leipzig an mich geschrieben. Es giebt gar keine unverschämtere und stupidere Bande in Deutschland als diese Antisemiten. Ich habe ihm brieflich zum Danke einen ordentlichen Fußtritt versetzt. Dies Gesindel wagt es, den Namen Z in den Mund zu nehmen! Ekel! Ekel! Ekel!).

7 [68]

NB!!

so that one finds less freedom of thought in moral matters among the atheists than among the pious and believers in God (e.g. Pascal is freer and more liberal in moral questions than Schopenhauer)

(NB!!

so daß man unter den Atheisten weniger Freisinnigkeit in moralischen Dingen findet als unter den Frommen und Gottgläubigen (z.B. Pascal ist in moralischen Fragen freier und freisinniger als Schopenhauer)

7 [69]

Pascal saw in two forms, in Epictet and Montaigne, his real tempter, against whom he had to defend his Christianity again and again and to make it safe.

7 [70]

Above the steam and filth of the human lowlands, there is a higher, lighter humanity, which will be very small in number - for everything that stands out is, according to its essence, rare -: one belongs to it, not because one is more gifted or

virtuous or more heroic or loving than the people down there, but because one prefers to be colder, brighter, more far-sighted, lonelier, because one can endure loneliness, demands happiness, privilege, even as a condition of existence, because one is under clouds and lightning as it lives beneath its peers, but also beneath the rays of the sun, drops of dew, snowflakes, and everything that necessarily comes from above and, when it moves, moves forever only in the direction from above to below. The aspirations to high are not ours. - The heroes, martyrs, geniuses and enthusiasts are not quiet, patient, fine, cold, slow enough for us.

7 [70]

[Es giebt über dem Dampf und Schmutz der menschlichen Niederungen eine höhere hellere Menschheit, die der Zahl nach eine sehr kleine sein wird — denn alles, was hervorragt, ist seinem Wesen nach, selten —: man gehört zu ihr, nicht weil man begabter oder tugendhafter oder heroischer oder liebevoller wäre, als die Menschen da unten, sondern weil man kälter, heller, weitsichtiger, einsamer ist, weil man die Einsamkeit erträgt, vorzieht, fordert als Glück, Vorrecht, ja als Bedingung des Daseins, weil man unter Wolken und Blitzen wie unter seines Gleichen lebt, aber ebenso unter Sonnenstrahlen, Thautropfen, Schneeflocken und allem, was nothwendig aus der Höhe kommt und, wenn es sich bewegt, sich ewig nur in der Richtung von Oben nach Unten bewegt. Die Aspirationen nach der Höhe sind nicht die unsrigen. — Die Helden, Märtyrer, Genies und Begeisterten sind uns nicht still, geduldig, fein, kalt, langsam genug.]

8 = Mp XVII 3c. Summer 1887 [1-8]

8 [1]

The problem of truth.

The **need for faith** is the greatest **obstacle** to truthfulness.

The will to truth

The falsehood.

The unconscious falsehood.

Every sovereign instinct has the others for its tools, courtiers, flatterers: it never allows itself to be called by its ugly name: and it does not tolerate any other praises in which it is not indirectly praised.

Around every sovereign instinct, all praise and blame crystallizes into a fixed order and etiquette.

This is the one cause of falsehood.

Every instinct striving for domination, but under a yoke, needs for itself, to support its self-esteem, to strengthen, all beautiful names and recognized values: so that it stands out. **Mostly** ventures under the name of the "Lord" he fights, from whom he wants to become free. (For example, under the rule of Christian values, carnal lust or lust for power)

This is the other cause of falsehood.

In both cases there is complete naiveté: the falsehood does not enter consciousness. It is a sign of broken instinct when a person sees the driving force and its "expression" ("the mask") separately - a sign of self-contradiction, and much less victorious. Absolute innocence in gesture, in word, in effect, the "good conscience" in falsehood, the certainty with which one grasps the greatest and most splendid words and positions - everything necessary for victory.

In the **other** case: with extreme clairvoyance, the **actor's** genius and immense discipline in self-control are required in order to win. Therefore priests the most skilled conscious hypocrites; then princes for whom their rank and descent breed a kind of acting. Third, society people, diplomats. Fourth, women.

Basic idea: The falsehood appears so deep, so all-round, the will is directed against the direct recognition of oneself and naming oneself in such a way that the assumption has a very high probability: Truth, the will to be truth is actually something completely different and only a **disguise**.

The sensuality in their disguises

as Idealism ("Plato"), inherent in youth, creating the same kind of concave mirror image as the beloved appears in particular, an incrustation, magnification, transfiguration, placing infinity around every thing

in the religion of love: "a beautiful young man, a beautiful woman", somehow divine, a bridegroom, a bride of the soul

in of art, as "decorative" force: just as the man sees the woman by giving her everything for a present, as it were, the sensuality of the artist puts in an object what he otherwise honors and upholds - in this way he completes an object ("idealizes" it)

Woman, conscious of what a man feels in relation to woman, meets his endeavors for idealization by adorning herself, walking beautifully, dancing, expressing tender thoughts: at the same time she practices shame, restraint, distance - with instinct for the fact that the idealizing faculty of man grows with it. (- With the immense delicacy of female instincts, shame by no means remains conscious hypocrisy: it guesses that it is precisely the naive, real modesty that seduces the man most and urges him to overestimate. That is why woman is naive - out of the delicacy of instinct, which makes her useful of being innocent. A willing-keeping-your-eyes-closed-over-yourself...

Wherever the disguise has a stronger effect, if it is unconscious, it becomes unconscious.

to the genesis of art. That making perfect, seeing perfect, which is inherent in the cerebral system overloaded with sexual forces (the evening together with the

beloved, the smallest accidents transfigured, life a succession of sublime things, "the unhappiness of the unhappy lover is worth more than anything "): on the other hand, everything perfect and beautiful acts as an unconscious memory of that state of love and its way of seeing - every perfection, the whole beauty of things, through contiguity, awakens aphrodisiac bliss. Physiologically: the creative instinct of the artist and the distribution of semen in the blood... The desire for art and beauty is an indirect desire for the delight of the sexual instinct which it communicates to the cerebrum. The world made perfect, through "love"...

The "Heerdentrieb" [herds drove] in its disguise

The Lies and adjustment engines on artists bursting forth

The contemplative instinct in its disguise.

The cruelty in its disguise

Illness and degeneration in their disguises

The age in its disguise (as Nihilism (as the return of young and inherited values - is the clamping force of intellect and character broken e.g. R W
the lining of the **vis inertiae**

8 [2]

On the psychology of metaphysics

This world is apparent - consequently there is a true world.

This world is conditioned - consequently there is an unconditional world.

This world is full of contradictions - consequently there is a world without contradictions.

This world is becoming - consequently there is a world that is.

Lots of wrong conclusions (blind trust in reason: if A is, then its opposite concept must also be B)

Suffering inspires these conclusions: Basically they are wishes, there would be such a world; likewise, hatred of a world that causes suffering is expressed in the

fact that another is imagined, a valuable one: the resentment of the metaphysician against the real is here creative.

Second series of questions: why suffering?... and here we come to a conclusion about the relation of the true world to our apparent, changeable, suffering and contradicting world.

1) Suffering as a consequence of error: how is error possible?

2) Suffering as a result of guilt: how is guilt possible?

(- All experiences from the natural sphere or society universalized and projected into the "in-itself")

But if the conditioned world is causally conditioned by the unconditional world, then the freedom to error and guilt must also be conditioned by it: and again one asks why?... The world of appearance, of becoming, of contradiction, of suffering is therefore wanted: what for?

The mistake of these conclusions: two opposing concepts are formed - because one of them corresponds to a reality, a reality "must" also correspond to the other. "Where else should one get its counter-concept from?" - Reason as a source of revelation about what is in-itself.

But the origin of those opposites need not necessarily go back to a supernatural source of reason: it suffices to set the true genesis of the concepts against it: - it comes from the practical sphere, from the sphere of utility, and for this very reason has its strong belief (one goes to it Reason if one does not conclude according to this reason: but that does not "prove" what it claims)

The **preoccupation through suffering** with the metaphysicians: is quite naive. "Eternal Bliss": psychological nonsense. Brave and creative people never take pleasure and suffering as ultimate questions of value - they are accompanying states, one must want both if one wants to achieve something. Something tired and sick about metaphysicians and religious people is expressed in this, that they see problems of pleasure and suffering in the foreground. Morality, too, is only of such importance to them because it is regarded as an essential condition with regard to the abolition of suffering.

Likewise the pre-occupation through appearance and error: cause of suffering, superstition that happiness is connected with truth (confusion: happiness in "certainty", in "belief")

8 [3]

to "**homines religiosi**"

What do ascetic ideals mean?

Preform of the still new contemplative way of life, extreme, to find respect and to make yourself respect (against the "bad conscience" of inactivity) whose conditions are sought

a sense of cleanliness of the soul, in baroque terms

a convict state (preparing a lot of delicacies), as a remedy for an overwhelming desire (which avoids the "temptations") - as hatred of the senses, expressing life.

an impoverishment of life, a need for indolence, rest. The fakir's trick. "Age"

a pathological vulnerability, sensitivity, something old and young that gets out of the way of life: sometimes a wrongly directed eroticism and hysteria of "love"

Criticism of humility ("absolute obedience") sometimes the instinct of power to look for absolute "tools" or to achieve the most as a tool. The cleverness of it, the laziness (as well as in poverty and chastity)

Criticism of poverty (the apparent renunciation and competition, as a means of prudence on the way to domination.

Criticism of chastity. Usefulness: it gives time, independence - intellectual pampering which females cannot stand - families are great nests of chat. gains strength, keeps away some illnesses. Freedom of woman and child keeps away a lot of temptations (luxury, servility versus power, classification

A person in whom the mysterious multiplicity and abundance of nature has its effect, a synthesis of the terrible and the delightful, something promising, something that knows more, something that can do more. The ascetic ideal always expresses a failure, a privation, a physiological contradiction. It is thought-

provoking that only this ascetic species, the priest, is actually still known to contemporary people: it is an expression of the degeneracy and malaise of man in general. - And as we speak of romantic artists, one might say that we really only know the romantic priest - that the classical priest is actually possible, that he probably also was there. Imagine this possibility of a classical priest in front of Plato in the Museo Borbonico in Naples: the archaeologists are uncertain whether it is not a bearded Dionysus. We should not care: what is certain is that a priestly type is assumed here - not an ascetic type...

The priest of Christianity represents anti-nature, the power of wisdom and goodness, but the unnatural power and the unnatural wisdom, the unnatural goodness: the hostility to power, knowledge and the - - -

power as miracle power

wisdom as counter-reason

love as anti-sexuality

the hatred of the mighty on earth and a hidden fundamental competition and contest - one wants the soul, one leaves the body to them -

the hatred of the spirit, the pride, the courage, the freedom, the exuberance of the spirit

hatred of the senses, of the joys of the senses, of joy in general, and mortal hostility towards sensuality and sexuality

the Christian priesthood has it on its conscience - the slanderous and disdainful will to misunderstand sexuality in the cults and mysteries from the beginning...

the Christian priest has been the mortal enemy of sensuality from the beginning: one can imagine no greater contrast than the innocent foreboding and solemn attitude with which, for example, the presence of sexual symbols in Athens' most venerable female cults was. The act of procreation is the secret in itself in all non-ascetic religions: a kind of symbol of perfection and the mysterious intention, of the future (rebirth, immortality

8 [4]

The good ones and the improvers.

The hatred of those privileged in body and soul: revolt of the ugly failed souls against the beautiful, proud and well-humored

their means: suspicion of beauty, pride, joy

	"There is no merit"
the unnatural	"The danger is enormous: one should tremble and find oneself in a bad way"
than the higher	“Naturalness is evil; to oppose nature is right. Also of "reason".

again it is the priests who exploit this condition and win over the "people". "The sinner", in whom God has more joy than in the "righteous"

this is the fight against "paganism" (the bite of conscience as a means of destroying psychological harmony)

The hatred of the average for the exceptional, the herd for the independent

the custom as	Turn against "egoism": only "the other" has value
actual	"We are all the same"
"Morality"	against the lust for power, against “rule” in general
	against privilege
	against sectarians, free spirits, skeptics
	against philosophy (as against the tool and corner instinct)
	with philosophers themselves "the categorical imperative", the essence of the moral "general and everywhere"

The three claims:

the The unpleasant is the higher (protest of the "common man")

the The unnatural is the higher (protest of those who have gone bad)

the Average is the higher (protest of the herd, the "middle")

In the history of morality, therefore, a will to power is expressed through which

soon the slaves and the oppressed,

soon the failures and those who suffer in themselves

soon the mediocre

make the attempt to enforce the values that are most favorable to them.

In this respect, the phenomenon of morality is highly questionable from the standpoint of biology. So far, morality has developed at the expense:

the rulers and their specific instincts

of well-rounded and beautiful natures

of the independent and privileged in some sense

So morality is a countermovement against nature's efforts to bring it to a higher type. Their effect is:

Mistrust of life in general (insofar as its tendencies are perceived as "immoral"

Senselessness, insofar as the highest values are felt to be in opposition to the highest instincts - absurdity.

Degeneration and self-destruction of the “higher natures” because it is precisely in them that the conflict becomes conscious.

Slave revolt in morality: the resentment creative. The crushed, trampled on who have failed to respond properly.

Hence: a negative value first (opposite to that of noble morality, which arises from the feeling of a triumphant saying yes to oneself).

"The bad one" (actually the strong one)

Method of defamation of aristocratic values: (pride, beauty, happiness, serenity, sensuality, wealth

with the help of 1) not wanting to see 2) wanting to see wrong 3) wanting to see inside.

Reversal: attempt to interpret the resentment itself as a virtue (sense of justice)

the actual fearful lowliness as "humility"

the inoffensive, the "cowardice", the waiting as "patience"
as "goodness", as "love of enemies", as "human love"
also as "obedience to God" who commands the "authorities" to obey

the desire for vengeance as "God's victories over his enemies" as
well as the cruelty at the sight of defeat as "triumph over God's righteousness"

their misery as a test, preparation of the "chosen ones", distinction, even as wisdom ("so that more ample is rewarded one day")

life in "hope", in "love", in "faith" (in a God of the poor and depressed)

the honor of poverty as "worship"

In summary, try to be satisfied with yourself and persuade yourself that "you are not only better", but also "have it better". The "good", actually the weak.

- Deepest dishonesty and mendacity in this. -

The internalization of the human being (as illness)

The "internalization" arises "because" powerful instincts, which are denied discharge to the outside with the establishment of peace and society, seek to keep themselves harmless inwardly, in league with the imagination. The need for enmity, cruelty, vengeance, violence turns back, "steps back"; in wanting to know there is greed and conquest; In the artist the receding power of pretending and lying appears; the instincts are transformed into demons with whom there is battle, etc.

The awareness of a disease

Man constantly putting himself in situations for which he has no instinct: that is, temporarily experimenting and acting on the basis of "conclusions", not instincts. "Rationalist" events such as the French Revolution.

The bad conscience clinging to the new

e.g. marriage

the mild compassionate forgiving feelings (long associated with self-destruction)

the will to research (as directed against authority)

the great overwhelming nature (as godlessness)

the peace

the trader, the customs officer

among the noble families who renounce vengeance, against the supreme power.

so the "legal consciousness" is related to the bad conscience

8 [5]

Every injustice something involuntary: consequently a συμφορά [symforá, disaster]: so Plato in 9th and 11th B of the laws with regard to temple robbery and parricide.

8 [6]

The development of personal responsibility held back: by the tightly tense gender organization (the result did not hit the perpetrator, and everyone bore the consequences of everyone - the strangest thing was probably the "conscience" of the head, who had to atone for relatively everything)

The big events:
Victory of the man over the woman (warlike, master's right

Victory of peace over war

8 [7]

The lust for lies as the mother of art, fear and sensuality as the mother of religion, the **nitimur in vetitum** and curiosity as the mother of science, cruelty as the mother of unegoistic morality, repentance as the origin of the social equality movement, the The will to power as the origin of justice, war as the father (of a good conscience and serenity) of honesty, the master's right as the origin of the family; distrust as the root of justice and contemplation

8 [8]

Zarathustra

Every word about this work must have once hurt and wounded one, and once again deeply delighted: - What one did not understand so one did not understand at all.

9 = W II 1st autumn 1887 [1-190]

9 [1]

Principles and forward

Considerations.

1. On the history of European nihilism.
   As a necessary consequence of the previous ideals:
   absolute worthlessness.

2. The doctrine of the eternal return: as its consummation, as a crisis

(1) 3. This whole development of philosophy as the history of the development of the will to truth. Its self-questioning. The social feelings of value are exaggerated into absolute value principles.

(2) 4. The problem of life: as a will to power.

(Temporary predominance of social feelings of value understandable and useful: it is a matter of creating a substructure on which a stronger species finally becomes possible.) Measure of strength: being able to live under the reversed values and wanting them again forever. State and society as a substructure: global economic point of view, education as breeding.

9 [2]

(3)

Criticism of the good person. (Not hypocrisy: - that only served me for amusement and relaxation) The previous struggle with the terrible affects, their weakening, suppressing them -: morality as diminution.

9 [3]

(4)

Kant: makes the epistemological skepticism of the English possible for Germans

1) while he is interested in the moral and religious needs of the Germans in them (: just as, for the same reasons, the newer academics used the scepsis as a preparation for Platonism v. Augustine; just as Pascal even used the moralistic scepsis to exclude the need for faith ("to justify")

2) by making it scholastically ornate and curled up and thereby made the scientific taste of form acceptable to the Germans (because Locke and Hume were too light, too clear, that is, judged according to German value instincts, "too superficial" -)

Kant: a poor psychologist and expert on people; grossly mistaken with regard to great historical values (French Revolut.); Moral fanatics à la Rousseau with an underground Christianity of values; Dogmatists through and through, but with a heavy weariness on this slope, up to the wish to tyrannize but also immediately tired in the Scepsis; not yet carried by a touch of cosmopolitan taste and ancient beauty... a retarder and mediator, nothing original

(- like Leibniz between mechanics and spiritualism

like Goethe between the taste of the 18th century and that of the "historical sense" (- which is essentially a sense of exoticism)

like German music between French and Italian music

as Charles the Great between imperium Romanum and Nationalism.

mediated, bridged, - retarders par excellence.

9 [4]

Finally: "To have been a teacher"

come l'uom s'eterna...

(Inf. XV, 85)

9 [5]

(5)

On the characteristics of national genius, with regard to what is foreign and borrowed.

the English genius coarsens and naturalizes everything he receives

the French dilute, simplify, lodge, dress up.

the German mixed, mediated, entangled, moralized.

the Italian made by far the freest and finest use of what was borrowed, and put a hundred times more into it than it took it out: than the richest genius, who had the most to give away.

9 [6]

(6)

To aesthetics

The sensuality

Images of exalted victorious life and
their transfiguring power: so that a certain perfection is
placed in things

the
intoxication

Conversely: where the beauty of perfection shows itself, the world of sensuality and intoxication is also excited, from old cohesion. Therefore, religious happiness includes sensuality and intoxication.

And also essentially the sensualistic excitability of the artist.

"Beautiful" has an inflammatory effect on the feeling of pleasure; think of the transfiguring power of "love". Conversely, shouldn't the transfigured and perfect again gently excite sensuality so that life works as a feeling of well-being? -

9 [7]

(7)

The excess strength in spirituality, setting new goals for itself; by no means merely as commanding and leading for the lower world or for the preservation of the organism, the "individual". We are more than the individual, we are the whole chain still with the tasks of all the future of the chain

9 [8]

To the tarpaulin.

In place of moral values louder naturalistic values. Naturalization of morality.

Instead of "sociology" a doctrine of the structures of rule

In place of the "epistemology" a perspective teaching of the affects (which includes a hierarchy of affects).

the transfigured affects: their higher order, their "spirituality".

Instead of metaphysics and religion, the eternal doctrine of the return (this as a means of breeding and selection)

(8th)

"God" as the culminating moment: existence an eternal deification and deification. But **in this** no high point of value but a high point of power

Absolute exclusion of the mechanism and the substance: both only forms of expression of lower levels, the most de-spiritual form of affect ("the will to power")

the dumbing down of the world as a goal, as a consequence of the will to power, which makes the elements as independent from each other as possible: Beauty as

a sign of getting used to and spoiling the victorious: the ugly the expression of many defeats (in the organism itself) No inheritance! Growing the chain as a whole -

To represent the decline from the climax in becoming (the highest spiritualization of power on the most slavish ground) as the result of this highest force,
which, turning against itself, after it has nothing more to organize, uses its power to disorganize...

a) The ever greater conquest of societies and subjugation of them to a smaller but greater number.

b) the ever greater conquest of the privileged and the stronger, and consequently the rise of democracy, and finally anarchy of the elements.

9 [9]

The music of the present.
A pamphlet
by
F. N.

9 [10]

Second pamphlet

The herd optics as morality.

Among moralists and moral philosophers.

A Settling with morals.

what has the class difference contributed to morale?

what is the ascetic ideal?

what the herd?

what the philosophers?

what the predator affects?

9 [11]

Among moralists. - The great moral philosophers. Morality as the fate of the philosophers up to now

Rousseau. Kant. Hegel. Schopenhauer. Lichtenberg. Goethe.

B. Grazian. Macchiavell. Galiani. Montaigne. Pascal. Carlyle. G. Eliot. H. Spencer.
S. Beuve. Renan. Goncourts. Stendhal. Napoleon.
Plato. Epictet. Epicurus. Seneca. Marc-Aurel.

9 [12]

(9)

Offenbach: French music, with a Voltaire spirit, free, high-spirited, with a little sardonic grin, but bright, witty to the point of banality (- he doesn't make up -) and without the mignardly morbid or blond-Viennese sensuality

9 [13]

Values

"The value of life": but life is an individual case, one must justify all existence and not just life - the justifying principle is one from which life is explained...

life itself is not a means to anything; it is the expression of forms of growth in power.

- That we do not make our "desirables" into judges of Being!
(— Daß wir nicht unsere “Wünschbarkeiten” zu Richtern über das *Sein* machen!)

- that we do not place our final forms of development (e.g. “spirit”) as an “in itself” behind the development

9 [14]

Final chapter: **the final desirability.**

End of the book (like life, like wisdom itself:) deep and seductive.

9 [15]

(10)

What Tertullian says of the evil angels, one could say of the ascetic priests.

Tertullian (Apologist. Nr. 22) of the evil angels: "They are true magicians in curing diseases. For at first they plague; but then they prescribe remedies which, up to the point of miracle, are new and disadvantageous: - but one still believes that they have helped because they have stopped plaguing. "

9 [16]

(11)

"Do not judge that you will not be judged" The "that" is contemptible. Annoying...

1) if one has the authority to judge, one simply does not admit that others have the authority to judge us...

2) The unpleasant consequences for someone who is created for any task can not be considered as counter-reasons against this task: under certain circumstances they can be irritants.

Nothing is more incomprehensible than to portray an exaggeration as morality (e.g. love your enemies): this has driven reason out of morality... nature out of morality

Absolute conviction: that the feelings of value above and below are different; that innumerable experiences are lacking in the lower, that from the bottom up the misunderstanding is necessary.

9 [17]

(12)

The reduction of man must long regarded as one goal: because only a broad foundation is established to enable a stronger kind of man can stand on it: how far **each reinforced** kind of person at a level lower stand - - -

9 [18]

(13)

War against the Christian ideal, against the doctrine of "bliss" and salvation as the goal of life, against the supremacy of the simple, the pure heart, the suffering and unsuccessful etc. (- what does God do, faith in God "God" today is just a faded word, not even a term!) But, as Voltaire said on his deathbed: "Don't talk to me about the person there!"

When and where has a person who comes into consideration ever seen that Christian ideal resemble that? At least for the kind of eyes a psychologist and kidney examiner must have! - you leaf through all the heroes of a Plutarch.

9 [19]

(14)

Francis of Assisi: in love, popular, poet, fights against the aristocracy hierarchy of souls in favor of the lowest.

9 [20]

(15)

Socrates: fights against the noble instincts, very plebeian (against art, but exemplary scientific. Mockery of Renan's wrong instinct, which mixes noblesse and science.)

The science and democracy go together (what Ms Renan might say) as sure as the art and the "good society".

9 [21]

(16)

In honor of the vices:

the Greek culture	and pederasty
the German music	and drunkenness
the science	and

the vengeance

9 [21]

(16) Zu Ehren der *Laster*:

die griechische Cultur	und die Päderastie
die deutsche Musik	und die Trunksucht
die Wissenschaft	und

die Rachsucht

9 [22]

(17)

The big **lies** in history:

as if it was the corruption of paganism that had made the way for Christianity! But it was the weakening and moralizing of the ancient man! The reinterpretation of natural instincts as vice had already happened!

- as if the corruption of the church had been the cause of the Reformation; only the pretext, the self-denial on the part of their agitators - there were strong needs, the brutality of which was very much in need of spiritual cloak

9 [23]

(18)

the lying interpretation of the words, gestures and conditions of the dying: for example, the fear of death is fundamentally confused with the fear of "after-death"...

9 [24]

the imitatio as a book of seduction (with Comte)

9 [25]

the four great democrats Socrates Christ Luther Rousseau

9 [26]

(19)

against the value of the eternally constant
(v. Spinozas Naiveté, Descartes likewise) the value of the shortest and most ephemeral, the seductive flash of gold on the snake's belly vita -

9 [27]

(20)

Replacement of morality by the will to our end, and consequently to its means.

of the categorical imperative by the Cat imperative

Not wanting any praise: one does what is useful to one or what pleases one or what one must do.

9 [28]

(21)

The great falsifications of psychology:

1) man strives for happiness

2) The morality is the only way to Happy Are

bland and empty concept of Christian "bliss"

9 [29]

Ms. Renan's absolute lack of instinct, who counts science and noblesse together. Science is fundamentally democratic and anti-oligarchical.

9 [30]

(23)

Correction of the term

The egoism. If one has understood to what extent "i**ndividuum**" is a mistake [error], but that every individual being is the whole process in a straight line (not just "inherited", but himself...), then this individual being is of tremendous importance. The instinct speaks quite correctly in this; where this instinct subsides (where the individual seeks value only in the service of others) one can surely infer fatigue and degeneration. The altruism of conviction, thorough and without tartuffery (Tartüfferie), is an instinct for creating at least a second

value for oneself, in the service of other egoisms. Most of the time, however, it is only apparent: a detour to maintain one's own attitude to life, sense of worth -

(Berichtigung des Begriffs

Der Egoismus. Hat man begriffen, inwiefern „individuum“ ein Irrthum ist, sondern jedes Einzelwesen eben der ganze Prozeß in gerader Linie ist (nicht bloß „vererbt“, sondern er selbst…), so hat dies Einzelwesen eine ungeheuer große Bedeutung. Der Instinkt redet darin ganz richtig; wo dieser Instinkt nachläßt (— wo das Individuum sich einen Werth erst im Dienst für Andre sucht) kann man sicher auf Ermüdung und Entartung schließen. Der Altruismus der Gesinnung, gründlich und ohne Tartüfferie, ist ein Instinkt dafür, sich wenigstens einen zweiten Werth zu schaffen, im Dienste andrer Egoismen. Meistens aber ist er nur scheinbar: ein Umweg zur Erhaltung des eignen Lebensgefühls, Werthgefühls —

9 [31]

(24)

In philosophy, as on the battlefield, it is so - inner lines – (In der Philosophie handelt es sich wie auf dem Schlachtfelde darum

— innere Linien —)

9 [32]

who has not taken part in the hideous obscurantism of Bayreuth

9 [33]

(25)

the lack of discipline: in the future a lot of asceticism will be needed to strengthen the will, the voluntary failure of oneself

9 [34]

(26)

Workers should learn to feel like soldiers. A fee, a salary, but no payment! No relationship between payment and performance! Rather, position the individual, depending on his type, in such a way that he can achieve the best that is in his area.

9 [35]

(27)

1. Nihilism a **normal** state.

Nihilism: the goal is missing; there is no answer to "why?" what does nihilism mean? - that the highest values are devalued.

It is **ambiguous**:

A)) Nihilism as a sign of the increased power of the mind: as **active nihilism**.

It can be a sign of strength: the strength of the spirit can have grown so that the previous goals ("convictions", articles of faith) are inadequate

- namely, a belief generally expresses the compulsion of existential conditions, a submission to the authority of relationships under which a being thrives, grows, gains power...

On the other hand, a sign of insufficient strength to be productive again to a goal, a why? to set a belief.

It reaches its **maximum** of relative strength as a violent force of **destruction**: as active nihilism. Its opposite would be tired nihilism, which no longer attacks: its most famous form, Buddhism: as passive nihilism

Nihilism represents a pathological intermediate state (pathological is the tremendous generalization, the conclusion is no sense at all): be it that the productive forces are not yet strong enough; be it that decadence is still hesitating and has not yet invented its means.

B))Nihilism as the decline and decline of the power of the mind: **passive nihilism**

as a sign of weakness: the strength of the spirit can be tired, exhausted, so that the previous goals and values are inadequate and no longer find faith -

that the synthesis of values and goals (on which every strong culture is based) dissolves, so that the individual values make war: disintegration

that everything that refreshes, heals, calms, numbs, comes to the fore, under different disguises, religious, or moral, or political or aesthetic, etc.

2. Prerequisite for this hypothesis

That there is no truth; that there is no absolute quality (es keine absolute Beschaffenheit) of things, no "thing in itself"

- this is itself a nihilism, and the most extreme one. He places the value of things precisely in such a way that no reality corresponds or corresponds to this value, but only a symptom of strength on the part of the value-apposition, a simplification for the purpose of life

9 [35]

(27)

1. Der Nihilism ein **normaler** Zustand.

Nihilism: es fehlt das Ziel; es fehlt die Antwort auf das „Warum?" was bedeutet Nihilism? — daß die obersten Werthe sich entwerthen.

Er ist **zweideutig**:

A)) Nihilism als Zeichen der gesteigerten Macht des Geistes: als **activer Nihilism**.

Er kann ein Zeichen von Stärke sein: die Kraft des Geistes kann so angewachsen sein, daß ihr die bisherigen Ziele („Überzeugungen", Glaubensartikel) unangemessen sind

— ein Glaube nämlich drückt im Allgemeinen den Zwang von Existenzbedingungen aus, eine Unterwerfung unter die Autorität von Verhältnissen, unter denen ein Wesen gedeiht, wächst, Macht gewinnt…

Andrerseits ein Zeichen von nicht genügender Stärke, um produktiv sich nun auch wieder ein Ziel, ein Warum? einen Glauben zu setzen.

Sein **Maximum** von relativer Kraft erreicht er als gewaltthätige Kraft der **Zerstörung**: als aktiver Nihilism. Sein Gegensatz wäre der müde Nihilism, der nicht mehr angreift: seine berühmteste Form der Buddhismus:
als passivischer Nihilism

Der Nihilism stellt einen pathologischen Zwischenzustand dar (pathologisch ist die ungeheure Verallgemeinerung, der Schluß auf gar keinen Sinn): sei es, daß die produktiven Kräfte noch nicht stark genug sind: sei es, daß die décadence noch zögert und ihre Hülfsmittel noch nicht erfunden hat.

B)) Nihilism als Niedergang und Rückgang der Macht des Geistes: der **passive Nihilism**

als ein Zeichen von Schwäche: die Kraft des Geistes kann ermüdet, erschöpft sein, so daß die bisherigen Ziele und Werthe unangemessen sind und keinen Glauben mehr finden —

daß die Synthesis der Werthe und Ziele (auf der jede starke Cultur beruht) sich löst, so daß die einzelnen Werthe sich Krieg machen: Zersetzung

daß Alles, was erquickt, heilt, beruhigt, betäubt, in den Vordergrund tritt, unter verschiedenen Verkleidungen, religiös, oder moralisch oder politisch oder ästhetisch usw.

2. Voraussetzung dieser Hypothese

Daß es keine Wahrheit giebt; daß es keine absolute Beschaffenheit der Dinge, kein „Ding an sich" giebt

— dies ist selbst ein Nihilism, und zwar der extremste. Er legt den Werth der Dinge gerade dahinein, daß diesem Werthe keine Realität entspricht und entsprach, sondern nur ein Symptom von Kraft auf Seiten der Werth-Ansetzung, eine Simplification zum Zweck des Lebens).

9 [36]

the will to truth as the will to power
(der Wille zur Wahrheit als Wille zur Macht)

9 [37]

Essence of judgment (setting yes).
(Wesen des Urtheils (Ja-setzend).

9 [38]

(28)

the appreciation "I believe that this and that is so" as the **essence** of "truth"

in the esteem to push conservation and growth, conditions of

all our organs and senses of cognition are developed only with regard to the conditions of maintenance and growth

the confidence to reason and its categories, the dialectic, so the esteem of logic proves only proven by experience usefulness same for life: not the "truth."

That there must be a lot of faith, that it may be judged, that there is no doubt with regard to all essential values:

this is the prerequisite for all living things and their life. So that something must be held to be true is necessary; not that something is true.

"The true and the apparent world" - I attribute this opposition to value relationships

we have projected our conditions of conservation as predicates of being in general

that we have to be stable in our faith in order to flourish, we have made that the "true" world is not a changeable and becoming, but a being.

9 [39]

(29)

the value and its change stand in relation to the power growth of the value-setting

the measure of unbelief and of permitted "freedom of spirit" as an expression of the growth in power

"Nihilism" as the ideal of the highest power of the spirit, the most abundant life; partly destructive partly ironic

9 [40]

(30)

That things have a quality in themselves, quite apart from interpretation and subjectivity, is an entirely idle hypothesis: it would presuppose that interpreting and being subjective are not essential, that a thing is still a thing, detached from all relations. Conversely: the apparent objective character of things: could it not just amount to a degree difference within the subjective? - that something that changes slowly turns out to be "objective", being, "in itself"

- that the objective would only be a false concept of species and opposition within the subjective?

9 [41]

(31)

What is a belief? How is it made? Every belief is a belief that is true.

The most extreme form of nihilism would be: that every belief, every belief that is true is necessarily false: because there is no **true world.** So: a perspective appearance, the origin of which lies in us (insofar as we constantly need a narrower, shortened, simplified world)

- that it is the **measure of strength** how much we can admit to ourselves the appearance, the necessity of the lie without perishing.

In this respect, nihilism, as a **denial of** a true world, of a being, could be a divine way of thinking: - - -

9 [42]

(32)

Around 1876, I had the horror of seeing all my previous will compromised when I understood where Wagner was headed: and I was very firmly bound to him, through all ties of the deep unity of needs, through gratitude, through the lack of substitution and absolute deprivation that I saw before me.

At the same time I seemed indissolubly imprisoned in my philology and teaching - in a coincidence and emergency aid in my life -: I no longer knew how to get out, and was tired, worn out, used up.

At the same time I understood that my instinct was aimed at the opposite of Schopenhauer's: for a justification of life, even in its most terrible, ambiguous, and most lying: - for that I had the formula "Dionysian" in my hands.

(- that a "in-itself-of-things" must necessarily be good, blessed, true, one, on the other hand Schopenhauer's interpretation of the in-itself as will was an essential step: only he did not understand how to deify this will: he remained in the morally depend on Christian ideal

Schopenhauer was so far under the rule of Christian values that now that the thing in itself was no longer "God" to him, it had to be bad, stupid, absolutely reprehensible. He did not understand that there can be infinite ways of being different, even of being able to be God.

Curse of that narrow-minded duality: good and bad.

9 [43]

(33)

The question of nihilism "for what purpose?" Is based on previous habits, by virtue of which the goal appeared to be posed, given, demanded from outside - namely by some superhuman authority (Die Frage des Nihilism „wozu?" geht von der bisherigen Gewöhnung aus, vermöge deren das Ziel von außen her gestellt, gegeben, gefordert schien — nämlich durch irgend eine übermenschliche Autorität. Nachdem man verlernt hat, an diese zu glauben, sucht man doch nach alter Gewöhnung nach einer **anderen** Autorität, welche unbedingt zu reden wüßte, Ziele und Aufgaben befehlen könnte). After forgotten, has to believe in this, you are looking for but the old habit after **another** authority, which knew absolutely speaking, objectives and tasks could command. The authority of **conscience** now comes first (the more emancipated from theology, the more imperative becomes morality); as compensation for a personal authority. Or the authority of **reason.** Or the social instinct (the herd) Or **history** with an immanent spirit, which has its goal in itself and which can be left to oneself. One would like to get around the will, the wanting of a goal, the risk of giving oneself a goal; one would like to shift the responsibility (- one would accept fatalism)
Finally: happiness, and, with some tartuffism (mit einiger Tartüfferie), the happiness of most

individual goals and their conflict

collective goals in struggle with individual

Everyone becomes a party, including the philosophers.

You say yourself 1) a definite goal is not at all necessary

2) is not possible to predict

Just now, when the will in the highest power is necessary, it is weakest and fainthearted.

Absolute distrust of the organizational power of the will for the whole.

Time when all “intuitive valuations” come to the fore one after the other, as if you could get the directives from them that you would otherwise no longer have

(Zeit, wo alle „intuitiven Wertschätzungen“ der Reihe nach in den Vordergrund treten, als ob man von ihnen die Direktiven bekommen könne, die man sonst nicht mehr hat).

- “Why?” The answer is required by the

1) conscience

2) Driven to happiness

3) "Social instinct" (herd)

4) Reason ("spirit")

- just so that you don't want to have to set yourself the "what for".

5) finally: fatalism, “there is no answer” but “it's going **somewhere**”, “it is impossible, a what for? to want, ”with surrender... or revolt... agnosticism about the goal

6) finally, negation as the purpose of life; life as something that sees itself as unworthy and finally cancels.

9 [44]

(To the third treatise)

(34)

Main point of view: that one does not see the task of the higher species in the direction of the lower (as Comte does, for example -) but the lower as the basis on which a higher species lives its own task - on which it can only stand.

the conditions under which strong and distinguished species maintain themselves (with regard to intellectual discipline) are opposite to those under which the "industrial masses", the shopkeepers à la Spencer, stand.

That which is only available to the strongest and most fertile natures to make their existence possible - leisure, adventure, unbelief, debauchery itself -

that would - if the middle natures were free to necessarily destroy them - and it does. Here is the hard work, the rule, the moderation, the firm "conviction" in place - in short the herd virtues: under it this middle kind of person becomes perfect.

Causes of **Nihilism**:

1) the higher species is missing, that is, those whose inexhaustible fertility and power uphold belief in man. (Think what you owe Napoleon: almost all the higher hopes of this century)

2) the lower species "herd" "mass" "society" forgets about modesty and exaggerates their needs into cosmic and metaphysical values. This is the whole of existence vulgar (vulgarisirt): namely insofar as the ground rules, they tyrannized the exceptions, so that they lose faith in themselves and nihilists are

All attempts to think up higher types are **manquered** ("Romanticism", the artist, the philosopher, against Carlyle's attempt to attach the highest moral values to them).

Resistance to higher type as a result.

Decline and insecurity of all higher types; the fight against genius ("folk poetry" etc.) compassion for the inferior and the suffering as a measure of the height of the soul

the philosopher, the interpreter of the deed, not only the poet, is missing

9 [45]

(35)

In general, anything is worth as much as it was paid for. Of course, this does not apply if one takes the individual in isolation; the great abilities of the individual stand out of all proportion to what he himself has done, sacrificed and suffered for it. But if you look at his gender history, you discover in it the story of an enormous saving and capital accumulation of strength through all kinds of renunciation, wrestling, work, assertion. Because the great man has cost so much and not because he appears like a miracle as a gift from heaven and "chance", he became

great. “Inheritance” is a wrong term. For what one is, one's ancestors paid the cost.

9 [46]

(36)

The will to truth

1) as conquest and struggle with nature

Descartes' judgment of the learned

2) as resistance to ruling authorities

3) as a criticism of what is harmful to us

9 [47]

History of the scientific method, understood by A. Comte almost as philosophy itself (Geschichte der wissenschaftlichen Methode, von A. Comte beinahe als Philosophie selber verstanden)

9 [48]

(37)

the determining between "true" and "false", the detection ever of That stocks is fundamentally different from the creative, Overpower, setting, from making, figures will, as in the nature of philosophy is. **To put a meaning into it -** this task still remains unconditionally, provided that there is no meaning in it. So it is with sounds, but also with the fate of the people: they are capable of the most varied interpretations and directions to different goals. The still higher level is setting a goal and then molding in the factual, that is, the interpretation of the deed and not just the conceptual rewrite.

9 [49]

(38)

You are rather the child of your four grandparents than your two parents: that is because at the time we were conceived, the parents had mostly not yet established themselves; the seeds of the grandfatherly type ripen in us; in our children the germs of our parents.

9 [50]

(39)

Nothing is less innocent than the New Testament. You know what soil it grew on. This people, with an inexorable will to themselves, which, after having lost all natural support and long since lost its right to exist, nevertheless knew how to enforce and had to do so, relying entirely on unnatural, purely imaginary conditions (as the chosen People, as a community of saints, as a people of promise, as "church"): this people handles the **pia fraus** with a degree of "good conscience" that one cannot be too careful when it preaches morality. When Jews appear as innocence itself, the danger has become great: one should always have one's little fond understanding, of mistrust and malice in hand, when reading the New Testament.

People of the lowest origin, some rabble, the outcasts not only of good, but also of respectable society, grown up apart from the smells of culture, without discipline, without knowledge, without any inkling that there could be conscience in spiritual things (that word "spirit" only as a misunderstanding because, what all the world "spirit" is called, is this people still "flesh") flat - Jews instinctively wise from all superstitious conditions, with ignorance itself a virtue, a seduction to create

9 [51]

(40)

To what extent the will to power remains as the sole and absolutely immoral: cf. St Mill (via Comte)

"We do not consider life to be so rich in pleasures that it should be able to do without the care of all those who relate to selfish inclinations. On the contrary, we believe that a sufficient satisfaction of the latter, not in excess, but to the extent which most fully grants enjoyment, almost always has a favorable effect on the benevolent instincts. For us, the moralization of personal enjoyments does not consist in limiting them to the smallest possible measure, but in developing the desire to share them with others and with all others and in spurning any enjoyment that is not in in this way. There is only one inclination, or passion, which is permanently incompatible with this condition, namely the addiction to rule - a striving which includes the corresponding humiliation of others and which is a prerequisite."

9 [52]

(41)

The bravest of us does not have the courage enough to do what we actually know... About where one stands still or not yet, where one judges "here is the truth", determines the degree and strength of his bravery; more than any delicacy or dullness of the eye and mind.

9 [53]

(42)

the Jews have touched genius in the sphere of art, with H. Heine and Offenbach, this most ingenious and high-spirited satyr who, as a musician, adheres to the great tradition and for those who do not only have ears a real release from the emotional and in the Basically degenerate music of German romanticism is

9 [54]

- a woman who wants to suffer from what she loves...

9 [55]

(43)

To estimate the worth of a person according to what he uses or costs or harms people: that means as much and just as little as to estimate a work of art, depending on the effects it does. But a work of art wants to be compared with works of art; and this does not affect the value of man in comparison with other people.

"Moral esteem," insofar as it is social, thoroughly measures man according to its effects.

A person with his own taste on the tongue, enclosed and hidden by his loneliness, indivisible, indeterminate - an incalculable person, thus a person of a higher, at least different species: how can you be able to devalue him, since you cannot know him, not? can compare?

(Ein Mensch mit seinem eignen Geschmack auf der Zunge, umschlossen und versteckt durch seine Einsamkeit, unmittheilbar, unmittheilsam — ein unausgerechneter Mensch, also ein Mensch einer höheren, jedenfalls anderen Species: wie wollt ihr den abwerthen können, da ihr ihn nicht kennen könnt, nicht vergleichen könnt?)

I find the typical stupidity with regard to this value in that typical flat head, the Englishman J. St. Mill: he says, for example, of A. Comte, "In his earlier days he regarded Napoleon's names and memories with an anger that gave him the highest honor power; later, of course, he declared Napoleon a more esteemed dictator than Louis Philip; - something that shows the depth to which his moral standard had sunk".

The moral devaluation (Abwerthung) has had the largest judgment Dullness in the wake: the value of a human being in itself is underestimated, almost overlooked, almost denied.

Remainder of naive teleology: the worth of man **only** with **regard** to **man**

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Historians and other grave-diggers, those who live between coffins and sawdust -

9 [57]

(44)

Philosophy as the art of discovering truth: according to Aristotle. On the other hand, the Epicureans, who made use of the sensualistic theory of knowledge of Aristotle: quite ironic and rejection of the search for truth; "Philosophy as an Art of Living".

9 [58]

the three great naiveté:

Knowledge as a means to happiness (as if...

as a means to virtue (as if...

as a means of "denying life" - insofar as it is a means of disappointment - (as if...)

9 [59]

(45)

- that's how they stand, the values from primeval times: who could knock them over, these heavy granite cats?

- whose sense is a nonsense, whose joke is a but-and-but-joke (deren Witz ein Doch- und Aber-Witz ist).

- impatient and fiery spirits, whom we only believe in truths that can be guessed: wanting to prove anything makes us resentful - we flee from end to end at the sight of the scholar and his creeping.

- Persistent minds, fine and petty

- what lives around you will soon also settle in.

- parched sandy souls, dry river beds

- long will, deep in his mistrust and overgrown by the moss of loneliness

- Secretly burned, not for his faith, but for the fact that he no longer has the courage to believe

- lie on your stomach in front of small round facts

- what you didn't want to do when it was time to do it, you have to want it afterwards; one has to "do well" what one has not done well.

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Tremendous **self-** reflection: becoming **conscious** not as an individual, but as humanity. Let's reflect, let's think back: let's go the small and big ways

A. Man seeks “the truth”: a world that does not contradict itself, does not deceive, does not change, a true world - a world in which one does
not suffer. Contradiction, deception, change - causes of suffering! He does not doubt that there is a world as it should be; he would like to find his way to
her. (Indian criticism: even the "I" as apparent, as not real)

Where does man get the concept of reality from here? -

Why does he derive the suffering from change, deception, contradiction? and why not rather his luck?... -

The contempt, the hatred of everything that perishes changes, changes: - where does this valuation of what remains?

Obviously the will to truth is only the desire for a world of the permanent.

The senses deceive, reason corrects errors: consequently, it was concluded, reason is the way to what remains; the most nonsensical ideas must be closest to the “real world”. - Most misfortunes come from the senses - they are deceivers, prayer listeners, destroyers:

The happiness can be guaranteed only in beings: Change and happiness are mutually exclusive. The highest wish therefore has the unification with beings in mind. This is the formula for the path to the highest happiness.

In sum: the world as it should be exists; this world in which we live is a mistake - this our world should not exist.

Belief in beings only proves to be a consequence: the real premium mobile is disbelief in what is becoming, distrust of what is becoming, the disregard for all becoming.

What kind of person does **it** reflect? An unproductive suffering species; a kind that is weary of life. If we thought of the opposite kind of human being, it would not have to believe in beings: even more, it would despise it as being dead, boring, indifferent...

The belief that the world that should be, really exists, is a belief of the unproductive, who do not want to create a world as it should be. They put it as existing, they look for ways and means to get to it. "Will to truth" - as the impotence of the will to create

recognize that something so and so is

do something so and so.

Antagonism in the Force Degrees of Nature.

Fiction of a world that corresponds to our wishes, psychological tricks and interpretations in order to link everything that we honor and perceive as pleasant with this true world.

"Will to truth" at this level is essentially the art of interpretation; which still includes the power of interpretation.

The same species of man, having become a step poorer, no longer in possession of the power to interpret, to create fictions, makes the nihilist. A nihilist is a man who judges the world as it is, that it should not be, and judges the world as it should be, that it does not exist. Accordingly, being there (acting, suffering, wanting, feeling) has no meaning: the pathos of "in vain" is the nihilist pathos - at the same time as pathos an inconsistency of the nihilist

Whoever is unable to put his will into things, the willless and powerless, puts at least another meaning into them: that is, the belief that there is already a will in them which is supposed to work and want to work in things.

It is a measure of willpower, how far one can dispense with meaning in things, how far one can endure living in a meaningless world: because one organizes a small part of it oneself.

The philosophical objective gaze can thus be a sign of a lack of will and strength. For power organizes what is near and near; the "knower" which only detect want what is, are those that cannot fix, as it should be.

The artists are an intermediate species: they establish at least a simile of what ought to be - they are productive insofar as they really change and transform; not like those who know, who leave everything as it is.

Connection of the philosophers with the pessimistic religions: the same species of man (- they attach the highest degree of reality to the most highly valued things.

Connection of the philosophers with moral people and their values. (The moral world interpretation as **meaning** = after the decline of the religious meaning -

Overcoming the philosophers, by annihilating the world of beings: intermediate period of nihilism: before the strength is there to turn values around and to deify and approve of what is becoming, the apparent world as the only one (Überwindung der Philosophen, durch Vernichtung der Welt des Seienden: Zwischenperiode des Nihilismus: bevor die Kraft da ist, die Werthe umzuwenden und das Werdende die scheinbare Welt als die Einzige zu vergöttlichen u gutzuheißen)

B. Nihilism as a normal phenomenon can be a symptom of growing strength or growing weakness.

partly that the strength to create, to want has grown so much that it no longer needs these total interpretations and meaningful inserts ("more detailed tasks", state, etc.)

partly, that even the creative power to make sense diminishes, and disappointment the prevailing condition. The inability to believe in a "meaning", the "unbelief"

What does science mean in terms of both possibilities?

1) As a sign of strength and self-control, as being able to do without healing, comforting illusion worlds

2) as undermining, securing, disappointing, debilitating

C. Belief in truth, the need to have a hold on something believed to be true: psychological reduction apart from all previous feelings of value. The fear, the laziness

- Likewise, the unbelief: reduction. To what extent does it acquire a new value when there is no true world at all (this releases the feelings of value that have hitherto been squandered on the existing world)

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the great methodologists: Aristotle, Bacon, Descartes, A. Comte

9 [62]

To what extent the individual epistemological basic positions (materialism, sensualism, idealism) are consequences of the appraisals: the source of the highest feelings of pleasure ("feelings of value") also as decisive over the problem of reality.

- the amount of positive knowledge is completely indifferent, or irrelevant: just look at the Indian development.

The Buddhist negation of reality in general (appearance = suffering) is a complete consequence: unprovability, inaccessibility, lack of categories not only for a "world in itself", but insight into the faulty procedures by means of which this whole concept is gained. "Absolute reality", "being in itself" a contradiction. In

a developing world, "reality" is always only a simplification for practical purposes or a deception due to gross organs, or a difference in the pace of becoming.

The logical world negation and nihilization follows from the fact that we have to oppose being to non-being, and that the concept of "becoming" is denied ("something becomes") when being - - -

9 [63]

Being and become

"Reason" developed on a sensualistic basis, on the prejudices of the senses, that is, in the belief in the truth of the sensory judgments.

"Being" as a generalization of the concept "life" (breathe) "to be inspired" "want to work" "to be"

The opposite is: "to be inanimate", "not becoming"; "Not wanting". Therefore: the "being" is not opposed to the non-being, not the apparent, not even the dead (because being dead can only be something that can also live)

The "soul" and the "I" are posited as the original fact (Urthatsache); and placed in everywhere where there is a becoming.

(Sein und Werden

„Vernunft" entwickelt auf sensualistischer Grundlage, auf den Vorurtheilen der Sinne, d.h. im Glauben an die Wahrheit der Sinnes-Urtheile.

„Sein" als Verallgemeinerung des Begriffs „Leben" (athmen) „beseelt sein" „wollen, wirken" „werden"

Gegensatz ist: „unbeseelt sein", „nicht-werdend"; „nicht-wollend". Also: es wird dem „Seienden" nicht das Nicht-seiende, nicht das Scheinbare, auch nicht das Todte entgegengesetzt (denn todtsein kann nur etwas, das auch leben kann)

Die „Seele", das „Ich" als Urthatsache gesetzt; und überall hineingelegt, wo es ein Werden giebt).

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the colportage philosophers (die Colportage-Philosophen), who build a philosophy not from their lives but from collections of evidence for certain theses

Never want to see, to be seen! As a psychologist one has to live and wait - until the sifted through result of many experiences has come to an end by itself. You should never know how you know something

Otherwise there is a bad appearance and artificiality.

- The involuntary forgetting of the individual case is philosophical, not the will to forget, the deliberate abstraction: the latter rather characterizes the non-philosophical nature.

9 [65]

what I valued about Wagner was the good piece of antichrist that he represented with his art and manner (oh so clever! -

I am the most disappointed of all Wagnerians; because at the moment when it was more decent than ever to be a pagan, he became a Christian... We Germans, assuming that we have ever taken serious matters seriously, are all German atheists and scoffers: it was Wagner too.

9 [66]

(49)

Revalue values (Werthe umwerthen) - what would that
be? The spontaneous movements must all be there, the new, future, stronger ones: only they are still under false names and estimates and have not yet become conscious of themselves

a courageous consciousness and say yes to what achieved is

a detachment from the meander of old valuations that degrade us in the best and strongest that we have achieved.

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The involuntary naiveté of La Rochefoucauld, who believes he is saying something bold, fine and paradoxical - at that time the "truth" in psychological matters was something that made astonishment - example: "les grandes âmes ne sont pas celles, qui ont moins de passions et plus de vertus que les âmes communes, mais seulement celles, qui ont de plus grands deseins. "Of course, J. Stuart Mill (who calls Chamfort the nobler and more philosophical La Rochefoucauld of the 18th century) sees him only as the most astute observer of all this in the human breast, which goes back to "habitual selfishness" and adds: "A noble spirit will not win over itself to the necessity of a constant contemplation of meanness and baseness, unless it were to show against what pernicious influences can victoriously assert the high sense and nobility of character. "

9 [68]

The complicated character of Henri IV: regal and serious and again in the mood of a Buffon, ungrateful and loyal, generous and cunning, full of spirit, heroism and absurdity.

"In the writings of Frederick the Great one finds stains of beer and tobacco on the side of a Mark Aurel"

The Admiral de Coligny and the great Condé are Montmorency by their mothers. The male Montmorency are able and energetic soldiers, but not geniuses.

Likewise, the great generals Moritz and Heinrich von Nassau live again in Turenne, their nephew, the son of their sister Elisabeth

The mother of the great Condé, Charlotte de Montmorency, with whom Henri IV was so deeply in love: he said of her that she is unique, not only in her beauty but also in her courage.

The old Marquis de Mirabeau complained when he saw his son bowing "vers la canaille plumière, écrivassière"

"Un certain génie fier, exubérant," - Mirabeau from his family.

Napoléon: "j'ai des nerfs fort intraitables; si mon coeur ne battait avec une continuelle lenteur, je courrais risque de devenir fou."

Descartes compared the discoveries of a scholar with a series of battles against nature.

Voltaire says that he completed Catiline completely in 8 days "Ce tour de force me surprend et m'épouvante encore."

9 [69]

"Le génie n'est qu'une longue patience." Buffon. This applies most of all when one thinks of the prehistory of genius, of the family patience with which a capital of strength was accumulated and held together – [Henri Joly, *Psychologie des grands hommes*. Paris: Hachette, 1883:240 (from Nietzschechannel).

9 [70]

Beethoven composed while walking. All brilliant moments are accompanied by an excess of muscular strength

That means following reason in every sense. First of all, every brilliant excitement requires a lot of muscle energy - it increases the feeling of
strength everywhere. Conversely, a strong march increases mental excitement, to the point of intoxication

9 [71]

(51)

NB. What is useful; is entirely dependent on the intention, what for?; the intention again is entirely dependent on the degree of power: therefore utilitarism cannot a foundation but only a consequence doctrine and absolutely not to be made binding on all.

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(52)

Knowledge as a means of power, of "equality with God"

The old biblical legend believes that man is in possession of knowledge; that the expulsion from paradise is only the result of God now being afraid of man and is now driving him away from the place where the tree of life, immortality, stands; if he now also ate from the tree of life, it would be a matter of his power: Apart from that, the whole culture is symbolized by a growing fearfulness of man, in the tower of Babel, with its "sky-storming" purpose. God divides people: he splits them up; the multitude of languages is an emergency measure of God; he can cope better with the individual peoples insofar as they now make war among themselves and destroy them.

At the beginning of the Old Testament is the famous story of God's fear. Man is portrayed as God's mistake; the animal likewise; the man who recognizes as rival of God; as the highest of God; Work, hardship, death as God's defense in order to hold down his rival:

The fear of God. man as a mistake of God;

the animal as well

Moral:

God forbids knowledge because it leads to power, to equality with God. He would in himself grant man immortality, provided that he always remains immortally stupid

He creates animals for him, then the woman, so that he has company - so that he has entertainment (so that he does not get bad thoughts, thinking, knowing

But the demon (snake) reveals to man what knowledge is about.

The danger of God is enormous: now he must drive people away from the tree of life and hold them down through hardship, death and work. Real life is represented as a defensive defense of God, as an unnatural condition... Culture, that is, the work of knowledge, nevertheless strives for equality with God: it towers upwards, storming into the heavens. Now war is found necessary (language as the cause of the "people") people are supposed to destroy themselves. The downfall is finally decided. -

One believed in such a God!...(An einen solchen Gott hat man geglaubt! ...)

9 [73]

(53)

The need for a metaphysical world is the result of having no sense, no what for? knew to take from the existing world. "Consequently, it was concluded, this world can only be apparent."

Relation of **"appearance"** to **"senselessness"**, **"uselessness":** to be interpreted psychologically: what does that mean?

Unreality, dream etc.

(How does the real differ from the dream? through the context of meaning, through the non-accidental - arbitrary, causal. But with every look at the big picture of the whole of existence it seemed senseless, arbitrary, pointless, the existing purposes only trumperies (deception), etc.)

mechanistic causality as such would still be capable of a perfect interpretation in terms of appearance; yes it challenges the same.

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Enlightenment period

then period of sensitivity

to what extent Schopenhauer belongs to "sensitivity"

(Hegel on spirituality)

9 [75]

(54)

A period where the old masquerade and moral dressing up of the affects make people repugnant: naked nature, where the quantities of power are simply admitted as decisive (as determining of rank), where great style reappears as a result of great passion.

9 [76]

(55)

The Posthumous (- difficulty in understanding; in a certain sense never understood)

Epicurus?

Schopenhauer

Stendhal

Napoleon

Goethe?

Shakespeare?

Beethoven?

Machiavelli?

Posthumous people are less well understood, but better heard than contemporary people. Or, more strictly: they are never understood: and their authority. (comprendre - c'est égaler)

9 [77]

(56)

Every teaching is superfluous, for which everything is not already ready in the form of accumulated forces, of explosives. A revaluation of values is only achieved if there is a tension of new needs, of those who are new, who suffer from the old value without coming to consciousness, - - -

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(57)

Whoever knows how all fame arises will also have a suspicion of the fame that virtue enjoys.

9 [79]

(58)

What is the praise? -

Praise and gratitude for harvest, good weather, victory, wedding, peace - the celebrations all need a subject against which the feeling is discharged. They want that everything that happens to a good, a clothed is, you want
the perpetrator. Likewise with a work of art: one is not satisfied with it; the perpetrator is praised. - So what is praise? A kind of adjustment with respect to received blessings, a return, a Witness our power - because the Honorable yes, judges, estimates, directed: he admits the right to an affirmative answer can be heal out (austheilen) honor can... The increased happiness - and the feeling of life is also a heightened sense of power: out of this man praises (- out of which he invents and seeks a perpetrator, a "subject" -)

The gratitude than the good revenge demanded most strictly and practiced where equality and pride to be obtained at the same time maintaining, where practiced best revenge.

9 [80]

"Winter of my displeasure."

"This is one of the newest,

he will endure himself without limits "

"Filthy birth of ridicule and fire"

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Berlioz overture "Roman Carnival" is from 1844 (Offenbach)

9 [82]

The **second Buddhism**.

The nihilistic catastrophe that puts an end to Indian culture.

Sign for it:

the prevalence of compassion

the mental fatigue

the reduction of problems to questions of pleasure and discomfort

the war glory that provokes a counter-attack

as well as the national demarcation a counter-movement, the warmest "fraternity" evokes,

the impossibility of religion to continue working with dogmas and fables

9 [83]

On the genealogy of morals.
Second pamphlet

by
Friedrich Nietzsche.

Fourth treatise: the herd instinct in morality.

Fifth treatise: on the history of moral denaturation.

Sixth treatise: among moralists and moral philosophers.

Epilogue. A reckoning with morality (as the Circe of the Philosophers). Morality - I have already said it before - has so far been the Circe of philosophers. It is the cause of pessimism and nihilism...

Its highest formula is formulated.

The task.

Entry into the tragic age of Europe

9 [84]

(59)

The great nihilistic counterfeiting under the clever abuse of moral values

a) Love as depersonalization; in the same pity.

b) Only the depersonalized intellect ("the philosopher") recognizes the truth, "the true being and essence of things"

c) the genius of the great man are great because they are not looking for themselves and their cause: the value of man grows in proportion to when he denies himself. Schopenhauer II 440 very fine.

d) art as the work of the "pure will-free subject" misunderstanding of "objectivity".

e) Happiness as the purpose of life; Virtue as a means to an end

Schopenhauer's pessimistic condemnation of life is moral

Transfer of the Heerden standards into the metaphysical.

The "individual" meaningless; consequently giving it an origin in "in-itself" (and a meaning of its existence as aberration); Parents only as an "occasional cause".

It takes revenge that science did not understand the individual: it is all previous life in one line and **not** its result.

9 [85]

(60)

The promised states and desires:

peaceful, cheap, moderate, humble, reverent, considerate, brave, chaste, honest, faithful, believing, straight, trusting, devoted, compassionate, helpful, conscientious, simple, mild, just, generous, indulgent, obedient, disinterested, envious, kind, hard-working

NB to distinguish: to what extent such properties are conditioned as a means to a certain will and purpose (often an "evil" purpose)

- or as natural consequences of a dominant affect (e.g. spirituality)

- or expression of an emergency situation, that is to say: as a condition of existence (e.g. citizen; slave, woman etc.)

Summa: they are all **not** felt to be good for their own sake, not all of them "good" in and of themselves, but already under the standard of "society", "herd" as a means to its ends, as necessary for their maintenance and promotion as a consequence at the same time of a real herd instinct in detail, thus in the service of an instinct that is fundamentally different from these virtues: because the herd is outwardly hostile, selfish, merciless, full of domination, mistrust, etc.

In the **"shepherd"** comes the antagonism: it must have the opposite properties of the flock

Mortal enmity of the herd against the hierarchy: their instinct in favor of the equalizers (Christ); against the strong individuals (les sovereigns) it is hostile, unfair, excessive, immodest, impudent, ruthless, cowardly, lying, false, merciless, hidden, envious, vengeful.

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(61)

moralistic naturalism: return of the apparently emancipated, supernatural moral value to its “nature”: i.e. to natural immorality, to natural “usefulness” etc.

I can describe the tendency of these considerations as moral: my task is to translate the apparently emancipated and naturalness moral values back into their nature - that is, into their natural "immorality"

NB. Comparison with the Jewish "holiness" and its natural basis: the same applies to the moral law made sovereignly, detached from its nature (- up to the point of opposition to nature -)

Steps of the "denaturation of morality" (so-called "idealization")

as a way to individual happiness

as a result of knowledge

as a categorical imperative, detached from - - -

as a way to sanctification

as a negation of the will to live

the gradual hostility to life of morality.

9 [87]

(62)

The suppressed and erased **heresy** in morality

Terms: pagan

: Lord's morals

: virtù

(Die unterdrückte und ausgewischte **Häresie** in der Moral

Begriffe : heidnisch

: Herren-Moral

: virtù)

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In the New Testament - especially from the Gospels, I do not hear anything "divine" speaking; rather, an indirect form of the most profound slander and annihilation mania - one of the most dishonest forms of hatred

- it lacks all knowledge of the properties of a higher nature
- unashamed abuse of all kinds of honesty; the whole treasure trove of proverbs has been used and presumed; was it necessary that a god should come to tell those tax collectors, etc.

Nothing is more common than this struggle against the Pharisees with the help of an absurd and impractical moral appearance - the people have always enjoyed such tour de force

Accusation of "hypocrisy"! from this mouth!

nothing is more common than the treatment of opponents - an indicium of the most prone to refinement or not...

If someone has only said the 100th part, then, as an anarchist, he deserves the downfall.

Pilate the only honorable person, his disdain in front of this Jewish chatter about "truth", as if such a people were allowed to have a say when it comes to truth, his γεγραφα [gegrapha, papers], his benevolent attempt to release this absurd assassin, in which he could hardly see anything but a fool...

his disgust at that never enough condemned word "I am the truth"

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(64)

the assumption of beings is necessary in order to be able to think and infer: logic only deals with formulas for the constant

therefore this assumption would still have no evidential value for reality: "beings" belong to our optics.

the "I" as being (- not affected by becoming and development)

the fictitious world of subject, substance, "reason" etc. is necessary -: an ordering, simplifying, falsifying, artificially separating power is in us. "Truth" - the will to master the multitude of sensations.

- the phenomena line up to certain categories

- here we assume the belief in the "in itself" of things (we take the phenomena as real)

The character of the developing world as unformulable, as "wrong", as "contradicting itself"

Knowledge and becoming are mutually exclusive.

Consequently, "knowledge" must be something else: a will to make it recognizable must precede it, a kind of becoming itself must create the illusion of beings.

9 [90]

In these controversial treatises, with which I continue my campaign against the just as unphilosophical as the fatal overall overestimation of morality - - -

9 [91]

(65)

To combat determinism.

The fact that something occurs regularly and in a predictable manner does not mean that it necessarily occurs. The fact that a quantum of power determines and behaves in a single way in each particular case does not make it "unfree will". The "mechanical necessity" is not a fact: we have only interpreted it into what is happening. We have interpreted the formulability of the event as the consequence of a necessity that prevails over the event. But it by no means follows from the fact that I do something specific that I do it under compulsion. The compulsion is not at all demonstrable in things: the rule only proves that one and the same occurrence is not also another occurrence. It is only when we have interpreted subjects as "perpetrators" into things that the appearance arises that everything that happens is the result of a compulsion exerted on subjects - exerted by whom? again from a "perpetrator". Cause and effect - a dangerous notion, as long as you a little thinks the causes and a something to the cast is.

A) Necessity is not a fact, but an interpretation.

B) Once one has understood that the "subject" is not something that works, but only a fiction, many things follow.

We have only invented the thingness according to the model of the subject and interpreted it into the tangled sensations. If we no longer believe in the acting subject, then we also lose faith in acting things, in interaction, cause and effect between those phenomena that we call things.

With this, of course, the world of **active atoms** also falls: the assumption of which is always made on the assumption that one needs subjects.

Finally the **"thing in itself"** also falls: because this is basically the conception of a "subject in itself". But we understood that the subject is fictitious. The opposition "thing in itself" and "appearance" is untenable; but this also means that the term "appearance" disappears.

C) If we give up the acting subject, so also the object that is acted upon. Duration, equality with oneself, being inherent neither in what is called the subject nor in what is called the object: they are complexes of the event, apparently permanent in relation to other complexes - e.g. through a difference in the tempo of the event (Movement at rest, firm and loose: all opposites which do not exist in themselves and with which only degree differences are actually expressed, which for a certain measure of optics appear to be opposites.

There are no opposites: only from those of logic do we have the concept of opposites - and from these we have wrongly transferred it into things.

D) Let us give up the terms "subject" and "object", then also the term "substance" - and consequently also its various modifications such as "matter" "spirit" and other hypothetical beings "eternity and immutability of matter" etc. We are rid of materiality.

In moral terms: is the world wrong. But, insofar as morality itself is part of this world, morality is wrong

The will to truth is to make a firm, to make it true, to make that false character out of sight, to reinterpret it into being.

"Truth" is therefore not something that would be there and that could be found, discovered - but something that can be created and that gives the name for a process, even more for a will to overwhelm, which in itself has no end: Put truth into it, as a **processus in infinitum**, an active determination, not an awareness of something that would be "in itself" fixed and determined. It is a word for the "will to power"

Life is based on the presupposition of a belief in what is permanent and regularly recurring; the more mighty life, the broader must be the world that can be guessed and made to be. Logiczation, rationalization, systematization as an aid to life.

Man projected his drive for truth, his "target" in a sense, except as existent world as a metaphysical world, as a "thing in itself", as existing in the world.

His need as a creator already forges the world he is working on, anticipates it: this anticipation ("this belief" in truth) is his support.

Everything that happens, all movement, everything becoming as a determination of degree and force relationships, as a fight...

The "good of the individual" is just as imaginary as the "good of the species": the former is not sacrificed to the latter; viewed from a distance, the species is something as fluid as the individual. "Preservation of the genus" is only a consequence of the growth of the genus, that is, the overcoming of the genus on the way to a stronger species

As soon as we imagine someone who is responsible for the fact that we are so and so, etc. (God, nature), that is, our existence, our happiness and misery are intended for them, we spoil the innocence of becoming. We then have someone who wants to achieve something through us and with us.

That the apparent "usefulness" ("that of all human art infinitely superior **expediency** ") merely the result of that in all events end will to power is

that growing stronger brings with it orders that resemble expediency drafts

that the apparent ends are not intended, but, as soon as the superiority over a lesser power has been achieved and the latter works as a function of the greater, an order of rank, of organization, must give the appearance of an order of means and ends.

Against the apparent "necessity"

- this is only an expression for the fact that a force is not something else.

Against the apparent "expediency"

- the latter just an expression for an order of spheres of power and their interaction.

The logical determinateness of transparency as a criterion of truth ("**omne illud verum est, quod clare et distincte percipitur"** Descartes): thus the mechanical world hypothesis is desirable and believable.

But that's a gross mix-up: like simplex **sigillum veri**. How does one know that the true nature of things is in this relation to our intellect? - Wouldn't it be different? that the hypothesis that gives him the greatest feeling of power and

security is most preferred, valued, and consequently called **true** by him? - The intellect sets its freest and strongest ability and ability as a criterion of the most valuable, consequently truth...

"true": from the side of the feeling -: what excites the feeling the most ("I")

from the side of thinking -: what gives thinking the greatest feeling of power

from the side of touching, seeing, hearing: with the greatest resistance to be offered

In other words, the highest degrees of achievement awaken belief in the object's "truth", i.e. reality. The feeling of strength, of struggle, of resistance persuades that there is something that is being resisted here.

9 [92]

Dear p. 11

Dynamis "real tendency to action", still inhibited, trying to actualize itself

- "Will to Power" "Resilience"

"Accumulated and stored movement tendency"

9 [93]

(66)

I also want to naturalize asceticism again; instead of intent to negate, intent to reinforce; a gymnastics of the will; a privation and inserted fasts of every kind, even in the most spiritual (Dîners chez Magny: pure spiritual food with a bad stomach); a casuistic fact about our opinion we have of our powers: an attempt at adventure and arbitrary dangers. - One should also invent tests for the strength in keeping one's word.

9 [94]

Horribility is part of greatness: don't be fooled.

9 [95]

Treatises.

What the "real world" has been made of so far.

The denaturation of morality also of conscience (also of asceticism) (also of reason, scholasticism, state

The expediency.

The necessity.

The herd instinct in morality.

The Circe of the Philosophers.

The strong ones of the future.

The tragic age: doctrine of the eternal return.

Psychological counterfeiting.

Logic under the rule of value judgment.

The beauty. Nihilism as an art.

Is there a metaphysics?...

9 [96]

The three appearances:

the causality

the expediency

the necessity

Denaturization of values

Opposites instead of **hierarchy**

The rejected world

(Die drei Scheinbarkeiten:

die Ursächlichkeit

die Zweckmäßigkeit

die Nothwendigkeit

Entnatürlichung der Werthe

Gegensätze an Stelle der **Rangordnung**

Die verworfene Welt)

9 [97]

(67)

We fail to affirm and deny one and the same: that is a subjective empirical proposition; it does not express “necessity”, but only a lack of ability.

If, according to Aristotle, the principle of contradiction is the most certain of all principles, if it is the last and lowest to which all the arguments go back, if the principle of all other axioms lies in it, one should consider all the more strictly what it is basically already presupposes assertions. Either something is asserted with him with regard to the real, the being, as if he already knew the same thing from elsewhere: namely, that he cannot be assigned predicates that are opposed to one another. Or the proposition wants to say: that opposing predicates should not be assigned to it? Then logic would be an imperative, not for the knowledge of what is true, but for the positing and preparation of a world that is to be called true to us.

In short, the question is open: are the logical axioms adequately the real, or are they standards (Maaßstäbe) rods and means real to the term "reality" for us only? Create... To the first affirm to, but you would have to, as I said, already know

beings; which is absolutely not the case. Thus, the record contains no criterion of truth, but an imperative about, what are considered to be true **to**.

Assuming that such a self-identical A does not exist at all, as every proposition of logic (including mathematics) presupposes, that A is already an appearance, then logic would have a merely apparent world as a prerequisite. Indeed, we believe in that proposition under the impression of infinite empiricism which seems to continually confirm it. The "thing" - that is the actual substrate for A; our belief in things is the prerequisite for believing in logic. The A of logic, like the atom, is a reconstruction of the "thing"... By not grasping this and turning logic into a criterion of true Being, we are already on the way to eliminating all those hypostases, substance predicate Object Subject Action , etc., to set as realities: ie to conceptualize a metaphysical world, i.e. "true world" (- but this is the apparent world again...)   (Indem wir das nicht begreifen, und aus der Logik ein Kriterium des wahren Seins machen, sind wir bereits auf dem Wege, alle jene Hypostasen, Substanz Prädicat Object Subject Action usw., als Realitäten zu setzen: d.h. eine metaphysische Welt zu concipiren, d.h. „wahre Welt" (— diese ist aber die scheinbare Welt noch einmal…)

The most original acts of thought, affirmation and negation, holding-to-be-true and not-holding-true, are, insofar as they presuppose not only a habit but a right, to hold-to-be-true or to hold-to be untrue at all, already dominated by a belief that there is for us knowledge that judgments really hit the truth **could:** - in short, the logic does not doubt to be able to on—Truth in itself (An-sich-Wahren) say something from (namely, that it did not can get the opposite predicates)

Here the sensualistic gross prejudice reigns that the sensations teach us truths about things - that I cannot say of one and the same thing at the same time that it is hard and it is soft (the instinctive proof "I cannot have two opposite sensations at the same time "- very crude and wrong). The conceptual prohibition of contradiction is based on the belief that we can form concepts, that a concept not only denotes the essence of a thing, but grasps it... In fact, logic (like geometry and arithmetic) only applies to fictitious truths that **we have created have.** Logic is the attempt to understand the real world according to a scheme of being we have set, more correctly, to make us formulae, calculable...

9 [98]

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Psychological derivation of our belief in reason.

The term “reality” “being” is taken from our “subject” feelings.

"Subject": interpreted by us, so that the, I counts as substance, as the cause of everything, as the doer.

The logical-metaphysical postulates, the belief in substance, accidents, attributes etc. have their power of persuasion in the habit of looking at all our actions as the result of our will: - so that the ego, as substance, does not enter into the multiplicity of change. - But there is no will. -

We have no categories at all to be able to distinguish a “world in itself” from a world as an appearance. All of our categories of reason are of sensualistic origin: read from the empirical world. "The soul", "the I" - history of this term shows that here too the oldest divorce ("breath", "life") - - -

If there is nothing material, there is also nothing immaterial. The term no longer contains anything...

No subject “atoms”. The sphere of a subject is constantly increasing or decreasing - the center of the system is constantly shifting -; If it cannot organize the appropriated mass, it breaks down into 2. On the other hand, a weaker subject can transform itself into its functionary without destroying it and, to a certain extent, form a new unit with it. Not a “substance”, rather something that strives for reinforcement; and that only wants to "maintain" itself indirectly (it wants to outdo itself -)

9 [99]

NB. Not wanting to be smart as a psychologist; we must not wise even to be. Whoever wants to snatch small advantages from his knowledge, from his knowledge of human nature (- or large ones, like the politician -) goes back from the general to the most individual case; but this type look opposite to that of others that we can do alone: we see the most individual out -

9 [100]

"Genus" - - -

The move to higher power; the genres are only relative slowing down of the tempo, signs that the possibilities of preconditions for rapid reinforcement are beginning to be lacking (genres are not goals; the last thing "nature" cares about would be the preservation of the genera!!)

9 [101]

NB. He gets to know people - he wants to snatch small advantages over them in this way (or big ones like the politician). The former gets to know people - he wants an even greater advantage, to feel superior to them, he wishes to despise.

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Aesthetics.

The states in which we put a transfiguration and abundance into things and write about them until they reflect back our own abundance and love of life:

the sex instinct (Geschlechtstrieb)

the intoxication

the meal

the spring

the victory over the enemy, the scorn:

the bravura piece: the cruelty; the ecstasy of religious feeling.

Mainly three elements:

the sexual instinct (Geschlechtstrieb, sex drive), the intoxication, the cruelty: all belonging to the oldest festive joy of man: all in the same way predominantly in the initial "artist".

Conversely: if we encounter things that show this transfiguration and fullness, animal existence responds with an excitement of those spheres where all those states of pleasure have their seat: - and a mixture of these very delicate nuances of animal well-being and desires is the aesthetic state. The latter occurs only in those natures who are capable of that decaying and overflowing fullness of the bodily vigor; in him there is always the prime mobile. The sober, the tired, the exhausted, the withered (for example a scholar) can receive absolutely nothing from art because he does not have the original artistic power, the necessity of wealth: whoever cannot give, receives nothing either.

"Perfection": in those states (in the case of sexual love in particular, etc.), what the deepest instinct recognizes as the higher, more desirable, more valuable in general reveals itself naively, the upward movement of its type; likewise what status he is actually striving for. Perfection: that is the extraordinary expansion of his feeling of power, the wealth, the necessary exuberance over all edges...

Art reminds us of states of the animal vigor; on the one hand it is an excess and outpouring of blossoming corporeality into the world of images and desires; on the other hand, stimulation of animal functions through images and desires of increased life; - an increase in the feeling of life, a stimulant of the same.

To what extent can the ugly still have this power? In so far as it still communicates something of the victorious energy of the artist who has mastered this ugly and terrible thing; or insofar as it softly stimulates the pleasure of cruelty in us (under certain circumstances even the pleasure to hurt us, self-rape: and with it the feeling of power over us.)

9 [103]

NB If you are sick, you should hide yourself in some "cave": that is how reason has it for itself that alone is it animal.

9 [104]

"I want this and that"; "I want this and that to be so"; "I know that this and that is so". - the degrees of strength: the person of will, the person of desire, the person of faith

9 [105]

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To the plan.

NB. 1) a word about all essential times, races, people and problems.

2) a hundred good anecdotes, possibly historical.

3) warlike, adventurous, captivating -

4) some passages of melancholy cheerfulness -

5) the misunderstood and slandered advocate (- the disreputable...)

6) slow, misleading, maze

7) **Minotaur**, disaster (the thought that human sacrifices must be brought - the more, the better!)

9 [106]

(71)

Our psychological optics are determined by it

1) that communication of is necessary, and that the communication of something solid, simplified must be precisable (präcisirbar) (especially in the identical case...) So it may be but communicable, it has trimmed be perceived
as "recognizable". The material of the senses prepared by the understanding, reduced to rough main lines, made similar, subsumed under related. So: the indistinctness and the chaos of the sensory impression are, as it were, lodged

2) the world of "phenomena" is the made-up world that we perceive to be real. "Reality" lies in the constant recurrence of the same, known, related things, in their logicized character, in the belief that we can calculate here.

3) the opposite of this phenomenal world is not "the true world", but the formless, unformulable world of sensational chaos - that is, a different kind of phenomenal world, one that is "unknowable" for us.

4) Questions about how "things in themselves" may be, quite apart from our sensory receptivity and intellectual activity, must be rejected with the question: How could we know that there are things? The "thingness" is only created by us. The question is whether there could not be many more ways of creating such an apparent world - and whether this creation, lodging, making up, forging is not the best-guaranteed reality itself: in short, whether not that which "sets things ", Alone is real; and whether the "effect of the external world on us" is not only the result of such willing subjects...

"Cause and effect" misinterpretation of war and relative victory

the other "beings" act on us; our made -up illusory world is a make-up and overpowering of their actions; a kind of defensive measure.

The subject alone can be proven: **hypothesis** that there are only subjects - that "object" is only a kind of effect of subject on subject... a mode of the subject

9 [107]

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Development of pessimism to nihilism.

Denaturalization of Values (Entnatürlichung der Werthe). Scholasticism of values. The values, detached, idealistic, instead of mastering and leading the doing, turn against the doing in a judgmental manner.

Opposites inserted in place of natural degrees and ranks. Hatred of hierarchy. The opposites are in keeping with a rabble age because they are easier to grasp

The rejected world, in the face of an artificially built, "true, valuable"

Finally: you discover what material you built the “true world” from: and now you only have the discarded one left, and you count that highest disappointment into the account (Conto) of its reprehensibility

With that nihilism is there: one has retained the judging values - and nothing more!

This is where the problem of strength and weakness arises:

1) the weak break

2) the stronger destroy that which does not break

3) the strongest overcome judging values.

- making the combined **tragic era** of

On the criticism of pessimism.

The "preponderance of suffering over pleasure" or the reverse (hedonism): these two teachings are themselves guides to nihilism, nihilistic...

for here in both cases no other ultimate sense is posited than the appearance of pleasure or discomfort.

But this is how a kind of person speaks who no longer dares to set a will, an intention, a meaning: - For every healthy kind of person, the value of life is absolutely not measured by the measure of these minor matters. And a preponderance of suffering would be possible and still a powerful will, a yes to life; a need to have this excess weight

"Life is not worth it"; "Resignation" "why are the tears?..." - a weak and sentimental way of thinking. "Un monstre gai vaut mieux qu'un sentimental ennuyeux."

The pessimism of the energetic: the “what for?” After a terrible struggle, even victories. That something is a hundred times more important than the question of whether we are good or bad: the basic instinct of all strong natures - and consequently also whether the others are good or bad. In short, that we have a goal for the sake of which one does not hesitate to make human sacrifices, to run the risk of taking on every bad and worst: great passion.

9 [108]

The “subject” is just a fiction; the ego which is spoken of when one criticizes egoism does not exist.

9 [109]

(73)

NB. to make the Jews courage to new properties after they are converted into new conditions of existence: so was it my instincts alone accordance with, and in this way I have not let myself be led astray by a poison sluggish generic counter-movement that is now on top.

9 [110]

(74)

The **descriptive**, the **picturesque** as symptoms of nihilism (in arts and in psychology)

Do not do colportage psychology! Never watch to watch! That gives a false look, a squint, something forced and exaggerated. Experience as wanting to experience; it is not advisable to look at yourself; The born psychologist, like the born painter, takes care not to see in order to see; he never works “according to nature” - he leaves the sifting and expressing of the experienced, the “case”, the “nature” to his instinct - the general comes to him as such, not the arbitrary abstraction of certain cases. Who does it differently, like the greedy novelists in Paris, who, as it were, lay in wait for reality and bring home a handful of curiosities every day: what will become of it in the end? A mosaic in the best case, something added together, screaming color, restless (as with the Frères de Goncourt). - “Nature”, spoken in the artistic sense, is never “true”; it exaggerates, it distorts, it leaves gaps. The "study according to nature" is a sign of submission, of weakness, a kind of fatalism that is unworthy of an artist. Seeing what **is** - that belongs to a specifically different

kind of ghost, the factual, the ascertainer: if one has developed this sense in all strength, then it is anti-artistic in itself.

The descriptive music; leave it to reality to work...

All of these types of art are easier and more imitable; the less gifted reach for them. Appeal to instincts; suggestive art.

9 [111]

Wagner, a bit of superstition even during his lifetime, has meanwhile so wrapped himself up in the clouds of the improbable that only the paradox can still be believed in relation to him

9 [112]

(75)

Isn't the contrast between the active and the reactive hidden behind that contrast between the classic and the romantic?...

9 [113]

NB some fates have to be drunk down without looking at them: this improves their taste, like when drinking mate.

9 [114]

NB that kind of egoism which drives us to do something for the sake of our neighbor

9 [115]

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To consider:

The perfect book. -

1) the shape, the style

   An ideal monologue. Everything learned is absorbed into the depths

   all accents of deep passion, worry, also weaknesses, mitigations, sun spots - brief happiness, sublime cheerfulness -

   Overcoming the demonstration; absolutely personal. No "I"...

   a kind of memoirs; the most abstract things most bodily and bloodiest

   the whole story as personally experienced and suffered (- that's how it comes true)

   like a ghost talk; a request, a challenge, a death conjuring

   As much as possible that is visible, specific, for example, be careful of the present. everything contemporary

   Avoiding the words "elegant" and all words in general, which could be a self-in-scene setting.

   Not "description"; all problems in feeling, translated, up to passion -

2) Collection of explicit words. Preference for military words.

   Substitute words for the philosophical terms: possibly German and pronounced as a formula.

   represent all states of the most spiritual people; so that their series is included in the whole work.

   (- states of the legislator

   of the tempter

   the hesitant, forced to sacrifice -

   of great responsibility

   of suffering from being unrecognizable

of suffering from having to seem

of suffering from having to hurt,

the lust for destruction

3) Build the work towards a catastrophe

Take an introduction to the will to pessimism. Do not speak as suffering, disappointed. "We who do not believe in virtue and beautiful swellings."

Satyr play
at the end

Interfering: short conversations between Theseus Dionysus and Ariadne.

- Theseus is becoming absurd, said Ariadne, Theseus is becoming virtuous -

Theseus' jealousy of Ariadne's dream.

the hero admiring himself, becoming absurd, Ariadne's lament

Dionysus without jealousy: "What I love about you, how could a Theseus love that?"...

Last act. Wedding of Dionysus and Ariadne

"One is not jealous when one is God, said Dionysus: unless of gods."

"Ariadne, said Dionysus, you are a labyrinth: Theseus has lost his way in you, he has no more thread; what use is it to him now that he was not eaten by the Minotaur? What eats him is worse than a Minotaur. "You flatter me, answered Ariadne, but I'm tired of my pity, all heroes should perish on me: This is my last love for Theseus:" I will destroy him"

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(77)

Rousseau, this typical "modern man", idealist and canaille in one person, and the first for the sake of the second, a being who needed the "moral dignity" and its

attitude to endure himself, sick at the same time from unbridled vanity and unbridled self-contempt: this freak, which has settled on the threshold of our new time, has preached the "return to nature" - where did he actually want to go back?

I also speak of a "return to nature": although it is actually not a "return", but a "coming up" - into the strong, sovereign, terrible nature and naturalness of man, which is allowed to play with big tasks because it would get tired of smaller ones and feel disgust. - Napoleon was "return to nature" in **rebus tacticis** and especially in the strategic.

The 18th century, to which we owe everything in which our 19th century worked and suffered: moral fanaticism, the softening of feelings in favor of the weak, the oppressed, the suffering, the rancor against all kinds of privileged people, the belief in the " Progress", the belief in the fetish "humanity", the nonsensical plebeian pride and the desire for full passions - both romantic -

Our hostility to the revolution does not refer to the bloody farce, its "immorality" with which it was played out; rather on its herd morality, on its "truths" with which it still works and works, on it contagious idea of "justice and freedom" with which it entices all mediocre souls, on its subjection to the authorities of higher ranks. The fact that it was going on around its so gruesome and bloody gave this orgy of mediocrity an appearance of grandeur, so that it seduced even the proudest spirits as a spectacle.

9 [117]

one gives according to where the yielding of a pretense is so if you rich enough is to not to have to take.

9 [118]

he liked to keep as long as law until a chance came to his aid, - and until law had

9 [119]

(78)

The "purification of taste" can only be the result of a strengthening of the type. Our society today represents only education; the educated is missing. The great synthetic man is absent: in whom the various forces are unhesitatingly clamped into the yoke towards one goal. What we have is the multiple human being, the most interesting chaos that may have existed so far: but not the chaos in front of the creation of the world, but behind it, the multiple human being. - Goethe as the most beautiful expression of the type (- by no means an Olympian!)

Walter Kaufman translation:

"883 (Spring-Fall 1887)

"Purification of taste" can only be the result of a strengthening of the type. Our society of today only represents culture; the cultured man is lacking. The great synthetic man is lacking, in whom the various forces are unhesitatingly harnessed for the attainment of one goal. What we possess is the multifarious man, perhaps the most interesting chaos there has ever been, but not the chaos before the creation of a world, but that after-Goethe as the most beautiful expression of the type (- absolutely not an Olympian!)." *Will to Power*, page 471.

The right to great affect - to win back for the knower! after the self-denial and the cult of the "objective" have created a wrong hierarchy in this sphere too. The error came to a head when Schopenhauer taught: precisely in getting away from affect, from the will lies the only access to "truth", to knowledge; the free-willed intellect cannot see anything other than the true essential nature of things.

The same error in arte: as if everything were beautiful as soon as it is looked at without will.

The fight against the "purpose" in art is always the fight against the moralizing tendency of art, against its subordination to morality: l'art pour l'art means: "the devil fetch morality!" - but even this Enmity betrays the preponderance of prejudice; if one has excluded the affect of moral preaching and "people improvement " from art, it does not follow that art is possible without

“affect”, without “purpose”, without an extra-aesthetic need. “Reflect”, “imitate”: good, but how? all art praises, glorifies, draws out, transfigured - it strengthens some valuation: should one only be allowed to take this as an incidental, as a coincidence of the effect? Or is it already based on the artist's “ability”? Does the artist's affect relate to the art itself? Or not rather on life? on a desirability of life?

And the many ugly, hard, terrible things that art represents? Does she want to deprive her of life? vote for resignation, as Schopenhauer thinks? - But the artist communicates his state of affairs above all with regard to this dreadful life: this state of affairs is itself a desirability; whoever has experienced it holds it in the highest honor and communicates it, provided that he is a communicative being, i.e. an artist. The bravery against a powerful enemy, a sublime adversity, a horrible problem - she is the higher state of life, all art of grandeur glorified. The warlike soul celebrates its Saturnalia in tragedy; the happiness of war and victory, the bitter cruelty in the face of suffering and struggling people, like everything that is common to people who are used to suffering and who seek suffering.

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(79)

In our civilized world we get to know almost only the stunted criminal, crushed under the curse and contempt of society, distrusting himself, often belittling and slandering his deed, an unsuccessful type of criminal; and we resist the idea that all great people were criminals, only on a grand scale, and not on a pathetic one; that the crime belongs to greatness (- that is what the kidney examiners and all those who have descended deepest into great souls say) The "freedom from birds" from tradition, conscience, duty - every great person knows this danger. But he also wants it: he wants the great end and therefore also its means.

9 [121]

(80)

That people are given the courage to go about their nature

That one controls their self- underestimation (not that of the human being as an individual, but that of the human being as nature...)

That one takes the opposites out of things after one understands that we have put them into them.

That one takes social idiosyncrasy out of existence in general (guilt, punishment, justice, honesty, freedom, love, etc.)

Present the problem of civilization.

Progress towards "naturalness": in all political questions, also in relation to parties, even of mercantile or workers and employers parties, it is a question of power issues - "what one can do?" And only then what one should?

The fact that the Christian fanfares were still being blown in the midst of the mechanics of great politics (e.g. in victory bulletins or in imperial addresses to the people) is more and more part of what becomes impossible: because it goes against the taste. "The Crown Prince's throat" is not a matter of God.

Progress of the nineteenth century against the eighteenth

- basically we good Europeans are waging a war against the 18th century. -

1. "Return to nature" understood more and more resolutely in the opposite sense than Rousseau understood. Away from the idyll and the opera!

2. More and more decidedly anti-idealistic, more objective, fearless, more industrious, more measured, more suspicious of sudden changes, anti-revolutionary

3. More and more resolutely placing the question of the health of the body in front of "the soul": understanding the latter as a condition in consequence of the former, at least as its precondition - - -

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On the genealogy of Christianity

- the fanaticism of the shy, who do not dare to return once they have left their country: until, out of fear and torture of fear, they come to destroy it.

- It takes more courage and strength of character to stop or even turn back than to move on. To repent without cowardice is harder than to go on without cowardice.

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On the genesis of the nihilist.

One only has the courage to do what one actually knows at a late stage. I have only recently admitted to myself that I have hitherto been a fundamentally nihilist: the energy, the radicalism with which I advanced as a nihilist, was wrong about this fundamental fact. When approaching a goal, it seems impossible that "aimlessness in itself" is our belief.

(Zur Genesis des Nihilisten.

Man hat nur spät den Muth zu dem, was man eigentlich weiß. Daß ich von Grund aus bisher Nihilist gewesen bin, das habe ich mir erst seit Kurzem eingestanden: die Energie, der Radikalism, mit der ich als Nihilist vorwärts gieng, täuschte mich über diese Grundthatsache. Wenn man einem Ziele entgegengeht, so scheint es unmöglich, daß „die Ziellosigkeit an sich“ unser Glaubensgrundsatz ist).

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Morality as a means of seduction.

“Nature is good because a wise and good God is its cause. So who is responsible for the “corruption of man”? Their tyrants and seducers, the ruling classes - they must be destroyed. "

: the logic of Rousseau (cf. the logic of Pascal, which makes the conclusion about original sin)

Compare the related logic of Luther.

: in both cases a pretext is sought to introduce an insatiable need for revenge as a moral-religious duty. The hatred of the ruling class seeks to sanctify itself...

(The "sinfulness of Israel": basis for the position of power of the priests)

Compare Paul's related logic.

: it is always the cause of God under which these reactions occur, the matter of justice, humanity, etc.

(with Christ the cheering of the people seems to be the cause of his execution; an anti-priestly movement from the start)

(- even with the anti-Semites it is always the same trick: afflicting the opponent with moral rejection judgments and reserving the role of punitive justice.)

NB "Moral judgment" as a means of power.

A. "The excitement of a guilty conscience" to make saviors, priests and the like necessary or:

B. the excitement of the good conscience: in order to be able to treat one's opponents as the bad ones and to be able to throw them down

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against Rousseau: the state of nature is terrible, man is a predator, our civilization is an unheard-of triumph over this predator nature: - so Voltaire concluded. He felt the moderation, the refinements, the spiritual joys of the civilized state; he despised narrow-mindedness, even in the form of virtue; the lack of delicacy even among ascetics and monks.

Rousseau seemed to preoccupy man's moral reprehensibility; one can with the words "unjust" "cruel" arouse the instincts of the oppressed, who are otherwise

under the spell of vetitum (forbidden) and disgrace: so that their conscience prevents them from rebellious desires. Above all, these emancipators seek one thing: to give their party the great accents and attitudes of higher nature.

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Main symptoms of pessimism.

the dîners chez Magny. (die dîners chez Magny).

Russian pessimism. Tolstoy Dostoyevsky

the aesthetic pessimism l'art pour l'art "Description" the romantic and anti-romantic pessimism

epistemological pessimism.
Schopenhauer. The "phenomenalism".

the anarchist pessimism.

the "religion of compassion", Buddhist advance.

culture pessimism (exoticism, cosmopolitanism)

moralistic pessimism: myself

The distractions, the temporary releases from pessimism.

the great wars, the strong military organizations, nationalism

the industrial competition

the science

the pleasure

We leave here:

pessimism as strength - in what? in the energy of its logic, as anarchism and nihilism, as analytics.

pessimism as decline - in what? as pardon, as cosmopolitan feeling, as "tout comprendre" and historicism.

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The rise of nihilism.

The logic of nihilism

Overcoming nihilism.

Overcomers and conquered.

(Die Heraufkunft des Nihilismus.

Die Logik des Nihilismus

Die Selbstüberwindung des Nihilismus.

Überwinder und Überwundene).

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the critical tension: the extremes emerge and excess weight.

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Decline of Protestantism: theoretically and historically understood as half-measure. Actual preponderance of Catholicism; the feeling of Protestantism so extinguished that the strongest anti-Protestant movements are no longer perceived as such (e.g. Wagner's Parsifal). The whole higher spirituality in France is Catholic in instinct; Bismarck understood that there is no longer any Protestantism.

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Criticism of modern man

(his moralistic mendacity)

"The good man", only corrupted and seduced by bad institutions (tyrants and priests)

reason as authority; history as overcoming errors; the future as progress.

the Christian state "the God of hosts"

the Christian sex enterprise or marriage

the realm of "justice" the cult of "humanity"

the "freedom"

the romantic attitude of modern man:

the noble man (Byron, V. Hugo, G. Sand

the noble indignation

sanctification through passion (as true "nature"

Taking sides for the oppressed and those badly gotten away: the motto of historians and romancers.

the stoics of duty

"selflessness" as art and knowledge

Altruism (as the most mendacious form of egoism (utilitarism) the most emotional egoism.

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all of this is 18th century. What, on the other hand, has not been inherited from him: the insouciance, the cheerfulness, the elegance, the intellectual brightness; the pace of the mind has changed; the enjoyment of the spiritual delicacy and clarity

has given way to the enjoyment of color, harmony, mass, reality, etc. Sensualism in the spiritual. In short, it is Rousseau's 18th century.

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the virtuosi and the virtuous

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Science sans conscience n'est que ruine de l'âme. Rabelais. conscience sans science c'est le salut -

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Augustin Thierry read in 1814 what de Montlosier had said in his work De la monarchie française: he responded with a cry of indignation and went to work. That emigrant had said: Race d'affranchis, race d'esclaves arrachés de nos mains, peuple tributaire, peuple nouveau, license vous fut octroyée d'être libres, et non pas à nous d'être nobles; pour nous tout est de droit, pour vous tout est de grace, nous ne sommes point de votre communauté; nous sommes un tout par nous-mêmes.

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(90)

the "evangelical freedom". “Responsibility before one's own conscience”, this beautiful tartuffery of Luther: basically the “will to power” in its most shy form. Because these are its three degrees: a) freedom, b) justice, c) love

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Faith is a "holy disease", ἱερὰ νόσος [hierà nósos]: Heraclitus already knew that: the belief, a stupid inner compulsion that something should be true...

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The fight against the great people, justified for economic reasons. They are dangerous, coincidences, exceptions, storms, strong enough to call into question what is slowly built and founded. Not only to discharge the explosive in a harmless way, but also to prevent its emergence... basic instinct of civilized society.

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NB take everything terrible into service; individually, step by step, experimentally: this is how the task of culture wants it; but until it is strong enough to do so, it must fight it, temper it, veil it, and curse it itself...

- Wherever a culture attaches evil, it expresses a relationship of fear, i.e. a weakness...

Thesis: everything that is good is evil from the past that has been made serviceable.

Standard: the more terrible and greater the passions that a time, a people, an individual can allow themselves because they are able to use them as a means, the higher their culture is. (- the realm of evil is getting smaller and smaller...)

- the more mediocre, weaker, more submissive and cowardly a person is, the more he will start out as evil: with him the kingdom of evil is most extensive, the lowest person will see the kingdom of evil (i.e. what is forbidden and hostile to him) everywhere.

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Summa: the dominion over the passions, not their weakening or eradication!

the greater the master's power of will, the more freedom may the passions be given.

the "great man" is great because of the freedom of his desires and because of the even greater power which these magnificent monsters know how to use.

- the “good man” is at the same time harmless and useful at every stage of civilization: a kind of middle; the expression in the common consciousness of whom one should not be afraid of and whom one should nevertheless not despise...

Upbringing: essentially the means, the exception to ruin a distraction, seduction, offense in favor of the rule.

That's tough: but from an economic point of view, perfectly reasonable. At least for that long time - - -

Education: essentially the means of directing taste against the exception in favor of the mean.

A culture of exception, attempt, danger, nuance as the result of a great wealth of forces: - every aristocratic culture tends towards this.

Only when a culture has to control an excess of forces can a greenhouse of luxury culture - - -

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On my part I try to understand the absolute reasonableness of social judgment and appreciation: naturally free from the will to deduct moral results.

: the degree of psychological falsehood and opacity in order to **sanctify the** affects essential for maintaining and increasing power (in order to create a good conscience for them)

: the degree of stupidity, so that a common regulation and evaluation remains possible (in addition education, supervision of the educational elements, training)

: the degree of inquisition, mistrust and intolerance in order to treat the exceptions as criminals and to suppress them, - in order to give them a bad conscience themselves, so that they are inwardly sick of their extraordinariness.

Morality essentially as a means of defense, as a means of defense: to that extent a sign of the immature man p. 123

(armored; stoic;

the full-grown man has weapons above all; he is attacking
War tools converted to peace tools (made of scales and plates, feathers and hair)

Summa: morality is just as "immoral" as any other thing on earth; morality itself is a form of immorality.

Great liberation, which brings this insight: the contrast is removed from things, the uniqueness in everything that happens is saved - -

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Overwork, curiosity, and compassion - our modern vices

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(95)

The high points of culture and civilization are apart: one should not be misled about the antagonism of these two concepts.

The great moments of culture are the times of corruption, in moral terms; the epochs of willed and forced taming ("civilization.") of man are times of intolerance for the most spiritual and boldest natures and their deepest adversaries.

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How little is the subject matter! It is the spirit that gives life! What sick and stubborn air in the midst of all the excited talk of "redemption", love, "bliss", faith, truth, "eternal life"! Take a really pagan book against it, for example Petronius, where basically nothing is done, said, willed or valued that is not, according to a Christian, peckish value measure, sin, even mortal sin. And yet: what sense of well-being in the purer air, the superior spirituality of the faster step, the freed and surplus, future-oriented strength? There is not a single buffoonery in the whole of the New Testament: but with it a book is refuted... Compared to it, the New Testament remains a symptom of decline and culture corruption - and as such it worked as a ferment of putrefaction

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To the "logical appearance".

The term "individual" and "species" are equally false and merely apparent. "Genus" only expresses the fact that an abundance of similar beings emerge at the same time and that the tempo in the further growth and transformation is slowed down for a long time: so that the actual small continuations and increases do not come very much into consideration (- a Development phase in which the self-development does not become visible, so that an equilibrium appears to be reached, and the false idea is made possible that a goal has been reached here - and there was a goal in the development...)

The form is regarded as something permanent and therefore more valuable; but the form is just invented by us; And no matter how often "the same form is achieved", that does not mean that it is the same form - but something new always appears - and only we who compare, count this new, insofar as it resembles the old, together the unity of "form". As if a type was to be achieved and, as it were, was before and inherent in education.

The form, the genre, the law, the idea, the purpose - here the same mistake is made everywhere that a fiction is slipped into a false reality: as if the event contained some kind of obedience - an artificial division in the event becomes made between what does and what this action is based on (but what and what are only set by us out of obedience to our metaphysical-logical dogmatics: no “fact”)

One should not understand this compulsion to form concepts, genres, forms, purposes, laws - "a world of identical cases" - as if we were thereby able to fix the true world; but as an obligation to prepare a world for us in which our existence is made possible - we create a world that is predictable, simplified, understandable, etc. for us.

This same necessity consists in the sensory activity which the understanding supports - by simplifying, coarsening, underlining and condensing, on which everything “recognizing”, everything being able to make oneself understood is based. Our needs have so precisely defined our senses that the “same world of appearances” recurs again and again and has thereby acquired the appearance of reality.

Our subjective compulsion to believe in logic only expresses that long before logic itself became conscious, we did nothing but **insert** its postulates into the event: now we find them in the event - we cannot more different - and now believe that this compulsion guarantees something about the "truth". It is we who have created “the thing”, the “same thing”, the subject, the predicate, the doing, the object, the substance, the form after we have been doing the equalization, the roughing and simplifying the longest.

The world seems logical to us because we have first lodged it

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On the “Macchiavellism” of power.
(**unconscious** Macchiavellism)

The will to power appears

a) with the oppressed, with slaves of all kinds as the will to "freedom": only getting away seems to be the goal (moral-religious: "only responsible to one's own conscience", "evangelical freedom" etc.)

b) in the case of a stronger and growing species as the will to superior power; if unsuccessful at first, then restricting itself to the will to "justice" ie to the same degree of rights as the other ruling species has. Fight for rights...

c) with the strongest, richest, most independent, most courageous as "love for humanity", for the "people", for the gospel, for truth, God; as pity; "Self-sacrifice" etc. as overpowering, dragging along, taking into one's service; as an instinctive reckoning with a large quantity of power that can be given direction: the hero, the prophet, the Caesar, the savior, the shepherd (- sexual love also belongs here: it wants to be overwhelmed, that take possession and it appears as giving oneself...) basically only the love for his "tool", for his "horse"..., his conviction that this and that belongs to him, as someone who is in Able to use it.

"Freedom", "Justice" and "Love"!!!

The **inability to power:** its hypocrisy and cleverness:

as obedience (classification, duty-pride, morality...)

as submission, devotion, love (idealization, deification of the commanding person as compensation and indirect self-transfiguration)

as fatalism, resignation

as "objectivity"

as self-tyranny (stoicism, asceticism, "self-denial", "sanctification")

(- everywhere the need is expressed to still exercise some kind of power or to temporarily create the appearance of a power for oneself (as intoxication)

as criticism, pessimism, indignation, tormenting

as "beautiful soul", "virtue", "self-deification", "apart", "purity of the world" etc. (- the insight into the inability to power, disguising itself as disdain)

The people who want power for the sake of the fortunate advantages that power grants (political parties)

other people who want power, even with visible disadvantages and victims of happiness and well-being: the ambitious

other people who want power simply because otherwise it would fall into other hands on whom they do not want to be dependent

As for the problem: whether power in the "will to power" is merely a means: appropriating and inorganicizing the protoplasm somewhat, thus strengthening itself and exercising power in order to strengthen itself. To what extent the behavior of the protoplasm during appropriation and inorganization gives the key to the chemical behavior of two substances to one another (struggle and determination of power)

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Against Rousseau: unfortunately man is no longer bad enough; the opponents of Rousseau who say: "Man is a predator" are unfortunately not right; the curse is not the corruption of man, but his pardon and moralization; in the sphere which Rousseau fought most violently was precisely the relatively strong and well-rounded kind of man (- the one who still had the great affects unbroken, will to power, will to enjoyment, will and ability to command) Compare people of the 18th century with the people of the Renaissance (including those of the 17th century in France) to feel what it is about: Rousseau is a symptom of self-contempt and heated vanity - both signs that there is a lack of the dominant will: he moralizes and seeks the cause of his miserability as a rancuner in the ruling classes. (Rousseau ist ein Symptom der Selbstverachtung und der erhitzten Eitelkeit — beides Anzeichen, daß es am dominirenden Willen fehlt: er moralisirt und sucht die Ursache seiner Miserabilität als Rancüne-Mensch in den herrschenden Ständen.)

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By what means does a virtue come to power?

Exactly with the means of a political party: slander, suspicion, undermining the opposing virtues that are already in power, renaming their names, systematic persecution and mockery: So: through sheer "immorality".

What does a desire do to itself in order to become a virtue? the renaming; the principal denial of their intentions; the practice in misunderstanding oneself; the alliance with existing and recognized virtues; the enmity affirmed against their opponents. Possibly buy the protection of sanctifying powers; intoxicate, excite, the tartuffery of idealism; win a party that either comes on top with it or perishes..., become unconscious, naive...

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Metamorphosis teaching.

Metamorphoses of sexuality

" of cruelty

" of cowardice

" of vengeance, anger

" of laziness

" the lust for power

" of recklessness

" of lies, of envy

" of defamation

" of greed

" of hatred

That which despises or hates a time as the rudimentary virtues, as remnants of the ideal of an earlier time, but in the form of stuntedness ("the criminal"...) (Das, was eine Zeit verachtet oder haßt als die rudimentären Tugenden, als Überbleibsel vom Ideal einer früheren Zeit, aber in der Form der Verkümmerung („der Verbrecher"…)

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How to do it to honor anti-life tendencies?

e.g. chastity

the poverty and begging

the stupidity and lack of culture

the self-contempt

the contempt for existence

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On the look of the appreciation:

Influence of	Quantity (large, small) of the purpose.
Influence of	Spirituality in the means.
Influence of	Manners in action.
Influence of	Success or failure

Influence of	opposing forces and their value
Influence of	Allowed and forbidden

The quantity in the goal in its effect on the optics of the esteem: the big criminal and the small. The quantity in the goal of what is willed also decides in the person who wills whether he has respect for himself or whether he feels faint-hearted and miserable.

- Then the degree of spirituality in the means in their effect on the optics of appreciation. How different does the philosophical innovator, tempter and man of violence, look to robbers, barbarians and adventurers! - Appearance of the "unselfish".

Finally noble manners, demeanor, bravery, self-confidence - how do they change the valuation of what is achieved in this way!

Effect of the prohibition: every power that forbids, knows to arouse fear in the person to whom something is forbidden, creates the "bad conscience" (ie the desire for something with the awareness of the danger of its satisfaction, with the necessity of secrecy, for Secret route, as a precaution; every prohibition worsens the character of those who do not willingly submit to it, but only forced)

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The will to power can only express itself in resistance; He is therefore looking for that which resists him - this is the original tendency of the protoplasm when it sends out pseudopodia and feels about it. Appropriation and incorporation is above all a desire to be overwhelmed, a shaping and shaping and reshaping, until finally what has been overwhelmed has passed completely into the power of the attacker and has increased it. - If this incorporation does not succeed, the structure disintegrates; and duality appears as a result of the will to power: in order not to let go of what has been conquered, the will to power separates into two wills (possibly without completely giving up its connection to one another)

"Hunger" is only a closer adjustment after the basic drive for power has taken on a more spiritual shape.

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The moral preoccupation places a spirit deep in the hierarchy: it lacks the instinct of the special right, of the a parte, the feeling of freedom of the creative natures, of the “children of God” (or of the devil -) and regardless of whether he is ruling Preaching morality or applying his ideal to criticize the prevailing morality: he thus belongs to the herd - even if it is as their highest need, as a "shepherd"...

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(105)

The strong ones of the future.

What partly necessity, partly chance here and there, the conditions for producing a stronger species: we can now understand that and will knowingly will: we can create the conditions under which such an increase is possible.

Up until now, “education” has had the benefit of society in mind: not the most possible benefit of the future, but the benefit of the society currently in existence. They wanted “tools” for them. Assuming that the abundance of strength were greater, one could imagine a **withdrawal of strength,** the aim of which would not be for the benefit of society, but a future benefit,

Such a task would have to be set the more one understood the extent to which the present form of society would be in a strong transformation, in order to at some point no longer be able to exist for its own sake: but only as a means in the hands of a stronger race.

The increasing downsizing of man is precisely the driving force behind thinking of the breeding of a stronger race: which would have its surplus in the fact that the downsized species would become weak and weaker (will, responsibility, self-confidence, being able to set goals)

The means would be those which history teaches: isolation through conservation interests reversed than the average are today; practicing reverse appraisals; the distance as pathos; the free conscience in today's most underrated and forbidden.

The equalization of the European human being is the great process that cannot be stopped: it should be accelerated.

The need for a rift opening, distance, order of precedence is thus given: not the need to slow down that process

This balanced species needs a justification as soon as it has been reached: it is in the service of a higher, sovereign species which stands on it and only on it can rise to its task.

Not just a master race whose task was exhausted with ruling; but a race with its own sphere of life, with an excess of strength for beauty, bravery, culture, manner down to the most spiritual; an affirmative race, which may indulge in every great luxury... strong enough not to need the tyranny of the imperative of virtue, rich enough not to need frugality and pedantry, beyond good and bad; a greenhouse for strange and selected plants.

(Diese ausgeglichene Species bedarf einer Rechtfertigung, sobald sie erreicht ist: sie liegt im Dienste einer höheren, souveränen Art, welche auf ihr steht und erst auf ihr sich zu ihrer Aufgabe erheben kann.

Nicht nur eine Herren-Rasse, deren Aufgabe sich damit erschöpfte, zu regieren; sondern eine Rasse mit eigener Lebenssphäre, mit einem Überschuß von Kraft für Schönheit, Tapferkeit, Cultur, Manier bis ins Geistigste; eine bejahende Rasse, welche sich jeden großen Luxus gönnen darf…, stark genug, um die Tyrannei des Tugend-Imperativs nicht nöthig zu haben, reich genug, um die Sparsamkeit und Pedanterie nicht nöthig zu haben, jenseits von gut und böse; ein Treibhaus für sonderbare und ausgesuchte Pflanzen).

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Man is the monster and super-animal; the higher man is the inhuman and the overman: so they belong together. With every growth of man in height and height, he also grows in depth and fearfulness: one should not want the one without the other - or rather: the more thoroughly one wants the one, the more thoroughly one reaches the other.

((106)

Der Mensch ist das Unthier und Überthier; der höhere Mensch ist der Unmensch und Übermensch: so gehört es zusammen. Mit jedem Wachsthum des Menschen in die Größe und Höhe wächst er auch in das Tiefe und Furchtbare: man soll das Eine nicht wollen, ohne das andere — oder vielmehr: je gründlicher man das Eine will, um so gründlicher erreicht man gerade das Andere).

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The virtue now finds no faith, their attraction is past; somebody would have to understand it as an unusual form of adventure and debauchery to be brought onto the market anew. It demands too much extravagance and narrow-mindedness from its believers to not have conscience against it today. Of course, for the unscrupulous and completely harmless, this may be their new magic - it is now what it has never been before, a vice.

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Forgery in psychology

The great crimes in psychology:

1) that all displeasure, all unhappiness, has been falsified with injustice (guilt) (one has taken innocence from pain)

2) that all strong feelings of pleasure (arrogance, lust, triumph, pride, audacity, knowledge, self-certainty and happiness in themselves) have been branded as sinful, as seduction, as suspicious.

3) that the feelings of weakness, the innermost cowardice, the lack of courage for oneself have been given holy names and have been taught as desirable in the highest sense.

4) that everything great in man has been reinterpreted as self-denial, as sacrificing oneself for something else, for others; that even in the knower, even in the artist, the depersonalization has been pretended to be the cause of his highest knowledge and ability.

5) that love has been falsified as devotion (and altruism) while it is an adding or a giving as a result of a gift of personality. Only the most complete persons can love; the depersonalized, the "objectives" are the bad lovers (- ask the females!). This also applies to love for God, or for the "fatherland": you have to sit firmly on yourself,

Egoism as self-realization, altruism as change

6) life as punishment, happiness as temptation; the passions as devilish, the trust in oneself as godless

NB This whole psychology is a psychology of **prevention,** a kind of walling up out of fear; on the one hand, the large crowd (those who have gone badly and mediocre) want to defend themselves against the stronger (- and destroy them in their development...), on the other hand, all the instincts with which they themselves thrive best, holy and only know to be honored. Compare the Jewish priesthood.

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I. The principal falsification of history so that it provides evidence of moral valuation.

a) The decline of a people and corruption

b) The rise of a people and virtue

c) The climax of a people ("its culture") as a result of its moral height

II. The principal falsification of great people, great creators, great times

a) one wants faith to be the distinguishing feature of the great: but the harmlessness, the skepticism, the permission to refuse a belief, the "immorality" belongs to greatness (Caesar, Frederick the Great, Napoleon, but also Homer, Aristophanes, Leonardo, Goethe - one always suppresses the main thing, its "freedom of will" -)

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What I fight against: that an exceptional kind of rule makes war instead of understanding that the continued existence of the rule is the prerequisite for the value of the exception. For example, the women who, instead of feeling the distinction of their abnormal needs, want to shift the position of women at all...

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Whose will to power is morality?

The Common in European history since **Socrates** is an attempt to moral values to bring to rule over all other values: so that they should not only be leaders and judges of life, but also

1. Knowledge

2. the arts

3. State and social aspirations

"Becoming better" as the only task, all the rest of the means (or disturbance, inhibition, danger: consequently to fight to the point of destruction...)

A similar movement in China

A similar movement in India.

What does this will to power on the part of moral values mean, which has taken place on earth in three tremendous developments so far?

Answer: - **Three powers are hidden behind him:** 1) the instinct of the herd against the strong independent 2) the instinct of the suffering and bad luck against the happy 3) the instinct of the mediocre against the exceptional. -
The tremendous advantage of this movement, how much cruelty, falsehood and narrow-mindedness has helped in it: (because the story of the struggle of morality with the basic instincts of life is itself the greatest immorality that has ever been on earth...)

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(111)

The moral values in the theory of knowledge itself

trust in reason - why not distrust?

the "true world" should be the good one - why?

the appearance, the change, the contradiction, the struggle assessed as immoral: Desire in a world where all this is missing.

the transcendent world invented so that a place remains for "moral freedom" (with Kant)

the dialectic as the way to virtue (with Plato and Socrates: obvious, because sophistry was seen as the way to immorality

Time and space ideal: consequently "unity" in the essence of things, consequently no "sin", no evil, no imperfection, - a justification of God.

Epicurus denies the possibility of knowledge: in order to keep moral (or hedonistic) values as the highest. Augustine does the same; later Pascal ("corrupted reason") in favor of Christian values.

Descartes' contempt for everything that changes; likewise that of Spinoza.

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the moral values in their domination over the aesthetic (or precedence or opposition and mortal hostility to them)

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Causes of the **rise of pessimism**

1) that the most powerful and future-oriented instincts of life have hitherto been slandered, so that life has a curse upon it

2) that the growing bravery and honesty and the bolder mistrust of man understand the inseparability of these instincts from life and turn towards life

3) that only the most mediocre, who do not feel that conflict at all, thrive, mistake the higher kind and take it against them as a structure of degeneration, - that, on the other hand, the mediocre, giving itself as goal and meaning, indignifies (- that no one is a what for? can answer more:-)

4) that the downsizing, the ability to hurt, the restlessness, the haste, the swarm increases steadily, - that the visualization of this whole hustle and bustle "the so-called civilization" becomes ever easier, that the individual despairs and submits in the face of this enormous machine.

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The great forgeries under the rule of moral values.

1) in history (including politics)

2) in epistemology

3) in judging art and artists

4) in the appreciation of people and actions (of people and race)

5) in psychology

6) in the construction of philosophies ("moral world order" and the like)

7) in physiology, evolutionary theory ("perfection" "socialization" "selection")

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The will to power.
Attempt to revalue all values.

First book:
nihilism
as the conclusion of the highest previous values.

Second book:
Critique of the highest previous values,
insight into what said yes and no through it.

Third book:
The self-overcoming of nihilism,
attempt to say yes to everything that has been negated so far.

Fourth book:
The conquerors and the conquered.
A divination.

(**Der Wille zur Macht.**
Versuch einer Umwerthung aller Werthe.
Erstes Buch:
der Nihilismus
als Schlußfolgerung der höchsten bisherigen Werthe.

Zweites Buch:
Kritik der höchsten bisherigen Werthe,
Einsicht in das, was durch sie Ja und Nein sagte.
Drittes Buch:
Die Selbstüberwindung des Nihilismus,
Versuch, Ja zu sagen zu Allem, was bisher verneint wurde.
Viertes Buch:
Die Überwinder und die Überwundenen.
Eine Wahrsagung).

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The indecency of the modern mind under all kinds of moral surface:

The catchwords are:

tolerance (for "inability to say yes and no")

la largeur de sympathie = one third indifference, one third curiosity, one third pathological excitability

the "objectivity" = lack of person, lack of will, inability to love

the "freedom" against the rule (romance)

the "truth" against forgery and lying (naturalisme)

the "Wissenschaftlichkeit" (the "document humain"), in German the Colportage novel and the addition instead of the composition

the "passion" in place of disorder and excess

the “depth” instead of the confusion, the confusion of symbols

To "modernity"

a) the immorality of the mind

b) the acting

c) the pathological irritability (the milieu as "fate")

d) the colorfulness

e) the revision

The cheapest inhibitions and remedies of "modernity"

1. general conscription with real wars that stop the fun
2. national narrow-mindedness (simplifying, concentrating, but for the time being also expressing and exhaustive through revision)
3. the improved diet (meat)

4th the increasing cleanliness and health of the homes

5. the predominance of physiology over theologians, moralists, economists and politicians
6. the military rigor in demanding and handling one's "duties" (one no longer praises...)

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Aesthetics.

To be a **classic** you have to

all have strong, apparently contradicting gifts and desires: but so that they go under one yoke with one another

come at the right time to bring a genre of literature or art or politics to its height and peak (: not after this has already happened...)

reflect a general state (be it a people, be it a culture) in its deepest and innermost soul, at a time when it still exists and is not yet over-colored by the imitation of the foreign (or is still dependent...)

not a reactive, but a closing and leading spirit, saying yes in all cases, even with its hatred

" Does n't it include the highest personal value?"... Perhaps to consider whether moral prejudices are not playing their part here, and whether great moral heights are in themselves a contradiction to the classical?...

"Mediterraneanize" music: that's my motto...

Doesn't the moral monster necessarily have to be romantics, in word and deed?... Such a preponderance of one trait over the others (as in the case of the moral monstrosity) is just hostile to the classical power in equilibrium: if one had this height, and even if it were a classic, it might be boldly concluded that one also possesses immorality on the same level: this perhaps the case of Shakespeare (assuming that it is really Lord Bacon: - - -

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The preponderance of dealers and intermediaries, even in the most spiritual

the man of letters (Litterat)

the "Representative"

the the historian (as a merger of the past and the present)

the Exotic and cosmopolitan

the Intermediate persons between science and philosophy

the the semi-theologians.

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On the characteristics of "modernity".

excessive development of the intermediate structures

Stunted types

Breaking of traditions, schools,

the supremacy of instincts (after a weakening of willpower, wanting ends and means...) (philosophically prepared: the unconscious is more valuable)

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Schopenhauer as a **reference:** state before the revolution.

..Pity, sensuality, art, weakness of will, Catholicism of the most spiritual desires - that is a good 18th century au fond. **Schopenhauer's** basic misunderstanding of the will (as if desire, instinct, drive were the essentials of the will) is typical: the will's value fatigue to the point of atrophy. Likewise hatred of willing; Experiment in which no-longer-want, "its subject in without aim and purpose" ("in the pure-willed free subject") something higher, so the higher to see the Valuable. Great symptom of fatigue, or weakness of the will: because this is really what treats desire as master, shows its way and measure...

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Aesthetics.

modern counterfeiting in the arts: conceived as **necessary,** namely in accordance with the most real need of the modern soul

it plugs the gaps of talent, even more the gaps in education, the tradition, the training of

first: one looks for a less artistic audience, which is absolutely in their love (- and immediately kneels down in front of the person...) This is served by the superstition of our century, the superstition of "genius"...

second: one harangues the dark instincts of the unsatisfied, ambitious, self-veiled of a democratic age: importance of attitude

thirdly: one takes the procedures of one art into the other, mixes the intentions of art with those of knowledge or the church or racial interest ("nationalism") or philosophy - one strikes all the bells at once and excites the dark one Suspicion of being a "god"

fourthly: one flatters the woman, the suffering, the indignant; narcotica and opiatica are brought to the fore in art too. One tickles the "educated", the readers of poets and old stories (viertens: man schmeichelt dem Weibe, den Leidenden, den Empörten; man bringt auch in der Kunst narcotica und opiatica zum Übergewicht. Man kitzelt die „Gebildeten", die Leser von Dichtern und alten Geschichten).

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NB. The division into "audience" and "Coenacle [cenacle]": in the
first one must be a charlatan today, in the second one wants to be a virtuoso and nothing more! Across this divorce, our specific "geniuses" of the century, great for both; large charlatanism Victor Hugo's and R. Wagner, but coupled with so much refined virtuosity that they and the most refined within the meaning of art itself enough did (aber gepaart mit so viel ächtem Virtuosenthum, daß sie auch den Raffinirtesten im Sinne der Kunst selbst genug thaten)

Hence the lack of size 1) they have a changing appearance, sometimes with regard to the grossest needs, sometimes with regard to the most refined

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On Fort Gonzaga, outside Messina.

To the preface. State of deepest reflection. Everything was done to keep me far away; no longer bound by love or hate. Like an old fortress. Traces of wars; also from earthquakes. To forget

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Morality in the valuation of races and classes.

Considering that affects and basic instincts in every race and every class express something of the conditions of existence (- at least of the conditions under which they have prevailed for the longest time:)

: means to demand that they are “virtuous”: that they change their character, get out of their skin and erase their past.

: means that they should stop being different

: means that their needs and demands should be similar - more clearly: that they perish...

The will to one moral thus proves to be the tyranny of the kind to which this one moral is tailored, over other kinds: it is the annihilation or uniformity in favor of the rulers (be it for it no longer to be terrible, be it to be taken advantage of by her)

"Abolition of slavery" - allegedly a tribute to "human dignity", in truth
the destruction of a fundamentally different species (- undermining their values and their happiness -)

Where an opposing race or an opposing class has its strength, which is interpreted as its worst, worst: because with it he damages us (- his "virtues" are slandered and renamed)

It counts as an objection against man and people when he harms us: but from his point of view we are desired by him, because we are those who can be used.

The demand for “humanization” (which quite naively believes itself in possession of the formula “what is human?”) Is a tartuffery under which a very specific type of person seeks to rule: more precisely, a very specific instinct, the herd instinct.

"Equality of people": what is hidden under the tendency to equate more and more people as people.

The "interest" with regard to common morality (trick: the great desires to make domination and greed as protectors of virtue)

To what extent all kind businessmen and greedy, everything must give credit and avail it necessary, has at the same character and the same to penetrate Werth concept: the world trade and -Share any kind forces and buys as it were virtue.

Likewise the state and every kind of domination with regard to officials and soldiers; likewise (insgleichen) science to with confidence and economy of force to work

Likewise the priesthood:

- Here, then, common morality is enforced because an advantage is gained with it; and in order to bring them to victory, war and violence are waged against immorality - according to which “rights”? According to no rights at all: but according to the self-preservation instinct. The same classes make use of immorality wherever it benefits them.

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the increase in strength despite the temporary decline of the individual

- a new level to justify
- a method of gathering strength, of maintaining small achievements, as opposed to uneconomical waste
- destructive nature for the time being subjugated as a tool of this future economy
- the preservation of the weak, because there is a tremendous amount of little work to be done
- the maintenance of a disposition in which the weak and the suffering the existence still possible is
- the solidarity to plant as instinct against the instinct of fear and servility

- the struggle with chance, also with the chance of the "great man"

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The patronage of virtue.

greed Domination idleness simplicity fear	all have an interest in the cause of virtue: that is why it is so established.

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Spinoza, of whom Goethe said "I feel very close to him, although his spirit is much deeper and purer than mine" - whom he occasionally calls his saint.

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To walk around the whole periphery of the modern soul, to have sat in every corner of it - my ambition, my torture and my happiness

Really overcome pessimism -; a Goethean look full of love and good will as the result.

NB. My work should contain an overall judgment about our century, about all modernity, about the achieved "civilization"

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The three centuries.

Their different sensibilities are best expressed as follows:

Aristocratism Descartes,	Rule of reason, testimony to the sovereignty of the will
Feminism Rousseau,	Rule of feeling, testimony to the sovereignty of the senses (lying)
Animalism Schopenhauer,	Dominion of desire, testimony to the sovereignty of animality (more honest, but gloomy)

The 17th century is aristocratic, orderly, haughty towards the animal, stern towards the heart, "uncomfortable", even devoid of soul, "un-German", aversing the burlesque and the natural, generalizing and sovereign towards the past: for it believes in itself. Much predatory animals on the ground, much ascetic habituation in order to remain master. The strong-willed century; also that of strong passion.

The 18th century is ruled by women, enthusiastic, witty, shallow, but with a spirit in the service of desirability, of the heart, libertine in the enjoyment of the most spiritual, undermining all authorities; intoxicated, cheerful, clear, humane, wrong in front of you, a lot of canaille au fond, social...

The 19th century is more animal, more subterranean, uglier, more realistic, more rabble, and for that very reason "better" "more honest", before the "reality" of any kind, more submissive, truer, there is no doubt: more natural; but weak-willed, but sad and darkly covetous, but fatalistic. Neither in front of "reason" nor in front of the "heart" in awe and respect; deeply convinced of the rule of desire (Schopenhauer said "will"; but nothing is more characteristic of his philosophy than that the "will" is missing in it, the absurd denial of the actual will). Even morality is reduced to an instinct ("pity"))

A. Comte is a continuation of the 18th century (rule of coeur over la tête, sensualism in epistemology, altruistic enthusiasm)

That science has become sovereign to the degree that shows how the nineteenth century broke free from the domination of ideals. A certain "lack of need" in wishing enables us only our scientific curiosity and rigor - this our kind of virtue...

Romanticism is the aftermath of the 18th century; a kind of piled-up desire for his enthusiasm on a grand scale (- actually a good piece of acting and self-deception: one wanted to represent the strong nature, the great passion)

The nineteenth century instinctively seeks theories to justify its fatalistic submission to the factual. Even Hegel's success against “sensitivity” and romantic idealism lay in the fatalistic way of his thinking, in his belief in greater reason on the side of the victorious, in his justification of the real “state” (instead of “humanity” etc.) Schopenhauer: we are something stupid and, at best, even something self-canceling. Success of determinism, the genealogical derivation of the obligations that used to be absolute, the doctrine of milieu and adaptation, the reduction of the will to reflex movements, the denial of the will as “effective cause”; finally - a real renaming: one sees so little will that the word becomes free to denote something else.

Further theories: the doctrine of objective, “will-less (willenslosen)” contemplation as the only way to truth; also to beauty; the mechanism, the calculable rigidity of the mechanical process; the alleged “naturalism”, elimination of the choosing, judging, interpretive subject as a principle - also the belief in “genius” in order to have a right to submission

Kant, with his “practical reason”, with his moral fanaticism, is entirely 18th century; still completely outside the historical movement; without any look at the reality of his time, for example revolution; untouched by Greek philosophy; Dream of the concept of duty; Sensualist; with the hindsight of dogmatic indulgence - the movement back to Kant in our century is a movement back to the 18th century: one wants to regain a right to the old ideals and the old enthusiasm, - therefore an epistemological theory which “sets limits”, i.e. allows a beyond reason to be set at will...

The mindset of Hegel is of Goethe's not very far away: you hear Goethe about Spinoza. Will to deify the universe and life in order to find peace and happiness in looking at it and exploring it; Hegel seeks reason

everywhere - before reason one may be devoted and modest. With Goethe a kind of almost joyful and trusting fatalism, which does not revolt, does not wear out, who seeks to form a totality out of himself, in the belief that only in totality does everything appear good and justified.

Goethe finding his 18th century within himself and fighting: the feeling, the enthusiasm for nature, the unhistorical, the idealistic, the impractical and unreal of the revolutionary; he takes history, natural science, and antiquity as a help, as does Spinoza (as the highest realist); above all practical activity with nothing but very fixed horizons; he does not separate himself from life; he is not timid and takes on as much as possible, about himself, in himself - he wants totality, he fights the disintegration of reason, sensuality, feeling, will, he disciplines himself, he educates himself... he says yes to all great ones Realists (Napoleon - Goethe's greatest experience)

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Die drei Jahrhunderte.

Ihre verschiedene Sensibilität drückt sich am besten so aus:

Aristokratism Descartes,	Herrschaft der Vernunft, Zeugniß von der Souverainetät des Willens
Feminism Rousseau,	Herrschaft des Gefühls, Zeugniß von der Souverainetät der Sinne (verlogen)
Animalism Schopenhauer,	Herrschaft der Begierde, Zeugniß von der Souverainetät der Animalität (redlicher, aber düster)

Das 17. Jahrhundert ist aristokratisch, ordnend, hochmüthig gegen das Animalische, streng gegen das Herz, „ungemüthlich", sogar ohne Gemüth, „undeutsch", dem Burlesken und dem Natürlichen abhold, generalisirend und souverain gegen Vergangenheit: denn es glaubt an sich. Viel Raubthier au fond, viel asketische Gewöhnung, um Herr zu bleiben. Das willensstarke Jahrhundert; auch das der starken Leidenschaft.

Das 18. Jahrhundert ist vom Weibe beherrscht, schwärmerisch, geistreich, flach, aber mit einem Geiste im Dienste der Wünschbarkeit, des Herzens, libertin im

Genusse des Geistigsten, alle Autoritäten unterminirend; berauscht, heiter, klar, human, falsch vor sich, viel Canaille au fond, gesellschaftlich…

Das 19. Jahrhundert ist animalischer, unterirdischer, häßlicher, realistischer, pöbelhafter, und ebendeshalb „besser" „ehrlicher", vor der „Wirklichkeit" jeder Art unterwürfiger, wahrer, es ist kein Zweifel: natürlicher; aber willensschwach, aber traurig und dunkel-begehrlich, aber fatalistisch. Weder vor der „Vernunft", noch vor dem „Herzen" in Scheu und Hochachtung; tief überzeugt von der Herrschaft der Begierde (Schopenhauer sagte „Wille"; aber nichts ist charakteristischer für seine Philosophie, als daß der „Wille" in ihr fehlt, die absurde Verleugnung des eigentlichen Wollens) Selbst die Moral auf einen Instinkt reduzirt („Mitleid")

A. Comte ist Fortsetzung des 18. Jahrhunderts (Herrschaft von coeur über la tête, Sensualism in der Erkenntnißtheorie, altruistische Schwärmerei)

Daß die Wissenschaft in dem Grade souverain geworden ist, das beweist, wie das 19. Jahrhundert sich von der Domination der Ideale losgemacht hat. Eine gewisse „Bedürfnißlosigkeit" im Wünschen ermöglicht uns erst unsere wissenschaftliche Neugierde und Strenge — diese unsre Art Tugend…

Die Romantik ist Nachschlag des 18. Jahrhunderts; eine Art aufgethürmtes Verlangen nach dessen Schwärmerei großen Stils (— thatsächlich ein gut Stück Schauspielerei und Selbstbetrügerei: man wollte die starke Natur, die große Leidenschaft darstellen)

Das neunzehnte Jahrhundert sucht instinktiv nach Theorien, mit denen es seine fatalistische Unterwerfung unter das Thatsächliche gerechtfertigt fühlt. Schon Hegels Erfolg gegen die „Empfindsamkeit" und den romantischen Idealismus lag im Fatalistischen seiner Denkweise, in seinem Glauben an die größere Vernunft auf Seiten des Siegreichen, in seiner Rechtfertigung des wirklichen „Staates" (an Stelle von „Menschheit" usw.) Schopenhauer: wir sind etwas Dummes und, besten Falls, sogar etwas Sich-selbst-aufhebendes. Erfolg des Determinismus, der genealogischen Ableitung der früher als absolut geltenden Verbindlichkeiten, die Lehre vom milieu und der Anpassung, die Reduktion des Willens auf Reflexbewegungen, die Leugnung des Willens als „wirkende Ursache"; endlich — eine wirkliche Umtaufung: man sieht so wenig Wille, daß das Wort frei wird, um etwas Anderes zu bezeichnen.

Weitere Theorien: die Lehre von der objektiven, „willenslosen“ Betrachtung, als einzigen Wegs zur Wahrheit; auch zur Schönheit; der Mechanismus, die ausrechenbare Starrheit des mechanischen Prozesses; der angebliche „naturalisme“, Elimination des wählenden richtenden, interpretirenden Subjekts als Princip — Auch der Glaube an das „Genie“, um ein Recht auf Unterwerfung zu haben

Kant, mit seiner „praktischen Vernunft“, mit seinem Moral-Fanatism ist ganz 18. Jahrhundert; noch völlig außerhalb der historischen Bewegung; ohne jeden Blick für die Wirklichkeit seiner Zeit z.B. Revolution; unberührt von der griechischen Philosophie; Phantast des Pflichtbegriffs; Sensualist; mit dem Hinterhang der dogmatischen Verwöhnung — die Rückbewegung auf Kant in unserem Jahrhundert ist eine Rückbewegung zum 18. Jahrhundert: man will sich ein Recht wieder auf die alten Ideale und die alte Schwärmerei verschaffen, — darum eine Erkenntnißtheorie, welche „Grenzen setzt“, d.h. erlaubt, ein Jenseits der Vernunft nach Belieben anzusetzen…

Die Denkweise Hegels ist von der Goetheschen nicht sehr entfernt: man höre Goethe über Spinoza. Wille zur Vergöttlichung des Alls und des Lebens, um in seinem Anschauen und Ergründen Ruhe und Glück zu finden;
Hegel sucht Vernunft überall, — vor der Vernunft darf man
sich ergeben und bescheiden. Bei Goethe eine Art von
fast freudigem und vertrauendem Fatalismus, der nicht revoltirt, der nicht ermattet, der aus sich eine Totalität zu bilden sucht, im Glauben, daß erst in der Totalität Alles sich erlöst, als gut und gerechtfertigt erscheint.

Goethe sein 18. Jahrhundert in sich findend und bekämpfend: die Gefühlsamkeit, die Naturschwärmerei, das Unhistorische, das Idealistische, das Unpraktische und Unreale des Revolutionären; er nimmt die Historie, die Naturwissenschaft, die Antike zu Hülfe, insgleichen Spinoza (als höchsten Realisten); vor allem die praktische Thätigkeit mit lauter ganz festen Horizonten; er separirt sich nicht vom Leben; er ist nicht zaghaft und nimmt soviel als möglich auf sich, über sich, in sich, — er will Totalität, er bekämpft das Auseinander von Vernunft, Sinnlichkeit, Gefühl, Wille, er disciplinirt sich, er bildet sich… er sagt Ja zu allen großen Realisten (Napoleon — Goethes höchstes Erlebniß)

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Goethe: a great attempt to overcome the 18th century (return to a kind of Renaissance man), a kind of self-conquest on the part of this century: he unleashed its strongest urges and driven them to consistency. But what he achieved for himself was not our 19th century...

- He is designing a highly educated, self- contained, self-revering person, who may dare to indulge in the whole wealth of soul and naturalness (up to burlesque and buffonesque) because he is strong enough to do so; the man of tolerance not out of weakness, but out of strength, because he knows how to use for his advancement what the average nature is destroyed by, the most extensive, but not chaotic man. His complement is **Napoleon** (to a lesser extent Frederick the Great), who also takes on the fight against the 18th century.

NB In a certain sense the nineteenth century also strived for everything that Goethe did for himself: a universality of understanding, approving, letting oneself be approached is his own; a bold realism, a reverence for the facts - how is it that the overall result is not a Goethe but a chaos, a nihilism, an unsuccessfulness that continually teaches us to go back to the 18th century (e.g. as romanticism, as altruism, as femininism, as natural)

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Handel, Leibnitz, Goethe, Bismarck - characteristic of the strong German style. Living harmlessly between opposites, full of that flexible strength which guards itself from convictions and doctrines by using one against the other and reserving freedom for itself.

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a systematist, a philosopher who no longer wants to admit to his mind that it is alive, that it reaches around like a tree, mighty and wide and insatiable, who knows absolutely no rest until he turns it into something lifeless, something wood, a quadrangular stupidity, a "system" carved out has -

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“Without the Christian faith, said Pascal, you will become yourself, just like nature and history, un monstre et un chaos”. We fulfilled this prophecy: after the weakly optimistic 18th century had prettified and rationalized people

Schopenhauer and Pascal: in an essential sense Schopenhauer is the first to resume Pascal's movement: un monstre et un chaos, consequently something that has to be denied... history, nature, man himself!

our inability to know the truth is the result of our corruption, our moral apostasy: so Pascal. And so basically Schopenhauer. "The deeper the corruption of reason, the more necessary the doctrine of salvation" - or, in Schopenhauerian terms, the negation

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the 17 century **suffers from** human beings as from a sum of contradictions, the “l'amas de contradictions” that we are

Schop seeks to discover, organize, dig up people: while the 18th century seeks to forget what people know about human nature in order to adapt them to their utopia. "Superficial, soft, humane" - raves about "people"

- The 17th century tries to wipe out the traces of the individual so that the work looks as similar to life as possible. The 18th tries to interest the author through the work.

The 17th century seeks art, a piece of culture, in art; the 18th uses art to propaganda for reforms of a social and political nature.

The "utopia", the "ideal man", the divinization of nature, the vanity of being in the scene, the subordination to the propaganda of social goals, the charlatanry - that is what we have from the 18th century.

The 17th century style: propre, exact et libre

the strong individual, self-sufficient or in zealous effort before God - and that modern author's intrusiveness and urgency - these are opposites. “Produce oneself” - with that one compare the scholars of Port-Royal.

Alfieri had a great sense of style

the hatred of the burlesque (undignified), the lack of a sense of nature belong to the 17th century.

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Rousseau: basing the rule on feeling

nature as the source of justice

man perfects himself to the extent that he approaches nature

(after Voltaire, to the extent that he differs from the

Nature away

the same epochs for one, those of the progress of humanity, for the other, times of worsening injustice and inequality

Voltaire still grasping humanità in the Renaissance sense, as well as virtù (as "high culture"), he fights for the cause of the honnêtes gens and de la bonne compagnie, the cause of taste, science, the arts, the cause of progress itself and civilization.

The struggle against 1760 broke out: the Geneva citizen and le seigneur de Tourney. Only from then on did Voltaire become the man of his century, the philosopher, the representative of tolerance and the whistler of disbelief (until then

only unbelievable). The envy and hatred of Rousseau's success drove him forward, “up” -

- Pour “la canaille”, un dieu rémunérateur et vengeur - Voltaire.

Critique of both standpoints as to the worth of civilization.

the social invention is the most beautiful that there is for Voltaire, there is no higher aim than to entertain and perfect it; precisely this is the honnêteté, to respect the social customs; Virtue is obedience to certain necessary “prejudices” in favor of the preservation of “society”.

Cultur missionary, aristocrat, representative of the victorious ruling classes and their values. But Rousseau remained a plebeian, even as a homme de lettres, that was unheard of; his outrageous contempt for everything that was not himself.

The Morbid Rousseau most admired and imitated. (Related to Lord Byron; also screwing himself up to lofty attitudes, to rancorous resentment; sign of "meanness"; later, brought into balance by Venice, he understood what is more relieved and good,... l'insouciance)

he is proud of what he is, despite his origins; but he goes mad when you remind him...

In Rousseau's undoubtedly mental disturbance, in Voltaire an unusual health and lightness. The sick man's rancorous; the times of his madness also those of his contempt for human beings and his distrust.

The defense of providence by Rousseau (against the pessimism of Voltaire):
he needed God, cast the curse on society and civilization to; everything had to be good in itself, since God created it; only man has corrupted man. The “good man” as a man of nature was a pure fantasy; but with the dogma of the authorship of God something probable and well-founded.

Effect of Rousseau:

foolishness counted as great, romance (first example, **not** strongest)

"The sovereign right of passion"

"The monstrous expansion of the" I "

"The feeling of nature"

"In politics one has taken a sick person as a leader for 100 years"

Romance à la Rousseau

the passion,

the "naturalness"

the fascination of madness

the mob rancorous as a judge

the senseless vanity of the weak

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The unfinished business I am re-setting:

the problem of civilization, the struggle between Rousseau and Voltaire around 1760

man becomes deeper, more suspicious, "more immoral", stronger, more self-confident - and in this respect "more natural" - **that** is "progress"

(In the process, through a kind of division of labor, the malevolent layers and the tempered, tamed layers are separated from each other: so that the whole fact is not immediately obvious.)... It is part of strength, of self-control and the fascination of strength that this stronger layers have the art of making their evil feel something higher. Every "progress" includes a reinterpretation of the reinforced elements as "good" (ie - - -

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The problem of the 19th century. Does his strong and weak side belong together? Is it carved from one piece of wood? Whether the difference of his

ideals, the contradiction of which is conditioned in a higher purpose, than something higher? - For it could be the predestination for greatness, to grow in this measure, in violent tension. Dissatisfaction with nihilism could be a good sign. (Die Unzufriedenheit, der Nihilism könnte ein gutes Zeichen sein).

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Beyle was born January 23, 1783

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A book to think about, nothing more: it belongs to those who enjoy thinking, nothing more...

The fact that it is written in German is at least out of date: I wish I had written it in French so that it would not appear as an endorsement of some imperial German aspirations.

Books for thinking - they belong to those who enjoy thinking, nothing else... The Germans of today are no longer thinkers: something else makes them enjoy and make an impression. The will to power as a principle would be difficult to understand for them... That is why I wish I hadn't written my Zarathustra in German

I mistrust all systems and systematics and avoid them: maybe you will discover the system behind this book that I avoided...

The will to the system: in the case of a philosopher, expressed morally, a more subtle depravity, a character illness, immorally expressed, his will to pretend to be more stupid than one is - more stupid, that is: stronger, simpler, more commanding, uneducated, commanding, tyrannical...

I no longer respect the readers: how could I write for readers?... But I make notes, for myself.

(Ein Buch zum Denken, nichts weiter: es gehört Denen, welchen Denken Vergnügen macht, nichts weiter…

Daß es Deutsch geschrieben ist, ist zum Mindesten unzeitgemäß: ich wünschte es französisch geschrieben zu haben, damit es nicht als Befürwortung irgend welcher reichsdeutschen Aspirationen erscheint.

Bücher zum Denken, — sie gehören denen, welchen Denken Vergnügen macht, nichts weiter… Die D von Heute sind keine Denker mehr: ihnen macht etwas Anderes Vergnügen und Eindruck. Der Wille zur Macht als Princip wäre ihnen sch verständlich… Ebendarum wünschte ich meinen Z nicht deutsch geschrieben zu haben

Ich mißtraue allen Systemen und Systematikern und gehe ihnen aus dem Wege: vielleicht entdeckt man noch hinter diesem Buche das System, dem ich ausgewichen bin…

Der Wille zum System: bei einem Philosophen moralisch ausgedrückt eine feinere Verdorbenheit, eine Charakter-Krankheit, unmoralisch ausgedrückt, sein Wille, sich dümmer zu stellen als man ist — Dümmer, das heißt: stärker, einfacher, gebietender, ungebildeter, commandirender, tyrannischer…

Ich achte die Leser nicht mehr: wie könnte ich für Leser schreiben?… Aber ich notire mich, für mich.

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Especially among Germans there is the least thought today. But who knows! Already in two sexes one becomes the victim of the national squandering of power, stupidity is no longer necessary.

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I read Zarathustra: but how could I throw my pearls in front of the Germans like that!

(Ich lese Zarathustra: aber wie konnte ich dergestalt meine Perlen vor die Deutschen werfen!)

10 = W II 2 Autumn 1887 [1-206]

10 [1]

Halcyonia.
A happy afternoons.
By
Friedrich Nietzsche.

10 [2]

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My five "no".

1. My struggle against the feeling of guilt and the interference of the concept of punishment in the physical and metaphysical world, as well as in psychology, in the interpretation of history. Insight into the moralization of all previous philosophy and esteem.

2. My recognition and extraction of the traditional ideal, the Christian, even where one has messed with the dogmatic form of Christianity. The danger of the Christian ideal lies in its feelings of value, in that which can do without conceptual expression: my fight against latent Christianity (e.g. in music, in socialism)

3. My struggle against the 18th century Rousseau, against his "nature", his "good people", his belief in the rule of feeling - against the softening, weakening, moralizing of man: an ideal that arises from hatred of aristocratic culture is born and in practice the rule of unbridled feelings of resentment is invented as a standard for struggle.

- the guilt-feeling morality of the Christian

the resentment morality (an attitude of the mob)

4. My struggle against romanticism, in which Christian ideals and Rousseau's ideals come together, but at the same time with a longing for the old times of priestly-aristocratic culture, virtù, for the "strong man" - something extremely hybrid; a false and imitation kind of stronger humanity, which values the extreme conditions in general and sees in them the symptom of strength ("cultus of passion")

- the desire for stronger people, extreme conditions

an imitation of the most expressive forms, furore espressivo not from abundance but from lack

(Among poets, for example, Stifter and G. Keller are signs of more strength and inner well-being than - - -)

5. My struggle against the supremacy of the herd instincts after science has made common cause with them; against the renewed hatred with which all kinds of hierarchy and distance are treated.

- what was relatively born from abundance in the 19th century, with comfort...

Technology, cheerful music, etc., great technology and ingenuity	relative products of starch,
natural Sciences	of self-confidence
the history (?)	of the 19th century

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My new way to "yes".

My new version of pessimism as a voluntary search for the terrible and questionable sides of existence: with which I became aware of related phenomena of the past. "How much 'truth' does a spirit endure and dare?" Question of its strength. Such a pessimism could lead to that form of a Dionysian affirmation

of the world as it is: up to the wish of its absolute return and eternity: which would give a new ideal of philosophy and sensitivity.

To understand the hitherto negated sides of existence not only as necessary, but as desirable; and not only desirable with regard to the hitherto affirmed sides (e.g. as their complements and preconditions), but for their own sake, as the more powerful, more fruitful, truer sides of existence in which its will is expressed more clearly

To assess the sides of existence that have so far only been affirmed; to pull out what actually says yes here (the instinct of the suffering on the one hand, the instinct of the herd on the other hand and that third instinct: the instinct of most against the exception)

Conception of a higher kind of being than an "immoral" one according to the previous terms: the approaches to this in history (the pagan gods, the ideals of the Renaissance)

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How did one master the ideal of the Renaissance? The 17th century man, the 18th century man, the 19th century man. Recruitment of Christianity (= Reformation), Jesuitism and the monarchy in league

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Instead of Rousseau's "natural man", the 19th century discovered a truer image of "man" - it had the courage to do so... All in all, the Christian concept of "man" was given a restoration. What one has not had the courage to do is to approve of precisely this "man in himself" and to see man's future guaranteed in him. Likewise, no one has dared to conceive the increase in the fearfulness of man as a concomitant phenomenon of every growth of civilization; in this one is still submissive to the Christian ideal and takes its side against paganism, as well as

against the Renaissance concept of virtu. But in this way one does not have the key to culture: and in practice it remains with the counterfeiting of history in favor of the "good man" (as if he were alone the progress of man) and with the socialist ideal (i.e. the residue of Christianity and Rousseau's in the de-Christianized world)

The fight against the 18th century: its highest overcome by Goethe and Napoleon. Even Schopenhauer fighting against it; involuntarily, however, he steps back into the 17th century - he is a modern Pascal, with Pascal values without Christianity... Schopenhauer was not strong enough for a new yes.

Napoleon: the necessary togetherness of the higher and the terrible man understood. The "man" restored; the woman owed the tribute of contempt and fear recovered. The “totality” as health and highest activity; the straight line, rediscovering great style in action; the most powerful instinct that affirms life itself, the lust for power.

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NB One does not belong to us, as long as one is not ashamed to catch a little Christianity of feeling in oneself: with us the old ideal has the conscience against it...

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To ponder: To what extent the fateful belief in divine Providence - this most paralyzing belief of hand and reason that ever existed - still exists; to what extent under the formulas “nature”, “progress”, “perfection”, “Darwinism”, under the superstition of a certain togetherness of happiness and virtue, of misfortune and guilt, the Christian assumption and interpretation still has its afterlife. That absurd trust in the course of things, in "life", in the "instinct of life", that honest man's resignation, which is the belief that everyone only has to do his duty so

that everything goes well - such a thing only makes sense if one is assumed Management of things **sub specie boni**. Even fatalism, our current form of philosophical sensitivity, is a consequence of that longest belief in divine disposition, an unconscious consequence: namely, as if it is not up to us how everything goes (- as if we could let it go, how it works: each individual himself is only one mode of absolute reality -)

One owes to Christianity:

the interference of the concept of guilt and punishment in all concepts

cowardice before morality

the stupid trust in the way things are going (for the "better")

the psychological falsehood against itself.

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A **division of labor** of affects within society: so that the individuals and the classes cultivate the incomplete, but therefore more useful, kind of soul. To what extent, in every type within society, some affects have become almost rudimentary (towards the stronger development of another affect)

To justify morality:

the economic (the intention to utilize individual power as much as possible against the waste of all exceptional modes)

the aesthetic (the development of fixed types together with the pleasure of one's own type)

the political (as the art of enduring the heavy tensions between different degrees of power -

the the physiological (as the imaginary preponderance of the estimate in favor of those who got off badly or mediocre - to maintain the weak

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Every ideal presupposes **love** and **hatred, admiration** and **contempt.** Either the positive feeling is the prime mobile or the negative feeling. Hatred and contempt are, for example, the prime mobile of all ideals of resentment.

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The economic assessment of previous ideals

The legislature (or the instinct of society) selects a number of states and affects whose activity guarantees a regular achievement (a machinalism, as a consequence of the regular needs of those affects and states)

Assuming that these states and affects are ingredients of the embarrassing, a means must be found to overcome this embarrassing by an idea of value, to make the displeasure felt as valuable, that is, with honor, that is, pleasurable. Put in formulas: "How does something unpleasant become pleasant?" For example, if it can serve as evidence of strength, power, self-conquest. Or when our obedience, our incorporation into the law, is honored in him. Also as evidence of common sense, sense of community, sense of the fatherland, for our "humanization", "altruism", "heroism"

That one likes to do unpleasant things - intention of ideals.

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I am trying to justify virtue economically. - The task is to make people as useful as possible and to bring them closer to the infallible machine as far as possible: for this purpose they must be endowed with machine virtues (- they must have the

states in which they are machine useful works, learn to feel as the most valuable: for this it is necessary that the others should be deprived of him as possible, made as dangerous and disreputable as possible... (Ich versuche eine ökonomische Rechtfertigung der Tugend. — Die Aufgabe ist, den Menschen möglichst nutzbar machen, und ihn soweit es irgendwie angeht der unfehlbaren Maschine zu nähern: zu diesem Zwecke muß er mit Maschinen-Tugenden ausgestattet werden (— er muß die Zustände, in welchen er machinal-nutzbar arbeitet, als die höchstwerthigen empfinden lernen: dazu thut noth, daß ihm
die anderen möglichst entleidet, möglichst gefährlich und verrufen gemacht werden…)

Here the first stumbling block is boredom, the uniformity which all machine activity brings with it. This to learn to bear, not just endure the boredom of a higher stimuli plays around learn to see: this has been the task of all higher education. Learn something that is none of our business; and precisely in this, to feel one's “duty” in this “objective” activity; learning to assess pleasure and duty separately from one another - that is the inestimable abandonment and achievement of the higher education system. The philologist has therefore hitherto been the educator in himself: because his activity itself is the model of a monotony of activity that goes up to the grandiose: under his banner the young man learns "oxen": the first prerequisite for the former ability to perform mechanical duties (as a state official, spouse (Bureau clerk, newspaper reader and soldier) Such an existence may need a philosophical justification and transfiguration more than any other: the pleasant feelings must be disparaged from some infallible authority as being of lower rank; the "duty in itself", perhaps even the pathos of reverence with regard to everything that is unpleasant - and this demand as speaking beyond all usefulness, delight, expediency, imperative... The machine form of existence as the highest, most venerable form of existence, worshiping itself. (- Type: Kant as a fanatic of the formal term "you should") (Die machinale Existenzform als höchste ehrwürdigste Existenzform, sich selbst anbetend. (— Typus: Kant als Fanatiker des Formalbegriffs „du sollst“).

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the philosophers and other high nurses, on whose bosom the youth drink the milk of wisdom (die Philosophen und andere höhere Ammen, an deren Busen die Jugend die Milch der Weisheit trinkt)

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Mockery of the false "altruism" among biologists: reproduction in the amoeba appears as a shedding of ballast, as a pure advantage. The expulsion of useless substances

10 [14]

How to make virtue rule.
A tractatus politicus.
By
Friedrich Nietzsche.

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The continuum: "Marriage, property, language, tradition, tribe, family, people, state" are continues of lower and higher order. The economy of the same consists in the surplus of the advantages of uninterrupted labor and the multiplication over the disadvantages: the greater costs of replacing the parts or making them permanent. (Duplication of the active parts, which in many cases remain idle, thus larger acquisition costs and not insignificant costs of maintenance) The advantage is that the interruptions are avoided and the losses arising from them are saved. Nothing is more expensive than new beginnings.

"The greater the advantages of existence, the greater the maintenance and creation costs (food and reproduction); the greater the dangers and the likelihood of perishing before the height of life reached."

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"The distinction between lower and higher existence is technically untenable, because every animal, every plant corresponds to its task in the most perfect way possible; the flight of the ponderous beetle is no less perfect than the hovering of the butterfly for butterfly tasks. The distinction is an economic one; for the more complex organisms are able to do more and more perfect work, and the advantages from these achievements are so great that they exceed the substantially increased maintenance and creation costs. "

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The need to show that a countermovement belongs to an ever more economic consumption of man and humanity, to an increasingly intertwined "machinery" of interests and achievements. I designate it as the elimination of a luxury surplus of humanity: in it a stronger species, a higher type, is supposed to come to light, which has different conditions of origin and different maintenance conditions than the average man. My concept, my likeness for this type is, as we know, the word "superman".

On that first path, which is now completely manageable, there arises the adjustment, the flattening, the higher Chinese essence, the instinctive modesty, the satisfaction in the downsizing of the human being - a kind of standstill in the level of the human being. Once we have those inevitable forthcoming Wirth stem-Total Area Administration of the earth, then can humanity find the machinery in which services their best sense: as a huge train of ever smaller, ever more finely "matched" wheels; as a growing superfluity of all dominating and commanding elements; as a whole of tremendous power, the individual factors of which represent minimal forces, minimal values. In contrast to this reduction in size and adaptation of the human being to a more specialized utility, the opposite movement is required - the production of the synthetic, the humming, the justifying human

being, for whom that machinalization of humanity is a prerequisite for existence, as a sub-frame, on which he can invent his higher form of being...

He just as much needs the opposition of the crowd, the "leveled", the feeling of distance in comparison to them; he stands on them, he lives on them. This higher form of aristocracy is that of the future. - Morally speaking, that total machine, the solidarity of all wheels, represents a maximum in the exploitation of man: but it presupposes those for which this exploitation makes sense. In the other case it would actually be merely the total diminution, decrease in value of the human type - a phenomenon of decline in the greatest style.

- You can see what I am fighting against is economic optimism: as if, with the increasing costs of all, the benefit of all must necessarily grow. The opposite seems to me to be the case: the expenses of all add up to a total loss: the human being becomes less: - so that one no longer knows what this enormous process was for. A for what? a new "what for!" - that is what mankind needs...

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The "modernity" under the parable of nutrition and digestion.

The sensibility of unspeakably irritable (- under moralistic dressing as the increase of pity -) the abundance of disparate impressions greater than ever: - the cosmopolitanism of food, literature, newspapers, shapes, tastes, even landscapes, etc.

the tempo of this influx a prestissimo [very soon]; the impressions wipe out; you instinctively resist taking something in, taking it deeply, "digesting" something

- This results in a weakening of the digestive power. A kind of adaptation to this overloading of impressions occurs: man forgets how to act; **he only reacts** to external excitement. He gives his strength partly in appropriation, partly in defense, partly in response.

Deep weakening of spontaneity: - the historian, critic, analyst, the interpreter, the observer, the collector, the reader - all reactive talents: all science!

Artificially making his nature into a "mirror"; interested, but as it were only interested in epidermal; a fundamental coolness, an equilibrium, a fixed low temperature just below the thin surface on which there is warmth, movement, "storm", and wave play

Contrast the external mobility with a certain deep heaviness and fatigue.

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The concept of substance is a consequence of the concept of subject: not the other way around! If we give up the soul, "the subject", the prerequisite for a "substance" is missing at all. One gets of being degrees, one loses the being.

Critique of "reality": what does "more or less reality", the gradation of being, lead to?

Our degree of feeling for life and power (logic and connection of the experienced) gives us the measure of "Being (Sein)", "reality", non-appearance (Nicht-Schein).

Subject: that is the terminology of our belief in a unity among all the different moments of the highest sense of reality: we understand this belief as the effect of a cause - we believe in our belief so far that we see the "truth", "reality", for its sake Imagine "substantiality" at all.

"Subject" is the fiction, as if many identical states were the effect of a substrate on us: but we have first created the "equality" of these states; equating them and making them ready is the fact, not equality (- rather, this is to be denied -)

(„Subjekt" ist die Fiktion, als ob viele gleiche Zustände an uns die Wirkung Eines Substrats wären: aber wir haben erst die „Gleichheit" dieser Zustände geschaffen; das Gleichsetzen und Zurechtmachen derselben ist der Thatbestand, nicht die Gleichheit (— diese ist vielmehr zu leugnen —) .

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There are cases in which a sympathy testified to us is indignant: for example, immediately after an extraordinary act which has its worth in itself. But we are congratulated "that we are through with her" etc.

I have often had the impression of Canaille from my critics: not what one says, but that I say it and to what extent I may have come to say this - that seems to be their only interest, a dogged intrusiveness that one is against in practice has the kick as an answer. I am judged so as not to have anything to do with my work: its genesis is declared - thus it is sufficiently valid for - to be done.

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Religion

In the inner soul household of primitive man, fear of evil predominates. What is the evil? Three things: the coincidence, the unknown, the sudden. How does primitive man fight evil? - He conceptualizes it as reason, as power, as person himself. In this way he gains the possibility of entering into a kind of contract with them and generally influencing them in advance - of preventing them.

- Another means of information is to assert the mere appearance of their malice and harmfulness: one interprets the consequences of chance, uncertainty, and sudden as well-intended, as meaningful...

- Above all, one interprets the bad as "earned": one justifies the evil as punishment...

- In sum: one submits to it: the whole moral-religious interpretation is only one form of submission to evil.

- The belief that there is a good sense in evil means renouncing to fight it.

Now the whole history of culture represents a decrease in that fear of chance, of uncertainty, of the sudden. Culture means learning to calculate, learning to think causally, learning to prevent, learning to believe in necessity. With the growth of culture, that primitive form of submission to evil (called religion or morality), that "justification of evil", becomes dispensable for man. Now he is making war

against the "evil" - he is getting rid of it. Yes, a state of security, of belief in law and predictability is possible, where it comes into consciousness as weariness - where pleasure in chance, in uncertainty and in the sudden jumps out as a tickle...

Let us dwell for a moment on this symptom of the highest culture - I call it the pessimism of strength.

The human being no longer needs a "justification of the evil", he perpetuates precisely the "justification": he enjoys the pure evil, cru, he finds the senseless evil as the most interesting. If he used to need a god, he is now delighted by a world of disorder without God, a world of chance in which the terrible, the ambiguous, the seductive belong to the essence...

In such a state, the good needs a "justification", i.e. it must have an evil and dangerous background or involve great stupidity: then it still pleases.

Animality no longer arouses horror; a witty and happy arrogance in favor of the animal in man is the most triumphant form of spirituality in such times.

Man is now strong enough to be ashamed of a belief in God: - He can now play the advocatus diaboli anew.

When in practice he advocates the maintenance of virtue, he does so for the sake of the reasons which reveal in virtue a delicacy, cunning, profit-seeking, power-seeking form.

This pessimism of strength also ends with a theodice, i.e. with an absolute yes to the world, but for the sake of the reasons for which one said no to it in the past: and thus to the conception of this world as the highest possible ideal actually achieved...

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Total insight.

In fact every great growth also brings a tremendous crumbling and passing away with it:

the suffering, the symptoms of decline, belong in times of tremendous advancement.

every fruitful and powerful movement of humanity has at the same time co-created a nihilistic movement.

under certain circumstances it would be the sign of a decisive and most essential growth, for the transition into new conditions of existence, that the most extreme form of pessimism, nihilism proper, would come into the world.

I understood this.

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Overall insight: the ambiguous character of our modern world - just the same symptoms could point to decline and strength. And the badges of strength, the achieved maturity could be **misunderstood** as weakness due to traditional (lagging) depreciation of feelings. In short, the feeling as a feeling of worth is not up to date

In general: the feeling of value is always **backward,** it expresses the conditions of preservation and growth of those much earlier times: it fights against new conditions of existence from which it has not grown and which it necessarily misunderstood, teaches to look at suspiciously, etc.: it inhibits, it arouses suspicion of the new...

Examples: - - -

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The moralization of the arts. Art as freedom from moral narrowing and angular optics; or as a mockery of them. The escape into nature, where their beauty with the awfulness mates. Conception of the great man.

- fragile, useless luxury souls, which a breath makes cloudy "the beautiful souls"

- awaken the faded ideals in their relentless harshness and brutality, as the most magnificent monsters they are

- a joyful enjoyment of the psychological insight into the continuosity and acting against knowledge with all mororalized artists.

- the falseness of art, - draw light on its immorality

- draw the "idealizing" basic powers (sensuality, intoxication, abundant animality) to light

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The wrong "reinforcement"

in romantisme: this constant espressivo is not a sign of strength, but of a feeling of lack

the picturesque music, the so-called dramatic, is above all easier (as is the brutal colportage and juxtaposition of faits and traits in the novel des naturalisme)

The "Passion" a matter of nerves and tired souls; just like the enjoyment of high mountains, deserts, storms, orgies and atrocities, - of the mass and massive (with historians e.g.

Indeed there is a cult of excess of feeling. How is it that the strong times have an inverse need in art - for a beyond of passion?

the colors, the harmony, the nervous brutality of the orchestra sound; the screaming colors in the novel

the preference for exciting substances (erotica or socialistica or pathologica: all signs for whom work is done today, for the overworked and distracted or weakened.

- one must tyrannize in order to work at all.

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Enough. - We finally dare to justify the rule!

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The science, its two sides:

with regard to the individual

regarding the culture complex ("levels")

- opposite valuation on this and that side.

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instead of the "society" the culture complex as my preferred interest (as it were as a whole, with regard to its parts)

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What kind of means one has to treat raw peoples with, and that the "barbarism" of means is nothing arbitrary and arbitrary, one can grasp with hands in practice, if one is put into necessity with all his European pardon, on the Congo or having to remain master of barbarians somewhere.

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Insight into the increase in total power: calculate to what extent the decline of individuals, classes, times, peoples is also included in this growth.

Shifting the emphasis of a culture.

The **expense of** every great growth: who bears it!

How monstrous they must be now.

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The revolution made possible Napoleon: that is its justification. At a similar price one would have to wish the anarchist collapse of our entire civilization. Napoleon made nationalism possible: that is its limitation.

Apart from, how cheap, morality and immorality: for with these concepts the worth of a person is not even touched.

One begins - - -

A man's worth does not lie in his usefulness: for he would continue even if there were no one to whom he knew how to benefit. And why couldn't the very person from whom the most pernicious effects emanated be that top of the whole type of human being: so high, so superior that everything about him would perish with envy

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A. The way to power the new virtue under the name of an ancient introduce

: to excite the "interest" for them ("luck" as their consequence and vice versa)

: the art of slander against its resistance

: to use the advantages and accidents to glorify them

: make their followers their fanatics through sacrifice, separation

: the great symbolism

B. reached power

1) coercive means of virtue

2) Seducers of virtue

3) the etiquette (court) of virtue

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- Artists are not people of great passion, whatever they may tell us and themselves. And for two reasons: they lack the shame of themselves (they watch themselves while they live; they lie in wait, they are too curious...) and they also lack the shame of great passion (they prey on it as artists, greed of their talent...)

Second, however: 1) their vampire, their talent grudges them mostly such a waste of strength, which is called passion 2) their artistic avarice protects them from the passion.

With a talent one is also the victim of a talent: one lives under the vampyrism of his talent - one lives - - -

It is not by dealing with his passions, that is it: rather, you're done with them, when they are representing. (Goethe teaches it differently: he wanted to misunderstand himself here: a Goethe felt the undelicacy

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- a hiatus between two nonsense -

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- associate the vice with something decidedly embarrassing in such a way that in the end one flees from the vice in order to get rid of what is connected with it. This is the famous case of Tannhauser. Tannhauser, deprived of his patience by Wagner's music, can no longer stand it even with Frau Venus: all of a sudden

virtue gains attraction; a Thuringian virgin rises in price; and to say the most, he even appreciates Wolfram von Eschenbach's wise man...

(— das Laster mit etwas entschieden Peinlichem so verknüpfen, daß zuletzt man vor dem Laster flieht, um von dem loszukommen, was mit ihm verknüpft ist. Dies ist der berühmte Fall Tannhäusers. Tannhäuser, durch Wagnersche Musik um seine Geduld gebracht, hält es selbst bei Frau Venus nicht mehr aus: mit Einem Male gewinnt die Tugend Reiz; eine Thüringische Jungfrau steigt im Preise; und um das Stärkste zu sagen, er goutirt sogar die Weise Wolfram von Eschenbachs...)

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- for us fatalists of today, the lascive melancholy of a Moorish dance would like to go to the heart more than the Viennese sensuality of the German waltz, - too blonde, too stupid sensuality.

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Modern art as an art of bullying. - A rough and strongly driven logic of the lineament; the motif simplifies up to the formula - the formula tyrannizes. Within the lines a wild multiplicity, an overwhelming mass before which the senses become confused; the brutality of the colors, the material, the desires. Example: Zola, Wagner, in a more spiritual order Taine. So logic, mass and brutality...

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People value a thing by the effort they put into for its sake. In order to make a virtue valuable to them, one must compel them - or seduce them - to spend much on it

How do you make people feel comfortable vice? No different than making them uncomfortable. How do you persuade the drunkard that the alcohol is disgusting? You make it disgusting, you mix in. The vice must be mixed in: the moralist's first trick.

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The instinct of the herd values the middle and the middle as the highest and most valuable: the place where the majority are; the way in which it is there; he is thus an opponent of all hierarchies, who regards an ascent from below to above as a descent from the superior number to the smallest number. The herd perceives the exception, both that which is below and above it as something that is hostile and harmful to it. His trick with regard to the exceptions above, the stronger, mightier, wiser, more fertile, is to persuade them to take on the role of custodians, shepherds, guards - their first servants: in doing so, he has turned a danger into a benefit. In the middle fear stops; here you are not alone with anything; there is little room for misunderstanding; here there is equality; here one's own Being (Sein) is not felt as a reproach, but as the right Being (Sein); satisfaction prevails here. The mistrust applies to the exceptions; Being (sein) an exception counts as guilt.

10 [40]

(171)

Would any ring be missing in the whole chain of art and science if woman, if woman's work, were missing in it? Let us admit the exception - it proves the rule - woman brings it to perfection in everything that is not of the profession, in letters, in memoirs, even in the most delicate handicraft there is, in short in everything that is not von Metier is precisely because in it it perfects itself, because it obeys that single drive to art that it possesses - it wants to please... But what does woman have to do with the passionate indifference of the genuine artist, the one Sound, a breath, a Hopsasa as important as yourself? who reaches for what is most

secret and innermost with all five fingers? who does not value anything unless it knows how to become a form (- that it surrenders itself, that it makes itself public -) The art as the artist practices it - it does not understand what it is: a Assassination attempt on all pudeurs?... It was only with this century that woman dared to turn to literature (- vers la canaille plumière, écrivassière, to speak with the old Mirabeau): she writes, she creates art, she loses instinct. What for? if one may ask.

10 [41]

the peak of modern poetry, climbed by two brother geniuses, Heinrich Heine and Alfred de Musset

Our immortals - we don't have too many: Alfred de Musset, Heinrich Heine, p. 267.

Schiller was a theater maestro: but what do we care about the theater!

10 [42]

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Main clause. To what extent is perfect nihilism the necessary consequence of previous ideals.

- incomplete nihilism, its forms: we live in the middle of it

- Attempts to escape Nihilism without revaluing those values: produce the opposite, aggravate the problem.

((172)

Hauptsatz. In wiefern der vollkommene Nihilism die nothwendige Folge der bisherigen Ideale ist.

— der unvollständige Nihilism, seine Formen: wir leben mitten drin

— die Versuche, dem N zu entgehn, ohne jene Werthe umzuwerthen: bringen das Gegentheil hervor, verschärfen das Problem.)

10 [43]

(173)

The perfect nihilist - the nihilist 's eye, which idealizes into ugliness, practices unfaithfulness against his memories (- it lets them fall, peeled off; it does not protect them against the corpse-pale discolorations that weakness pours over distant and past and what he does not practice against himself, he does not practice against the whole past of man either - he drops it

10 [44]

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What will become of the person who no longer has any reason to defend himself or to attack? What is left of his affects when he loses those in which he has his defense and his weapon?

10 [45]

(175)

One should reduce and narrow the realm of morality step by step; the names for the instincts actually working here should be brought to light and honored, after they have been hidden for a long time under hypocritical virtue names; one should unlearn the shame that natural instincts want to deny and lie away out of shame in front of his increasingly authoritative speaking "honesty". It is a measure of strength how far one can evade virtue; and it would be a height to think where the term "virtue" would be redesigned so that it sounded like virtù, Renaissance virtue, virtue free of morality. But for the time being - how far are we from this ideal!

The territorial downsizing of morality: a sign of their progress. Everywhere you not causal went so far as to think it was thought morally.

10 [46]

(176)

To denaturalize morality. That one separates action from man; that one turns hatred or contempt against "sin"; believing that there are actions which are inherently good or bad.

10 [47]

(177)

Restoration of "nature": an act in itself is completely devoid of value: it all depends on who does it. One and the same “crime” can be the highest privilege in one case and the brand in the other. In fact, it is the selfishness of those who judge what an action resp. interprets their perpetrator in relation to their own benefit or harm (- or in relation to their resemblance or disrelation to themselves.)

10 [48]

What a time when the rain was asked of the Godhead, when one believes that prayer is working on it like a diuretic! (Welche Zeit, wo man den Regen von der Gottheit verlangte, wo man mit dem Gebet auf sie nach Art eines diuretischen Mittels zu wirken glaubt!)

10 [49]

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To the idealism of the self-despisers.

“Faith” or “Works”? - But that in addition to the "work", to the habit of certain works, a certain appreciation and finally an attitude is generated, is just as natural as it is unnatural that "works" arise from a mere appreciation. One must practice, not in strengthening feelings of value, but in doing; you have to be able to do something first... Luther's Christian dilettantism. Faith is a donkey's bridge. The background is a deep conviction that instinctive consciousness as well, Luther and his peers from their inability to Christian works, a personal fact disguised under an

extreme distrust about whether not at all how any tuna and sin is of the devil: so that the value of the Existence falls on individual highly tense states of inaction (prayer, effusion, etc.) - In the end he would be right: the instincts which are expressed in the whole activity of the reformers are the most brutal there are. Only in the absolute turning away from themselves, in the immersion in the opposite, only as an illusion ("belief") was their existence tolerable.

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The crime belongs under the term: "uprising against the social order". You don't "punish" an insurgent: you oppress him. An insurgent can be a pathetic and despicable person; in and of itself there is nothing to be despised in a rebellion - and with regard to our kind of society being rebellious does not in itself demean a person's worth. There are cases where such an insurgent should be honored because he feels something in our society against which war is necessary: where he wakes us from slumber.

The fact that the criminal does something individual to an individual does not disprove the fact that his whole instinct is in a state of war against the whole order: the act as a mere symptom

One should reduce the term of punishment to the term: suppression of an insurrection, safety measures against those who have been thrown down (full or half imprisonment) But one should not express contempt through punishment: a criminal is in any case a person who lives, his honor, his Freedom risquirt - a man of courage. Likewise, one should not take punishment as penance; or as a redemption, as if there were an exchange relationship between guilt and punishment - punishment does not purify, for crime does not pollute.

One should not deny the criminal the possibility of making his peace with society, provided that he does not belong to the race of criminality. In the latter case one should wage war on him before he has done anything hostile (first operation as soon as one has him under control: castrating him).

One should not blame the criminal for his bad manners or the low level of his intelligence as a disadvantage. Nothing is more common than that he misunderstand himself; in particular, his revolted instinct, the rancune des déclassé often fails to come to consciousness, is faute de lecture; that under the impression of fear, of failure, he slandered and dishonored his deed: apart from those cases where, psychologically calculated, the criminal gives in to an incomprehensible urge and ascribes a false motive to his deed through a subplot (e.g. by robbery, while he cared about the blood...)

One should be careful not to treat a man's worth according to a single deed. Napoleon warned against this. In particular, the skin relief facts are especially insignificant. If our one has no crime, for example, no murder on his conscience - what is it? That we lacked a couple of favorable circumstances for it. And if we did, what would that mean in our worth? Would our worth be diminished if we committed a few crimes? On the contrary: not everyone is able to commit a few crimes. As such, we would be despised if we were not trusted with the power to kill a person under certain circumstances. Almost all crimes express themselves at the same time characteristics which should not be lacking in a man. Not wrongly did Dostoiewsky say of the inmates of those Siberian penitentiaries that they formed the strongest and most valuable part of the Russian people. If with us the criminal is a poorly nourished and stunted plant, this is dishonorable to our social relations; In the time of the Renaissance the criminal prospered and acquired his own kind of virtue - virtue in the Renaissance style, of course, virtu, virtue free of morality.

One can only "raise" those people who are not treated with contempt; moral contempt is more degrading and damaging than any crime.

10 [51]

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the great erotics of the ideal, the saints of transfigured and misunderstood sensuality, those typical apostles of "love" (such as Jesus of Nazareth, St. Francis of Assisi, St. François de Paule): with them the erroneous sexual instinct goes into them out of ignorance the insane, until he finally has to satisfy himself with

phantoms: with "God", with "man", with "nature". (This satisfaction itself is not merely an apparent one: it takes place with the ecstaticians of the unio mystica, however much outside of their will and “understanding”, not without the physiological accompanying symptoms of the most sensual and natural sexual satisfaction.)

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The Nihilism of artists

Nature cruel by its joy; cynical with their sunrises

we are hostile to agitation

one takes refuge where nature moves our senses and our imagination; where we have nothing to love, where we are not reminded of the moral appearances and delicacies of this Nordic nature (nordischen Natur); - and so in the arts too. We prefer what no longer reminds us of “good and bad”. Our moralistic irritability and capacity for pain is as if redeemed in a terrible and happy nature, in the fatalism of the senses and the forces. Life without goodness

benefit consists in the sight of the great indifference of nature to good and bad

no justice in history, no goodness in nature: that is why the pessimist, if he is an artist, goes there in historicis, where the absence of justice itself shows itself with great naivety, where perfection is expressed...

and likewise in nature where the evil and indifferent character is not concealed, where it represents the character of perfection...

The nihilistic artist betrays himself in the will and preferences of cynical history, of cynical nature.

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The naturalization of man
in the 19th century (the 18th century is that of elegance, delicacy and généreux sentiments)

Not "return to nature": for there has never been a natural human race. The scholasticism of unnatural and unnatural values is the rule, is the beginning; man comes to nature after a long struggle - he never "returns"... Nature: ie dare to be immoral like nature.

We are rougher, more direct, full of irony against genereuse feelings, even if we succumb to them.

Our first society, that of the rich and the idle, is more natural: one hunts one another, sexual love is a kind of sport in which marriage is an obstacle and an attraction; one entertains and lives for the sake of pleasure; one appreciates the physical advantages first and foremost, one is curious and daring

Our attitude towards knowledge is more natural: we have the libertinage of the spirit in all innocence, we hate the pathetic and hieratic manners, we delight in what is forbidden, we would hardly know an interest in knowledge if we were bored on the way to it would have.

Our attitude towards morality is more natural. Principles have become ridiculous; nobody allows himself to speak of his "duty" without irony. But one appreciates a helpful, benevolent disposition (- one sees morality in instinct and deduces the rest -). In addition, a few honor point terms.

Our position in politicis is more natural: we see problems of power, of the quantity of power against another quantity. We do not believe in a right that does not rest on the power to assert itself: we see all rights as conquests.

Our esteem for great people and things is more natural: we count passion as a privilege, we do not find anything great unless a great crime is involved; we conceptualize all being great as placing oneself outside in relation to morality.

Our attitude towards nature is more natural: we no longer love it for the sake of its "innocence", "reason", "beauty", we have "demonized" and "dumbfounded" it. But instead of despising it for that reason, we have since felt more related and more at home in it. It does not aspire to virtue: we therefore respect it.

Our attitude towards art is more natural: we do not ask of it the beautiful false lies, etc.; the brutal positivism prevails, which takes place without being excited.

In sum: there are indications that nineteenth-century Europeans are less ashamed of their instincts; they has taken a good step towards admitting their unconditional naturalness, that is, their immorality, to themself without bitterness: on the contrary, strong enough to endure this sight alone.

This sounds to certain ears as if the corruption had advanced: and it is certain that man has not approached the "nature" of which Rousseau speaks, but has "taken" a step further in the civilization which he perpetuated. We
have strengthened ourselves: we have come closer to the 17th century, the taste of its end in particular (Dancourt Le Sage Regnard).

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Protestantism, that spiritually impure and protracted form of decadence in which Christianity has hitherto known how to conserve itself in the mediocre north (mediokren Norden): as something halved and complex, valuable for knowledge insofar as it brought experiences of different order and origin together in the same minds

Value of complex structures, the psychological mosaic, even the disordered and neglected household of intelligence

the homeopathic Christianity that the protest 'anti-rule' Country Priest

the immodest Protestantism, that of court preachers and anti-Semitic speculators.

10 [55]

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- It can be the height of the soul when a philosopher is silent; it can be love when he contradicts himself; a divinity of the knower is possible, which lies...

It was not without delicacy that it was said: “il est indigne de grands cœurs de répandre le trouble, qu'ils ressentent”: only one must add that not to fear the most unworthy can also be greatness of the heart... A woman who loves, sacrificing his honor...; a knower who "loves" sacrifices his righteousness; a God who loves becomes a Jew...

10 [56]

How much morose heaviness, lameness, dampness, dressing gown, how much "beer" in the German intelligentsia! The alcoholism of the German learned youth is almost a desecration and in any case a thorough question mark with regard to spirituality; the gentle degeneration that beer produces: I once put my finger on it in an almost notorious trap (the degeneration of Strauss as the author of the “old and new faith”). One always has the German scholars who have “spirit” on be able to count on the fingers (- and it is not enough to have it, you have to take it first, take it out of your mind...): the other scholars have understanding and some of them, fortunately, have that famous "childlike mind" which suspects... It is our prerogative: with the “idea”, German science discovered things that are difficult to grasp and that may not even exist. You almost have to be a Jew not to suspect as a German.

10 [57]

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History of Moralization
and Demoralization.

First sentence: there are no moral actions at all: they are completely imaginary.

Not only that they cannot be proven (which, for example, Kant admitted and Christianity in the same way) - they are not possible at all. An antithesis to the driving forces has been invented through a psychological misunderstanding, and it is believed that a different kind of them has been designated; one has faked a primum mobile that doesn't even exist. According to the estimate that actually raised the contrast between "moral" and "immoral", one must say:

there are only immoral intentions and actions.

Second sentence. This whole distinction between "moral" and "immoral" is based on the fact that both moral and immoral acts are acts of free spontaneity - in short, that there is such a thing, or, to put it another way, that moral judgment generally only relates to one species of intentions and actions relates to the free.

But this whole class of intentions and actions is purely imaginary; the world to which the moral standard alone can be applied does not exist at all
there are neither moral nor immoral acts.

The psychological error from which the opposing terms "moral" and "immoral" arose.

"Selfless", "unegoistic", "self-denying" - all unreal, fictitious.

Faulty dogmatism on the subject of the "ego": the same taken as atomistic, in a false contrast to the "not-me"; in the same way detached from becoming, as something that is. The false substantiation of the ego: this (in the belief in individual immortality) made an article of faith, especially under the pressure of religious and moral discipline. After this artificial detachment and in-and-for-itself explanation of the ego, one faced an opposing value that seemed irreconcilable: the individual ego and the immense not-me. It seemed palpable that the value of the individual ego could only lie in referring to or relating to the immense "not-me". to submit to him and to exist for his sake. - Here the herd instincts were decisive: nothing goes so much against these instincts as the sovereignty of the individual. Assuming, however, that the ego is conceived as an in-and-for-itself, then its value must lie in self-negation.

So: 1) the false independence of the "individual" as an atom

2) appreciation of the herds, which perpetuates the desire to remain an atom and perceives it as hostile

3) as a consequence: overcoming the individual by shifting his goal

4) Now there seemed to be actions which were self- negating: one fantasized about a whole sphere of opposites.

5) one asked: in which actions do people most strongly affirm? It was around these (sexuality, greed, domination, cruelty, etc.) that the ban, hatred, and contempt were

heaped up: it was believed that there were unselfish instincts, one rejected all selfish ones, one demanded the unselfish ones

6) Result of this: what had been done? The strongest, most natural, and even more the only real instincts had been put under a spell - in order to find an action commendable in the future, one had to deny the presence of such instincts in it tremendous forgery in psychologists. Even every kind of "self-satisfaction" had to be made possible again only by misunderstanding and putting it into order sub specie boni.

Reversed: those species, had what their advantage from it to man his complacency take (the representatives of the herd instinct as the priests and philosophers) was fine and psychological-sighted, to show how all but rule selfishness. Christian conclusion: "Everything is sin; also our virtues. Absolute reprehensibility of man. The selfless act is not possible". Original sin. In short: after man had set his instinct in opposition to a purely imaginary world of the good, he ended up with self-contempt, as incapable of doing actions which are "good".

NB. Christianity thus denotes a progress in the psychological sharpening of the gaze: La Rochefoucauld and Pascal. It understood the essential equality of human actions and their equality of values in the main (- all immoral)

Now people were serious about educating people in whom selfishness was killed - the priests, the saints. And when one doubted the possibility of becoming "perfect", one did not doubt knowing what is perfect.

The psychology of the saint, the priest, the "good person" had to be purely phantasmagoric, of course. The real motives for action had been declared to be bad: in order to be able to act at all, one had to be able to prescribe actions, to describe actions that are not possible as possible and, as it were, to sanctify them. With the same falsehood with which one had slandered, one has now worshiped and idealized.

The rage against the instincts of life as "holy", worthy of admiration.

Absolute chastity, absolute obedience, absolute poverty: priestly ideal.

Alms, compassion; Sacrifice, chivalry; Denial of the beautiful, of reason, of sensuality; morose eye for all the strong qualities that one has: lay ideal.

Progress is made: the calumniated instincts also seek a right to create for themselves (e.g. Luther's Reformation: grossest form of moral mendacity under "the freedom of the gospel") - they are renamed into holy names.

: the slandered instincts seek to prove themselves necessary for the virtuous to be possible at all: one must vivre, pour vivre pour autrui. Egoism as a means to an end...

: one goes further, one tries to give both egoistic and altruistic impulses a right to exist: equality of rights for the one as for the other (from the point of view of the benefit)

: one goes further, one seeks the higher usefulness in the preference of the egoistic point of view over the altruistic, more useful in terms of the happiness of most, or the advancement of humanity etc. So: a preponderance of rights of the ego, but below an extremely altruistic perspective ("total benefit of humanity")

: one seeks to reconcile the altruistic behavior with the natural, one seeks the altruistic at the bottom of life; one looks for the egoistic and the altruistic as having the same basis in the essence of life and nature.

: one dreams of a disappearance of the antithesis in some future, where, through continued adaptation, the egoistic is also the altruistic at the same time...

: Finally, one understands that the altruistic actions are only a species of the egoistic, - and that the degree to which one loves is wasted is a proof of the degree of individual power and personality. In short, that by making people worse, one makes them better - and that one is one thing, not without the other... With that, the curtain rises on the tremendous falsification of the psychology of the previous

Consequences: there are only immoral intentions and actions

the so-called moral ones are thus to be proven as immorality.

(- this is the task of the Tractatus politicus)

(- the derivation of all affects from the one will to power: essential

(- the concept of life - it is expressed in the apparent opposition (of "good and bad") degrees of power of instincts, temporary hierarchy under which certain instincts are kept in check or are taken into service

(- Justification of morality: economic, etc.

Against the second sentence. Determinism; try to save the moral world by translocating it - into the unknown. Determinism is only one way of allowing our valuations to slip away after they have no place in the mechanistic world. One must therefore attack and undermine determinism: at the same time, we must contest our right to separate the in-itself and phenomenal world.

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In the first book: the Nihilism as a consequence of the ideal values

Problem of civilization

the 19th century, its ambiguity:

So far there has been no freedom from morality. Pessimists are revolts of moral pathos

Morality as the cause of pessimism

pessimism as a forerunner of nihilism

In the second book: History of moralizing how virtue is brought to power

Morality as the Circe of Philosophers

In the third book: The problem of truth

In the fourth book: History, having seen the world higher types entgottet have

the means to open a gap: hierarchy

Ideal of the world's most affirmative doctrine, the tragic age.

the psychological naivety in the ideal God

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The hierarchy of human values.

a) One should not judge a person according to individual works. Epidermal acts. Nothing is rarer than a personal act. A class, a rank, a national race, an environment, a coincidence - everything is more likely to be expressed in a work or activity than a "person".

b) one should not assume at all that many people are "persons". And then some are also several people, most are not. Wherever the average qualities predominate, which are important for a type to persist, being a person would be a waste, a luxury, and there would be no point in asking for a "person". They are carriers, transmission tools.

c) the "person" a relatively isolated fact; In view of the much greater importance of the flow and the averageity, it is almost something unnatural. Part of the emergence of the person is an early isolation, a compulsion to exist in defense and arms, something like walling in, a greater force of closure; and, above all, a much lower impressionability when they mean the person whose humanity contagious has is

First question regarding the ranking: how solitary or how herd- like someone is

(In the latter case its value lies in the qualities which secure the existence of its herd and its type, in the other case in that which sets it apart, isolates, defends and makes it possible.

Conclusion: one should not judge the solitary type according to the herd-like, and the herd-like not according to the solitary type

Seen from above: both are necessary; likewise their antagonism is necessary - and nothing can be banished more than that "desirability", something third would like to develop out of both ("type" as hermaphroditism). That is no more "desirable" than rapprochement and reconciliation between the sexes. The Typical continue to develop, the gap always tear deep...

Concept of degeneracy in both cases: when the herd approaches the properties of the solitary beings, and these the properties of the herd - in short, when they approach. This concept of degeneracy is apart from moral judgment.

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In relation to music, all communication through words is of a shameless nature; the word diluted and dumbfounded; the word depersonalized; the word makes the uncommon mean.

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Where to look for the **stronger natures.**

The perishing and degeneration of the solitary species is much greater and more terrible: they have the instinct of the herd, the tradition of values against them; their tools of defense, their protective instincts are not strong from the start, not secure enough - it takes a lot of chance that they flourish. (- they thrive most often in the lowest and most socially exposed elements: if you look for a person, there you will find them, how much more certain than in the middle classes!)

the class struggle, which aims at "equality of rights". If he is roughly done, the fight begins against the solitary person. In a certain sense it can most easily be maintained and developed in a democratic society: when the cruder means of defense are no longer necessary, and a certain habit of order, honesty, justice, and trust are among the average conditions.

The strongest must be tied most tightly, supervised, chained and watched: this is the instinct of the herd. For them a regime of overcoming oneself, of ascetic sideline, or of “duty” in wearisome work, in which one can no longer come to oneself.

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To hide one's envy of the business prudence of the Jews under moral formulas is anti-Semitic, is mean, is itself canaille

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Main point of view: tear up distances, but not create opposites.

to replace the central structures and reduce their influence: the main means of maintaining distances.

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Absurd and contemptible kind of idealism, which mediocrity does not want mediocre and, instead of feeling a triumph at being an exception, is indignant about cowardice, falsehood, smallness and miserability. One should **the** do not want different! And the gap is greater tear! - One should force the higher kind to **separate** itself through the sacrifices it has to make for its being

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NB. To what extent the pessimistic Christian centuries were **stronger** than the eighteenth century

- corresponding to the tragic age of the Greeks -

weaker, more scientific and - - -

- the 19th century **against** the 18th century -

wherein heritage

wherein Decline against the same "mindless" tasteless

wherein wherein progress over the same

(darker, more realistic, stronger -

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Your Henrik Ibsen became very clear to me. With all his "will to truth" he did not dare to free himself from the moral illusionism that says "freedom" and does not want to admit what freedom is: the second stage in the metamorphosis of the "will to power" on the part of them who lack them. In the first one demands justice. Also on the part of those who have power. On the second one says "freedom" ie one wants to get rid of those who have power. On the third one says "equal rights", that is, as long as one does not have the preponderance, one also wants to prevent the competitors from growing in power.

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I have never for a moment misjudged the compromising mediocrity of Protestantism, its theologians and preachers. (ich habe nie einen Augenblick die compromittirende Mittelmäßigkeit des P r o t e s t a n t i s m u s , seiner Theologen und Prediger verkannt).

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Do not make people "better", do not talk to them in any kind of morality, as if "morality in itself" or an ideal type of person were given: but create conditions under which **stronger** people are necessary who in turn have a moral (more clearly: a physical-spiritual discipline), which makes you strong, needs and consequently will have !

Don't let yourself be seduced by blue eyes or swollen bosom: there's nothing romantic about the size of the soul … And unfortunately nothing at all amiable!

(Sich nicht durch blaue Augen oder geschwellte Busen verführen lassen: die Größe der Seele hat nichts Romantisches an sich… Und leider gar nichts Liebenswürdiges!)

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Let us see what "the first Christian" does with everything that is against his instincts: the defilement and suspicion of the beautiful, the shiny, the rich, the proud, the self-confident, the knowing, the mighty - in sum of the whole culture: his intention is to take away her good conscience...

Just read Petronius immediately after the New Testament: how to breathe a sigh of relief, how to blow the cursed air off yourself!

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an attitude that is called idealism and that refuses to allow mediocrity to be mediocre and woman not to be woman. Do not uniform! Make it clear to us how dear a virtue is: and that virtue is not something average-desirable, but a noble madness, a beautiful exception, with the privilege of being strongly influenced...

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the women who wait for the priest or the mayor to give them permission to satisfy their sexual instincts and thereby make the promise to satisfy it with only one man at a time

that the satisfaction of the sexual instinct and the question of the offspring are fundamentally different things and interests and that "marriage" like all institutions something fundamentally mendacious...

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The refined Jewish cleverness of the first
Christians

You don't have to be misled: "Don't judge", they say, but they send everything to hell that is not of their faith. By letting God judge, they judge themselves; in glorifying God, they glorify themselves: in demanding the virtues of which they are capable - even more, which they need to endure - they give themselves the great appearance of war and struggle for good: while they only fight for their species conservation. By being peaceable, gentle, gentle, friendly, and happy with one another, they obey their innermost animal needs: but prudence wants them to demand that of themselves as well. So even the most inevitable still appears as obedience, merit - it increases the self-esteem...

- constantly glorify oneself, but never admit it to oneself. The absolute party tartery, which reserves virtue and the competition for virtue: also knowledge, the "truth": also the former rule and revenge on all enemies

- oh this humble, chaste, mild mendacity! Who can stand it!... "For **us** our virtue, our happiness, our unpretentiousness should testify!"

- Make yourself possible within the world, assert yourself: you notice that they have Jewish blood and wisdom in them. 1) you have to separate yourself, visibly 2) you have to treat yourself as the "chosen people", secretly 3) you don't have to set a ranking of values, but opposites: "we" - and "the world"

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Just read the New Testament as a seduction book:

the virtue is taken possession, the instincts that you are taking public opinion with her

namely the most modest virtue, which recognizes the ideal sheep and nothing more (including the shepherds -): a small, affectionate, benevolent, helpful and enthusiastic-amusing kind of virtue, which is absolutely undemanding on the outside - which defines "the world" from itself

the most nonsensical conceit, as if the fate of mankind revolved around them in such a way that the community on the one hand was right and the world on the other the wrong, the eternally reprehensible and rejected.

the most nonsensical hatred of all that is in power: but without touching it! A kind of inward detachment, which outwardly nothing (Loslösung) has changed leaves (servitude and slavery of all, to know to become an agent for the service of God and virtue)

(der unsinnigste Haß gegen Alles, was in der Macht ist: aber ohne daran zu rühren! Eine Art von innerlicher Loslösung, welche äußerlich Alles beim Alten läßt (Dienstbarkeit und Sklaverei; aus Allem sich ein Mittel zum Dienste Gottes und der Tugend zu machen wissen).

10 [74]

the woman: a small hearth of fire between a lot of smoke and lies.
(das Weib: ein kleiner Feuer-Herd zwischen viel Rauch und Lüge).

10 [75]

Christianity as breeding of herd animals; the small herd animal virtues as the virtue (- states and means of self-preservation of the smallest kind of human vice stamped into virtues; the New Testament the best seduction book)

10 [76]

Marriage is worth just as much as those they make: so it is, on average, of little value -; "Marriage in itself" has no value at all - like any institution, incidentally.

(Die Ehe ist genau so viel werth, als die, welche sie schließen: also ist sie, durchschnittlich, wenig werth —; die „Ehe an sich" hat noch gar keinen Werth, — wie übrigens jede Institution).

10 [77]

(199)

Christianity as a denaturation of the herd -animal morality: under absolute misunderstanding and self- delusion

democratization is a more natural form of it, a less mendacious one

Fact: the oppressed, the lowly, the great multitude of slaves and half-slaves want to power

1st level: they set themselves free - they break free, initially imaginary, they recognize one another, they assert themselves

2) level: they enter into battle, they want recognition, equal rights, "justice"

3) level: they want the privileges (- they pull the representatives of power over to themselves)

4) Level: they want power alone, and they have it...

Three elements can be distinguished in Christianity:

a) the oppressed of all kinds

b) the mediocre of all kinds

c) the dissatisfied and sick of all kinds

with the first element it fights against the politically noble and their ideal

with the second element against the exceptions and privileged (spiritual, sensual) of every kind

with the third element against the natural instinct of the healthy and happy.

when it comes to victory, the second element comes to the fore; for then Christianity has persuaded the healthy and happy to come to terms with itself (as

warriors for its cause), and likewise the mighty (as interested in overcoming the multitude) - and now it is the herd instinct which in every regard is valuable mediocrity. Nature, which receives its highest sanction through Christianity. This mediocre nature finally comes to consciousness (- wins the courage -) that it also allows itself political power...

- Democracy is naturalized Christianity: a kind of "return to nature" after the opposite valuation could only be overcome by an extreme anti-naturalness. - Consequence: the aristocratic ideal is now **unnatural** (“the higher man” “noble” “artist” “passion” “knowledge” etc.) Romanticism as cult of exception, genius, etc.

10 [78]

“Méfiez-vous du premier mouvement; il est toujours généreux. ”Talleyrand to the young legation secretaries.

10 [79]

(200)

The Jewish priesthood understood how to present everything they claimed as a divine statute, as a result of a commandment from God... also what served to preserve Israel, its existence- making possible (e.g. a sum of works: circumcision, sacrificial cult as the center of national consciousness) not as nature, but as "God". - This process continues; within Judaism, where the necessity of "works" was not felt (namely, as a separation from the outside), a priestly kind of person could be designed who behaved like "noble nature" to aristocrats; a caste-free and, as it were, spontaneous priesthood of the soul, which now, in order to set off its contrast sharply, did not place value on the "works", but rather on the "disposition"...

Basically it was again a matter of **enforcing** a certain kind of soul, as it were a popular uprising within a priestly people - a pietistic movement from below (sinners, tax collectors, women, sick people). Jesus of Nazareth was the sign by which they recognized themselves. And again, in order to be able to believe in

themselves, they need a theological transfiguration: nothing less than "the Son of God" is what they need to create faith... And just as the priesthood had falsified the whole history of Israel, so it became made another attempt to falsify the history of mankind here, so that Christianity could appear as its most cardinal event. This movement could only arise on the basis of Judaism: the main task of which was to interweave guilt and misfortune, and to reduce all guilt to guilt in God: of this, Christianity is the **second power.**

10 [80]

(201)

These little herd animal virtues at all do not lead to "eternal life": setting them up in this way, and dealing with them, may be very clever, but for those who still have their eyes open it remains the most ridiculous of all Spectacles. One does not at all deserve a privilege on earth and in heaven if one has brought it to perfection in a little, dear sheep-like manner; with that one remains, in the best case, just a dear, absurd sheep with horns - provided that one does not burst with vanity in the manner of court preachers and scandalized by judicial attitudes.

the tremendous transfiguration of colors with which the little virtues are illuminated here - as if as a reflection of divine qualities

fundamentally concealed the natural intention and usefulness of every virtue; it is valuable only with regard to a divine commandment, a divine example, only with regard to otherworldly and spiritual goods (splendid: as if it were about the "salvation of the soul": but it was a means of doing it here with as many beautiful things as possible Feelings "to endure".)

To denaturalize morality.

10 [81]

Obviously there is a lack of shame in the new Germany; even the imperial court has so far shown a bad will to keep itself free from the contamination with the most contemptuous and compromising offspring of Christian foul-mouthedness: to which everything should demand - decency, good taste, prudence.

(What harmed the court more than the court preachers?)

10 [82]

(202)

The Individualism is a modest and still unconscious nature of the "will to power"; Here it seems to be enough for the individual to get free from the superiority of society (be it that of the state or the church...) He does not oppose himself as a person, but merely as an individual; he represents all individuals against the community. That means: he instinctively starts with each individual; what he fights for he does not fight for himself as a person, but for himself as a singular against the whole.

The Socialism is merely a means of agitation individualist: he understands that to achieve is something that has to organize a general action (Gesammtaktion) to a "power." But what he wants is not society as the end of the individual, but society as a means of making many individuals possible: - That is the instinct of the socialists, about which they often deceive themselves (- disregarding that, in order to assert themselves, they often The altruistic moral preaching in the service of individual egoism: one of the most common falsehoods of the nineteenth century.

The Anarchism is again merely a means of agitation Socialism; with it he arouses fear, with fear he begins to fascinate and terrorize; above all - he draws the courageous, the daring, on his side, even in spirit.

Nevertheless: The individual is the most **modest** level of the will M.

When you reach a certain independence, so could you want: it takes the separation out to the degree of force; the individual no longer equates himself without further ado, but he looks for his equals - he sets others apart from himself. On the Individualism following limb "and" organ formation: the related tendencies piecing together and actuating (bethätigend) as power, mutual between these power centers friction, War, knowledge forces, adjustment, approach, fixing of exchange of benefits. At the end: a ranking.

NB. 1. the individuals make themselves free

2. they enter into battle, they agree on "equality of rights" (- justice -) as a goal

3. Once this has been achieved, the actual inequalities of the force have an increased effect (because on the whole there is peace and much smaller force quanta already make up differences, those that were previously almost = 0). Now the individuals organize themselves into groups; the groups strive for privilege and overweight. The struggle, in a milder form, rages again.

NB. you want freedom as long as you don't have power. If you have it, you want superior power; if one does not achieve it (one is still too weak to it), one wants "justice" ie equal power

10 [83]

(203)

Above all, gentlemen who are virtuous, you have no priority over us: we want to bring modesty nicely to your mind: it is a wretched selfishness and prudence which advises you of your virtue. And if you had more strength and courage in the body, you would not press yourselves down to virtuous nullity in this way. You make of yourselves what you can: partly what you have to - what your circumstances force you to do - partly what you enjoy, partly what seems useful to you. But if you do what is only according to your inclinations or what your necessity wants from you or what is useful to you, you should neither be allowed to praise yourself in it, nor allow yourself to be praised!... One is a thoroughly small kind of person if one is only virtuous is: nothing should mislead about this! People who are considered anywhere have never been such virtue donkeys: their innermost instinct, that of their quantum of power, did not find its way into account: while your minimal power makes nothing wiser than virtue. But you have the number for yourselves: and insofar as you are tyrannized, we want to make war on you...

10 [84]

(204)

The hypocritical appearance with which all civil orders are whitewashed, as if they were the offspring of morality... eg marriage; the work; the job; the fatherland; the family; the order; the right. But since all of them are based on the most mediocre type of human being, to protect against exceptions and exceptional needs, one must find it cheap when a lot of lies are here.

10 [85]

(205)

A virtuous person is a lower species because he is not a "person", but receives his worth from being a person according to a scheme that is set up once and for all. It does not have its worth a parte: it can be compared, it has its equals, it should not be individual...

If you count the qualities of the good man, why are they good for us? Because we don't need war, because it imposes no mistrust, caution, concentration and severity on us: our laziness, good-naturedness, recklessness makes a good day. This our well-being is it that we projiziren out of us and the good people as property, as value attribute.

10 [86]

(206)

I absolutely do not like that Jesus of Nazareth or his apostle Paul that they put so much into the head of the common people, as if it had something to do with their humble virtues. It has been paid too dearly: for they have discredited the more valuable qualities of virtue and man; they have set the bad conscience and the self-esteem of the noble soul against one another; they have the brave, generous, daring, excessive inclinations of the strong Soul misled to the point of self-destruction... touching, childlike, devoted, feminine in love and shy; the charm of the virginal, enthusiastic sensuality - because chastity is only the form of sensuality (- its pre-existence form)

10 [87]

(207)

All questions of power: how far prevail against the conditions of preservation of society and its prejudices? - how far unleash its terrible properties, on which most perish? - how far go towards the truth and how much the most questionable aspects of it go to mind? - how far to go towards suffering, self-contempt, pity, illness, vice, with the question mark whether one can master it?... (what doesn't kill us, makes us stronger...) - finally: how far the rule, Giving the mean, the petty, the good, the righteous of average nature right, without being vulgarized?... the strongest test of character: not to be ruined by the seduction of the good. The good as luxury, as refinement, as vice...

((207)

Lauter Fragen der Kraft: wie weit sich durchsetzen gegen die Erhaltungsbedingungen der Gesellschaft und deren Vorurtheile? — wie weit seine furchtbaren Eigenschaften entfesseln, an denen die Meisten zu Grunde gehn? — wie weit der Wahrheit entgegengehn und sich die fragwürdigsten Seiten derselben zu Gemüthe führen? — wie weit dem Leiden, der Selbstverachtung, dem Mitleiden, der Krankheit, dem Laster entgegengehn, mit dem Fragezeichen, ob man darüber Herr werden wird?… (was uns nicht umbringt, macht uns stärker…) — endlich: wie weit der Regel, dem Gemeinen, dem Kleinlichen, Guten, Rechtschaffenen der Durchschnitts-Natur Recht geben bei sich, ohne sich damit vulgarisiren zu lassen?… stärkste Probe des Charakters: sich nicht durch die Verführung des Guten ruiniren zu lassen. Das Gute als Luxus, als Raffinement, als Laster…)

10 [88]

(208)

Marriage is a form of Concubinats to the civil society gives its permission for personal gain, as it goes without saying, not of morality... Marriage is the her early type of Concubinats because here the instinct not without consideration

and caution acts, but first receives a permit... Society is recognizable for this lack of courage and self-confidence, it honors marriage because it represents a form of submission to society... Marriage is a form of concubination in which basically too much is promised: here something is promised that one cannot promise, namely "love forever" - here the sexual function is set as a "duty" that one can demand... But that is the "modern marriage"

10 [89]

(209)

So far, moral values have been the highest values: does someone want to cast doubt?... If we remove these values from that place, we change all values: the principle of their previous ranking is thereby overturned...

10 [90]

(210)

Let us remove the highest goodness from the concept of God: it is unworthy of a god. Let us also remove the highest wisdom: - it is the vanity of the philosophers that is responsible for this absurdity of a wisdom monster of God: he should see them as immediately as possible... No! God the highest power - that's enough! Everything follows from it, from it follows - "the world"! Symbolice to have a distinctive mark

DO omnipotent

10 [91]

(211)

Christianity as emancipated Judaism (in the same way as a locally and racially conditioned nobility finally emancipates itself from these conditions and searches for related elements...)

1) as a church (community) on the soil of the state, as a non-political entity

2) as life, breeding, practice, art of living

3) as the religion of sin (of perishing against God as the only kind of perishing, as the only cause of all suffering in general), with a universal remedy against it. There is sin only in God; What is lacking against men, man should neither judge nor demand an account, unless in the name of God. At the same time all commandments (love) everything is linked to God, and for God's sake it is done with people. There is a great deal of cleverness in this (- life in great confinement, as with the Eskimos, is only tolerable with the most peaceful and indulgent disposition: the Judeo-Christian dogma turned against sin, for the good of the "sinner" -)

10 [92]

(212)

The Christian life as it hovers as an ideal Paul and preached by him, the Jewish life, not perhaps of the ruling family, but that of the little people, especially those living in the Diaspora Jews. It is experienced, seen, out of what is most revered and loved - this ideal: it is recognized as a model for people of other races, provided that they live under similar conditions. This is the deed of Paul: he recognized the applicability of Jewish private life to the private life of the common people everywhere. From Judaism he knew how a kind of man asserts himself without having the power and without even being allowed to have the intention of power. A belief in an absolute privilege, the happiness of the chosen, which ennobles every wretchedness and privation - namely as payment and spur, the virtues of the family, the small congregation, the unconditional seriousness in one, in the inviolability of their lives by the opponents, between where they live - and everything soothing, softening, refreshing, prayer, music, common meals and heart-pouring, patience, forbearance, help and servitude towards one another, above all that keeping the soul still, so that the affects of anger, suspicion, hate, envy, vengeance do not get on top... Asceticism is not the essence of this life; Sin is in the foreground of consciousness only in the sense that it signifies the constant closeness of their redemption and redemption (- so it is already Jewish:

but a Jew himself can deal with sin, for which he had his faith; that's what it is, with which one can cope completely alone; and assuming that all unhappiness is in relation to sin (or to sinfulness), there is a remedium against all unhappiness itself - and the misfortune is justified, not senseless...

10 [93]

(213)

What a refreshment, according to the New Testament, to take Petronius in hand! How are you immediately restored? how one feels the closeness of the healthy, exuberant, self-confident and malicious spirituality! - and finally one is left with the question: "Is not even the ancient filth worth more than all this little presumptuous Christian wisdom and stupidity?"

10 [94]

(214)

The European princes should, in fact, consider whether they can do without our support. We immoralists - we are the only power today that does not need any allies to come to victory: we are by far the strongest of the strong. We do not even need the lie: what other power could escape it? A strong seduction fights for us, perhaps the strongest there is - the seduction of the truth... the truth? Who put the word in my mouth? But I take it out again; but I disdain the proud word: no, we don't need it either, we would come to power and victory even without the truth. The magic that fights for us, the eye of Venus that knits our opponents themselves and makes them blind, that is the magic of the extreme, the seduction that exercises everything extreme: we immoralists - we are the extreme...

10 [95]

"Oh Ariadne, you yourself are the labyrinth: you can't get out of yourself"...

"Dionysus, you flatter me, you are divine"...

10 [96]

(215)

The Christian-Jewish life: here outweighed not the ressentiment. Only the great persecutions may have driven passion out in this way - both the ardor of love and that of hate.

When you see your loved ones sacrificed for your faith, you become aggressive; one owes the victory of Christianity to its persecutors.

NB Asceticism in Christianity is not specific: Schopenhauer misunderstood that: it only grows into Christianity, wherever there was asceticism even without Christianity.

NB The Hypochondriac Christianity, the conscience animal cruelty and torture associated insgleichen only a certain soil, root beat on Christian values: it is not Christianity itself Christianity has taken all sorts diseases morbid floors in itself. Could be his only to reproach that it did not know how to defend itself against infection. But that is precisely its essence: Christianity is a type of decadence.

The contempt with which the Christian in the posh-stayed ancient world was treated heard up to where now one nor the instinctive dislike of the Jews, it is the hatred of the free and self-conscious stands against those who by express themselves and combine shy awkward gestures with a senseless sense of self.

The New Testament is the gospel of an utterly improper kind of person; their claim to have more worth, yes, to have all worth, actually has something outrageous - even today.

10 [97]

(216)

As you, with complete integration into the civic righteousness, but once the needs of its immorality makes air:

to what extent we, as those who know, have taken all our evil instincts into service today and are far from concluding a covenant desirability between virtue and knowledge

all evil instincts have become intelligent and curiously scientific

If you find virtue easy, you also make fun of it. The seriousness of virtue cannot be maintained: it reaches it and leaps beyond it - where to? into devilry.

- in reaching it, he skips it, - and makes a little devilry out of it and honors his God no differently than God's buffoon

How intelligent have all our bad attachments and urges become! how much scientific curiosity plagues them! Loud fishhooks of knowledge!

10 [98]

(217)

What am I protesting against? That one does not take this small, peaceful mediocrity, this equilibrium of a soul, which does not know the great impulses of the great accumulations of forces, as something high, possibly even as a measure of man.

NB. Bako von Verulam: "infimarum virtutum apud vulgus laus est, mediarum admiratio, supremarum sensus nullus." But Christianity, as a religion, belongs to the vulgus; it makes no sense for the highest genre virtus

10 [99]

Schopenhauer's denaturalization of the genius of art: "an intellect that has become untrue to its destiny"

10 [100]

Castration could be introduced in the struggle with the criminal and sickness (so with regard to all syphilitics): but why! one should think more economically !

10 [101]

(219)

existence as punishment and penance: " It is only the myth of the Fall that reconciles me with the Old Testament" Schopenhauer

10 [102]

(220)

NB. my main **positive** things - what are they?

- and my main negativa - which are they?

- and the realm of my new **questions** and distant views - which are they?

10 [103]

(221)

I wish such people, who concern me something, suffering, abandonment, illness, mistreatment, degradation - I wish that the deep self-contempt, the torture of mistrust in oneself, the misery of the conquered will not remain unknown to them: I have no pity for them because I wish them the only thing that can prove today whether someone has value or not - that he holds his ground...

I haven't met an idealist yet, but I've met a lot of liars - -

10 [104]

(222)

Schopenhauer wants the villains to be castrated and the geese locked in the monastery: from what point of view could that be desirable? The villain has the advantage over the mediocre in that he is not mediocre; and the fool that before that he does not suffer us at sight of mediocrity... more desirable would be

that the gap would be larger - that is, the villainy and stupidity were growing... such extended to human nature... But in the end is the very well what is necessary; it happens and doesn't wait whether we want it or not. The stupidity rascality grow: that belongs to "progress."

10 [105]

(223)

On the strength of the 19th century.

We are more **medieval** than the 18th century; not just more curious or more irritable for strange and rare things. We revolted against the revolution...

We have emancipated ourselves from the fear of raison, the specter of the 18th century: we dare to be lyrical, absurd and childish again... in one word: "we are musicians"

- We are just as little afraid of the ridiculous as we are of the absurd

- the devil finds the tolerance of God in his favor: even more, he has an interest than the misunderstood, slandered from old age, - we are the devil's savior of honor

- we no longer separate the great from the terrible

- we count the good things together in their complexity with the worst: we have overcome the absurd "desirability" of Ehedem (which wanted the growth of the good without the growth of the evil -)

- the cowardice before the ideal of the Renaissance has subsided - we dare to aspire to its customs ourselves -

- The intolerance against the priests and the Church has come to an end at the same time: “It is immoral to believe in God”, but that is precisely what we consider the best form of justification for this belief.

We have given all of this a right with us. We are not afraid of the downside of the "good things" (- we are looking for them... we are brave and curious enough to do so), for example, in Greek culture, morality, reason, good taste (- we count the

losses that one does with all such precious things: one almost makes oneself poor with such a preciousness -) Nor do we hide the downside of bad things... (Ebenso wenig verhehlen wir uns die Kehrseite der schlimmen Dinge…)

10 [106]

"Opinion is half of reality" said Napoleon

10 [107]

(224)

Did I damage virtue?... Just as little as the anarchists do the princes: only since they have been shot have they been firmly back on their throne... - Because it has always been and will be: you can't do anything better useful than by chasing them and chasing them with all dogs... This - I did.

10 [108]

Against repentance. I do not love this kind of cowardice against my own deed; one should not abandon oneself under the attack of unexpected shame and distress. An rxtreme pride is there more of place. Lastly, what does it help! No deed is undone by being repented; just as little by the fact that it is "forgiven" or that it is "atoned for". One would have to be a theologian to believe in a guilty power: we immoralists prefer not to believe in "guilt". We believe that every action is fundamentally identical in value - in the same way that actions which turn against us can still be, in economic terms, useful, generally desirable actions. - In individual cases we will admit that we could easily have been spared a deed - only the circumstances have favored us to do it. - Who among us would not have gone through the whole gamut of crimes, favored by the circumstances?... One should therefore never say: "You shouldn't have done this and that", but always only: "How strange that I shouldn't have done that have already done a hundred times."- In the end, very few actions are typical actions, and really abbreviations of a person; and, considering how little people most are, a

man is seldom characterized by a single act. The act of circumstances, only epidermally, only reflexively as a release to a stimulus: before the depth of our being is touched by it, has been questioned about it. An anger, a grip, a knife stab: what is the meaning of "person!" - The deed often brings with it a kind of rigid gaze and lack of freedom: so that the perpetrator is spellbound by its memory and still feels himself merely as an accessory to it. This mental disturbance, a form of hypnotization, has to be combated above all: a single act, whatever it is, may be compared to everything that has been done, equal to zero and may be counted away without the calculation going wrong. The cheap interest which society can have in calculating our whole existence in only one direction, as if its purpose were to drive out a single deed, should not infect the perpetrator himself: unfortunately it happens almost constantly. This depends on the fact that every act with unusual consequences is followed by a mental disturbance: it does not matter whether these consequences are good or bad. Look at a lover who has been given a promise; a poet to whom a theater applauds: as far as the torpor intellectualis is concerned, they differ in no way from the anarchist who is attacked with a house search. There are actions that are unworthy of us: actions which, taken as typical, would depress us into a lower class. Here one has to avoid this mistake alone, that one takes it typically. There are the opposite kinds of actions, of which we are not worthy: Exceptions, born of a special abundance of happiness and health, our highest tidal waves, which a storm, an accident once drove so high: such actions and "works" (-) are not typical. One should never measure an artist by the measure of his work.

10 [109]

(226)

One ought to defend virtue against the preachers of virtue: these are their worst enemies. For they teach virtue as an ideal for all; they take away from virtue its charm of the rare, the inimitable, the exceptional and the non-average - its aristocratic magic. Likewise, one should take a stand against the obdurate idealists, who zealously knock on all the pots and have their satisfaction when it sounds hollow: what naivety to demand great and rare things and to notice your absence with anger and contempt! - It is obvious, for example, that

a marriage is worth as much as the one it enters into, that is to say that on the whole it will be something wretched and unseemly: no priest, no mayor can make anything different out of it.

The virtue has all the instincts of the average man against himself: not easily accessible it is unprofitable, imprudent, they insulated, it is related to the passion and reason; it spoils the character, the head, the sense - always measured by the measure of the mean good of man; it sets enmity against the order, against the lie which lies hidden in every order, institution, reality - it is the worst vice, assuming that it is judged according to the harmfulness of its effect on others.

- I recognize virtue by the fact that it 1) does not require to be recognized 2) that it does not presuppose virtue everywhere, but just something else 3) that it does not suffer from the absence of virtue, but, conversely, regards this as the relation of distance, on the basis of which something is to be honored in virtue: it does not share with 4) that it does not make propaganda... 5) that it does not allow anyone to judge, because it is always a virtue in itself 6) that it is everything that does what is otherwise forbidden: virtue, as I understand it, is the real vetitum within all herd legislatures 7) in short, that it is virtue in the Renaissance style, virtù, virtue free of morality...

10 [110]

(227)

Finally, what did I achieve? Let us not hide this strangest result: I have given virtue a new stimulus - it works as something forbidden. It has our finest honesty against it, it is salted in the "cum grano salis", the scientific remorse; it is old-fashioned in smell and antiquing, so that now at last it attracts the refined and makes them curious; - in short, it acts as a vice. Only after we have recognized everything as a lie, an appearance, have we received permission again to practice this most beautiful falsehood, that of virtue. There is no longer any authority that might forbid it from us: only when we have shown virtue as a form of immorality is it justified again - it is classified and equated with regard to its basic meaning, it takes part in the basic immorality all existence - as a luxury form of the first order, the snootiest, most expensive and rarest form of vice. We have wrinkled and cut it,

we have released it from the intrusiveness of the many, we have taken it stupid rigidity, the empty eye, the stiff hair tour, the hieratic muscles.

10 [111]

(228)

To the hierarchy (Zur Rangordnung)

What is mediocre about a typical person - That he does not understand the other side of things as necessary: that he combats evils as if one could get rid of them; that he does not want to accept one thing with the other - that he would like to blur and erase the typical character of a thing, a state, a time, a person by approving only a part of its properties and wanting to abolish the others. The "desirability" of the mediocre is what the rest of us fight against:
the ideal conceived as something in which nothing harmful, evil, dangerous, questionable or destructive should remain. Our insight is the reverse: that must grow with every growth of man also has a downside that the highest M set that such a term is allowed, the person would be that the opposition-character of existence represented most, rather as its glory and only justification... Ordinary people are only allowed to represent a very small nook and cranny of this natural character: they perish immediately when the multiplicity of the elements and the tension of the opposites grows, ie the precondition for the greatness of man. That man must become better and worse, that is my formula for this inevitability...

Most represent man as pieces and details; only when you add them up does a person come out. Whole times, whole peoples, in this sense, have something fragmentary about them; it is perhaps part of the economy of human development that human beings develop piece by piece. Therefore one should by no means fail to recognize that it is still only a question of the creation of the synthetic human being, that the lower human beings, the vast majority, are merely preludes and exercises, from whose interplay here and there the whole human being arises, the milestone human being, which shows how far mankind has advanced so far. It does not go forward in one stroke; often the type already achieved is lost again...

- - For example, with all the tension of 3 centuries we have not yet reached the man of the Renaissance again; and on the other hand the man of the renaissance lagged behind the ancient man...

- - you have to have a **standard:** I distinguish great style; I distinguish between activity and reactivity; I distinguish the excess wasteful and the suffering-passionate (- the "idealists")

10 [112]

(229)

Every society has the tendency to bring its opponents down to caricature and, as it were, starve to death - at least in their imagination. One such caricature is our "criminal". In the midst of the Roman aristocratic order of values, the Jew was reduced to a caricature. Among artists, the "honest man and bourgeois" becomes a caricature; among the godless; under aristocrats the folk man. Among immoralists, becomes the moralist: Plato, for example, becomes a caricature for me.

10 [113]

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Making propaganda is indecent: but smart! but smart!

Whatever kind of bizarre ideal one follows (e.g. as a "Christian" or as a "free spirit" or as an "immoralist" or as a Reich German -), one should not demand that it be the ideal: because that would deprive it of the character of Privilege, of privilege. One should have it to distinguish oneself, not to equate

How is it, nevertheless, that most idealists immediately propaganda for their ideal, as if they could not have any right to the ideal, unless everyone recognized it?... That is what all those courageous women do, for example, who take permission, Latin and learn math. What makes you do it? I fear the instinct of the herd, the fearfulness of the herd: they fight for the "emancipation of women" because they

are the smartest to enforce their little private separatism under the form of a pleasant activity, under the flag of "for others"...

Cleverness of the idealists to be missionaries and representatives of an ideal: they "transfigure" themselves in the eyes of those who believe in altruism and heroism. However: the real heroism is that you do not fight under the banner of sacrifice, devotion, selflessness, but do not fight... "So am I; that's how I want it: - the devil get you!"

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War against the soft conception of "nobility" - a quantum of brutality cannot be enacted; as little as a neighborhood to crime. There is also no "complacency" in it; you have to stand by yourself in an adventurous way, tempting, destructive - nothing of "beautiful soul" sanctimonious pratings (Salbaderei**)** - I want to vent a more robust ideal.

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Occasional about the Greeks

about the Pagan

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Aesthetics

About our modern music: the atrophy of the melody is the same as the atrophy of the "idea", the dialectic, the freedom of the most spiritual movement - a clumsiness and stuffiness that develops into new ventures and even into principles - after all, one only has the principles of his talent, his narrow-mindedness of talent

as far as the elementary conditions for a genius are concerned, O was more ingenious than Wagner...

"Dramatic music" nonsense! This is just bad music, as sure as - - -

the substitutes for the mocking and mocking spirituality

the "feeling", the "passion" as surrogates, when one no longer knows how to achieve the high spirituality and happiness of the same (e.g. Voltaire's). In technical terms, the "feeling", the "passion" is easier - it requires much poorer artists. The turn to drama reveals that an artist knows even more about the pseudo means than about the real means. We have dramatic painting, dramatic poetry, etc.

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I have declared war on the pale addicted "Christian ideal" (including what is closely related to it), not with the intention of destroying it, but only to put an end to its tyranny and to free up a place for new ideals, for more robust ideals... The continuation of the Christian ideal is one of the most desirable things there are: and for the sake of the ideals that want to assert themselves next to it and perhaps above it - they must have opponents, strong opponents in order to become strong. - So we immoralists need the power of morality: our instinct for self-preservation wants our opponents to remain strong, - only wants to become master over them. -

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Schopenhauer interpreted high intellectuality as detachment from the will; he did not want to see the liberation from moral prejudices, which lies in the unleashing of the great spirit, the typical immorality of genius; he has artificially set what he alone honored, the moral value of "self-denial," also as a condition of the most

spiritual activity, of the "objective" gaze. "Truth", also in art, emerges after the will has been withdrawn...

Across all moral idiosyncrasy I see a fundamentally different valuation: I do not know such absurd separation of "genius" and the world of wills of morality and immorality those absurd apart separation of "genius" and will World of morality and Immoral I do not know. The moral man is a lower species than the immoral one, a weaker one; yes - he is morally a type, and not his own type; a copy, a good copy at any rate - the measure of his worth is beyond him. I value man according to the quantity of power and fullness of his will: not according to its weakening and extinction; I consider a philosophy that teaches negation of the will to be a doctrine of bringing down and slandering... (ich betrachte eine Philosophie, welche die Verneinung des Willens lehrt, als eine Lehre der Herunterbringung und der Verleumdung…)

- I value the power of a will according to how much resistance, pain, torture it can endure and how it can transform itself to advantage; according to this measure it must be far from me to reproach existence for its evil and painful character, but take up the hope that it will one day be more evil and painful than before...

The point of the spirit that Schopenhauer imagined was to come to the realization that everything has no meaning, in short, to recognize what instinctively the good man is already doing... he denies that there could be higher kinds of intellect - he took his insight as a **non plus ultra**... (er nahm seine Einsicht als ein non plus ultra…) Here spirituality is subordinate to goodness; its highest value (as art, for example) would be to advise and prepare for moral reversal: absolute rule of moral values ...

next to Schopenhauer I want to characterize Kant (Goethe's passage on radical evil): nothing Greek, absolutely anti-historical (passage on the French Revolution) and moral fanatics. Also with him in the background the holiness...

I need a criticism of the sacred...

Hegel's work "Passion"

Mr. Spencer's shopkeeper philosophy: total absence of an ideal other than that of the middle man.

Instinctive principle of all philosophers, historians and psychologists: everything that is valuable in man, art, history, science, religion, technology must be proven to be morally valuable, morally conditioned, in aim, means and result. Understand everything with regard to the highest value: for example, Rousseau's question on civilization “does it make people better?” - a strange question, since the opposite is obvious and that is what speaks in favor of civilization

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We "objectives". -

This is not the "compassion" what we opens the gates to the most distant and fremdesten species being and culture; but rather our accessibility and impartiality, which does not “suffer” but, on the contrary, is delighted with a hundred things where one previously suffered (outraged or moved, or looked hostile and cold -) suffering in all its nuances is now interesting to us: with that we are certainly not the more compassionate ones, even if the sight of the suffering shakes us through and through and breaks the tears: - we are simply not in a more helpful mood for that reason.

In this voluntary wanting to look at all kinds of hardship and decay, we have become stronger and stronger than it was in the 18th century; it is a proof of our growth in strength (- we have approached the 17th and 16th centuries...) But it is a profound misunderstanding to take our "romanticism" as evidence of our "embellished soul"...

We want strong sensations, as all coarse times and social classes want them... This must be kept apart from the need of the nervous and decadents: they have the need for pepper, even for cruelty...

We are all looking for a situation in which bourgeois morality no longer has a say, even less the priestly (- with every book that has a little pastor and theologian air we get the impression of a pitiful niaiserie and poverty...) The “good society “Is the one where basically nothing is of interest than what is forbidden in bourgeois

society and creates a bad reputation: it is the same with books, with music, with politics, with the appreciation of women

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To be questioned about their values:

Plato. Epictet. Marc Aurel. Epicurus.

Augustine. Pascal.

Bentham Comte. Hegel.

Books:

Reuters Augustine and Religious Enlightenment of the Middle Ages

Sainte-Beuve Port-Royal

Teichmüller, Greek Philosophy.

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How is it possible that someone just in front of him in terms of moral values alone has respect that he put all other subordinates and small increases compared with improvement, salvation of the soul good, evil, etc? e.g. Amiel. What does moral idiosyncrasy mean? - I ask psychologically, also physiologically, e.g. Pascal. So in cases where other great qualities are not lacking; also in the case of Schopenhauer, who clearly valued what he did not have and could not have... - is it not the result of a mere habitual moral interpretation of actual states of pain and discomfort? is it not a certain kind of sensibility which does not understand the cause of its many feelings of unpleasantness, but believes it can be explained by moral hypotheses? So that an occasional well-being and feeling of strength always appears immediately again under the optics of

a "good conscience", of the closeness of God, of the awareness of salvation?... So the moral idiosyncratic has

1) either really approaching the virtue-type of society its own value, "the Brave", "**Law** honest" - a middle state of high respectability: in all, can mediocre but honnett in all, want, conscientious, firm, respected, proven

2) or he thinks he has it because he does not think he understands any of his states differently... he is unknown to himself, he interprets himself in this way.

Morality as the only interpretation scheme that humans can endure... a kind of pride?...

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How could one spoil the mediocrity of the mediocre! As you can see, I do the opposite: because every step away from it - so I teach - leads into the immoral... (Wie dürfte man den Mittelmäßigen ihre Mittelmäßigkeit verleiden! Ich thue, wie man sieht, das Gegentheil: denn jeder Schritt weg von ihr — so lehre ich — führt ins Unmoralische…)

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The longest duration of scholasticism - the good, the bad, the conscience, the virtue of all entities of imaginary origin

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Thinking about the most general is always backward: the last "desires" about people, for example, have never actually been taken as a problem by the philosophers. The "improvement" of man is naively approached by all of them, as

if we had been lifted above the question mark by some intuition, why "improve"? How is it desirable that man should become more virtuous? or wiser? or happier? Assuming that one does not already know the "why?" Of the human being, any such intention has no meaning; and if you want one thing, who knows? Perhaps then one must not want the other?... Is the increase in virtue at the same time compatible with an increase in wisdom and insight? I doubt (Dubito): I will only have too much opportunity to prove the contrary. Has not virtue as a goal in the rigorous sense actually been in contradiction to becoming happy? does it not, on the other hand, need misery, privation and self-abuse as necessary means? And if the highest insight were the goal, would not one have to reject the increase in happiness? and choose danger, adventure, mistrust, seduction as a path to insight?...

And if you want happiness, well, you may have to join the "poor of the spirit".

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The benevolent, helpful, kind attitudes are simply not honored for the sake of the benefit that emanates from them: but because they are states of rich souls who can give up and carry their value as the fullness of life. Look at the eyes of the benefactor! This is the opposite of self-denial, of hatred of moi, of "Pascalisme". -

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Everything that comes from weakness, from self-despair and sickness of the soul, is no good: even if it is expressed in the greatest throwing away of belongings. Because it poisons life as an example... The look of a priest, his pale sidelong has done more harm to life than all his devotion is beneficial: such sidelong slander life...

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The preoccupation with oneself and one's "eternal salvation" is not the expression of a rich and self- assured nature: because they asks the devil whether they will be saved – they has no such interest in happiness of any shape, it is strength, deed, Desire - it presses itself on things, it takes hold of things... Christianity is a romantic hypochondria of those who do not stand on firm feet. - Everywhere where the hedonistic perspective comes to the fore, one can infer suffering and a certain miscarriage.

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How, under the pressure of the ascetic morality of self- indulgence, the very affects of love, goodness, compassion, even justice, generosity, heroism had to be misunderstood: **main chapter.**

It is the wealth in person, the fullness in oneself, the overflowing and giving, the instinctive well being and saying yes to oneself, what makes the great sacrifices and the great love: it is the strong and divine selfhood from which these affects grow, so. Certainly like wanting to get under control, encroachment, the inner security, a right to everything. Rather, the opposing attitudes according to the common view are one attitude; and if you don't sit firmly and well in your skin, you have nothing to give away, and you have to stretch your hand out and be protection and staff...

How could one reinterpret these instincts in such a way that a person feels as valuable what goes towards their self? when he surrenders his self to another self!

Oh about the psychological wretchedness and lying, which up to now has dominated the church and church-afflicted philosophy!

If man is sinful through and through, he can only hate himself. Basically he shouldn't treat his fellow men with any other sensation than himself; Human love needs a justification, - it lies in the fact that God has commanded it. From this it follows that all the natural instincts of man (for love, etc.) seem to him to be

impermissible and only, after their denial, come back to justice on the basis of obedience to God... Pascal, the admirable logician of Christianity, went so far! consider his relationship with his sister, p. 162: " Not making yourself love" seemed Christian to him.

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NB. Proof of the hypothesis and explanation based on the hypothesis - not to be confused!

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"Slaughter community is still a sacral community in Islam: whoever takes part in our worship service and eats our slaughtered meat is a Muslim."
[From Nietzschechannel. "[Vgl. Julius Wellhausen, *Skizzen und Vorarbeiten*. Heft 3. Reste arabischen Heidentumes. Berlin: Reimer, 1887:114.]

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"A commandment of cult is transformed into a command of culture." Muhammad forbade eating blood (the heathen blew animals to make a kind of blood sausage in times of famine)

Main ritus: let the blood flow unused

Wine and oil unarabic (at the sacrifice)

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- - - for it is our previous values from which the Nih is the conclusion

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The affects are all useful, some more direct, others more indirect; with regard to utility, it is absolutely impossible to establish any sequence of values - no matter how certain, economically measured, the forces in nature are all good, i.e. useful, no matter how much terrible and irrevocable fate emanates from them. At most one could say that the most powerful affects are the most valuable, insofar as there are no major sources of power

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The crowing and clod sticking of moral degradation and its "useful" and "harmful" has its good sense; it is the necessary perspective of society which can only overlook what is near and what is closest in terms of consequences. - The state and the politician need a more over- moral way of thinking: because they have to calculate much larger complexes of effects. In the same way, a world economy would be possible with perspectives so distant that all of its individual demands might appear unjust and arbitrary for the moment.

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Christianity is possible as the most private form of existence; it presupposes a close, withdrawn, completely apolitical society - it belongs in the conventicle. A "Christian state" on the other hand, a "Christian policy" - these are just big bold words in the mouths of those who have reasons to use big bold words. They are also allowed to speak of a "God of hosts" as chief of staff: they do not deceive anyone with it. In practice, the Christian prince also pursues Macchiavell's policy, provided that he does not pursue bad policies.

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Even in natural science, the moral degradation of the ego goes hand in hand with an overestimation of the species. But the genre is just as illusory as the ego: one has made a false distinction. The ego is a hundred times more than just a unity in the chain of links; it is the chain itself, entirely; and the genus is a mere abstraction from the multiplicity of these chains and their partial similarity. The fact that, as has so often been asserted, the individual is sacrificed to the species is by no means a fact: rather, it is only the model of a faulty interpretation.

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Necessity of an objective valuation.

With regard to the immense and multiplicity of working for and against one another, as it is represented by the total life of every organism, its conscious world of feelings, intentions, and valuations is a small excerpt. This piece of consciousness as an end, as a why? We have no right to begin with that total phenomenon of life: it is evident that becoming conscious is only one more means in the development and expansion of life's power. It is therefore naïve to set lust or spirituality or morality or any particular of the sphere of consciousness as the highest value: and perhaps even to justify "the world" from them. - That is my basic objection to all philosophical-moral cosmos and theodices, to all why's and highest values in the previous philosophy and religious philosophy. One type of means has been misunderstood as an end: life and its increase in power have, conversely, been degraded to the means.

If we were to set a purpose of life broad enough, it should not coincide with any category of conscious life; he must rather explain each one as a means to himself...

the "denial of life" as the goal of life, goal of development, existence as a great stupidity: such a madness interpretation is only the result of a measurement of life with factors of consciousness (pleasure and displeasure, good and bad) Means asserted against the end; the "unholy", absurd, and above all unpleasant means - how good can the end use such means! But the mistake lies in the fact that, instead of looking for the end that explains the necessity of such means, we presuppose

from the start an end which precisely excludes such means: that is, we have a desirability in relation to certain means (namely, pleasant, **rational u virtuous**) as the norm, according to which we first begin to determine which overall purpose is desirable...

The fundamental error always lies in the fact that we use consciousness instead of it as a tool and individuality in total life, as a standard, as the highest value of life: in short, the faulty perspective of a parte ad totum. Which is why all philosophers instinctively aim to imagine a collective consciousness, a conscious coexistence and willingness to share in everything that happens, a "spirit", "God". But one has to tell them that this is precisely what makes existence a monster; that a "God" and Total Area-sensorium absolutely would be something that the existence for whose condemned would be... Just that we expedient that and medium-setting Total Area consciousness eliminated have: that is our great relief - so that we cease to be pessimists have - Our greatest reproach against Dasein was the existence of God... (Gerade daß wir das zweck- und mittelsetzende Gesammt Bewußtsein eliminirt haben: das ist unsere große Erleichterung, — damit hören wir auf, Pessimisten sein zu müssen — Unser größter Vorwurf gegen das Dasein war die Existenz Gottes…)

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The only way to maintain a meaning for the term "God" would be: God, not as a driving force, but God as a maximum state, as an epoch... A point in the development of the will to power, from which also emerges very much the further development than the before, which explains up-to-him...

Considered mechanistically, the energy of becoming total remains constant; From an economic point of view, it rises to a climax and then sinks again in an eternal cycle; This "will to power" is expressed in the interpretation, in the kind of power consumption from - transformation of energy in life and life in the highest potency thus appears as a target. The same quantum of energy means different things at the different stages of development:

- that which makes the growth in life, is the ever more economical and further calculating economy, which achieves more and more with less and less power... As ideal the principle of the smallest effort...

- The only thing that has been proven is that the world does not aim at a permanent state. Consequently, one must think of their altitude state in such a way that it is not a state of equilibrium...

- the absolute necessity of the same happening in a world course as in all others in eternity, not a determinism about the happening, but merely the expression of the fact that the impossible is not possible... that a certain force cannot be anything other than this particular one force; that it does not venture out on a quantum of force resistance (Quantum Kraft-Widerstand) in any other way than is according to its strength - happening and necessary happening is a tautology.

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Better to be the last in Rome than the first in the provinces: even so it is still Caesarian.

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Life in its smallest form can be brought to perfection at first: Goethe says for example... But in the smallest of the first to be - - -

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I love the unfortunate who are ashamed; who do not pour their chamber pots on the street full of misery; who left so much good taste in their hearts and tongues to say to themselves "one must honor one's misfortune, one must hide it"...

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- One must have experienced worse and deeper experiences than the pessimists of today, these lean monkeys, to whom nothing bad and deep will happen in order to be allowed to respect their pessimism.

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Nothing becomes easier for us than to be wise, patient, thoughtful, full of forbearance, patience, and compassion; in an absurd way we are inhumanly righteous in everything and everyone, we forgive everything. Forgive, that's our element right now. That is why we should be a little stricter and, at least from time to time, cultivate a little affect, a little vice of affect. It may piss us off - and, among ourselves, we laugh at the aspect we have in it - but what good does it do! we no longer have any other kind of self-conquest...

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has refined cruelty into tragic compassion, so that it is denied as such. Likewise, sexual love in the form of amour-passion; the slave attitude as Christian obedience; wretchedness as humility; the disease of the sympathetic nerve e.g. as pessimism, as Pascalism, as Carlylism etc.

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Viewpoints for my values: whether from abundance or from desire... whether you watch or lend a hand... or look away, sideways... whether the pent-up force is "spontaneous" or merely reactively stimulated, stimulated, whether simply from a few elements or out of overwhelming domination over many, so that she takes them into service when she needs them... whether one is a problem or a solution... whether perfect in the smallness of the task or imperfect in the extraordinary of a goal... whether one ostracizes or just an actor, whether one as an actor or just a

fake actor, whether you are a “representative” or what is represented - whether a “person” or just a rendezvous of people... whether sick from illness or from excessive health... whether one goes ahead as a shepherd or as an “exception” (third species: as a runaway)... whether one needs dignity - or "the buffoon"? - whether you seek resistance or avoid it? whether one is imperfect as "too early" or as "too late"... whether one naturally says yes or no or is a peacock frond of colorful things? whether one is proud enough not to be ashamed of one's vanity? whether one is still capable of a remorse (the species is becoming rarer: earlier the conscience had too much to bite: it seems, now it no longer has enough teeth)? whether one is still capable of a "duty"? (- there are those who would rob themselves of the rest of their lust for life if they allowed themselves to be robbed of "duty"... especially the little women, those born submissively...)

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NB. To go on at this point I leave a different kind of spirit than mine is. I am not narrow enough to a system - and not even to my system...

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"Necessities for thinking are moral necessities." "The final touchstone for the truth of a sentence is the incomprehensibility of its negation" (Herbert Spencer) is nonsense.

“Make a spiritual product the touchstone of objective truth; the abstract expression of a belief to prove its truth, to justify"

10 [148]

There are delicately and sickly dispositioned natures, so-called idealists, who cannot go any further than a crime, cru, vert [raw, green]: it is the great

justification of their small and pale existence, a payment for a long cowardice and mendacity, for a moment at least of strength. Afterwards they perish.

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(In the past, the conscience had too much to bite: it seems, now it no longer has enough teeth)

10 [150]

Morality as the highest disparagement

Either our world is the work and the expression (modus) of God, then they must supremely perfect his (final Leibnitz...) - and there was no doubt what belongs to perfection to know - then the evil that evil can only appear to be (More radical in Spinoza the terms good and bad) or must be derived from the highest purpose of God (- for example as a result of a special favor of God who allows one to choose between good and bad: the privilege of not being an automaton; " Freedom "at the risk of assaulting oneself, of choosing wrongly... e.g. with Simplicius in the commentary on Epictet)

Or our world is imperfect, the evil and guilt are real, are determined, are absolutely inherent in their essence; then it cannot be the true world: then knowledge is just the way to deny it, then it is an aberration which can be recognized as an error. This is Schopenhauer's opinion on Kantian assumptions. Naive! That would just be another **miraculum**! Still desperate Pascal: he understood that knowledge must then also be corrupt, falsified - that revelation is necessary in order to understand the world even as negligible...

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To what extent Schopenhauer's nihilism is still the result of the same **ideal** that created **Christian theism**

The degree of certainty with regard to the highest desirability, the highest values, the highest perfection was so great that the philosophers assumed from it as from an absolute certainty a priori: "God" at the top as a given truth. "To become equal

to God", "to rise in God" - these were the most naive and convincing desires for millennia (- but one thing that is convincing is therefore not yet true: it is only convincing. Note for donkeys)

One has forgotten how to admit personal reality to that assumption of the ideal: one became atheistic. But have you actually renounced the ideal? - The last metaphysicians are basically still looking for the actual "reality", the "thing in itself" in it, in relation to which everything else is only apparent. Their dogma is that because our world of appearances is not so clearly the expression of that ideal, it is simply not "true" - and basically does not even lead back to that metaphysical world as the cause. The unconditioned, insofar as it is that highest perfection, cannot possibly give the ground for everything that is conditioned. Schopenhauer, who wanted it differently, had to think of that metaphysical reason as the opposite of the ideal, as "evil blind will": in this way he could then be "that which appears", which reveals itself in the world of appearance. But even with this he did not give up that absolute of ideal - he crept through... (Kant seemed to need the hypothesis of "intelligible freedom" in order to relieve the **ens perfectum** of its responsibility for the so-and-so-being of this world, briefly to explain the bad and the bad: a scandalous logic for a philosopher...)

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The moral hypothesis for the purpose of justifying God, presented very well in the Commentary of Simplicius on Epictet, was: evil must be voluntary (just so that one can believe in the voluntariness of the good) and, on the other hand, is inherent in all evil and suffering salvation purpose

The concept of guilt as not reaching back to the ultimate reasons of existence, and the concept of punishment as an educational benefit, consequently as an act of a good God.

Absolute dominance of moral valuation over all others: one did not doubt that God could not be evil and that he could not do anything harmful, that is, one imagined in the case of perfection only a moral perfection

10 [152]

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One thinks about the loss which all human institutions make, if a divine and otherworldly higher sphere is set at all, which these institutions first sanction. By getting used to seeing the value in this sanction (e.g. in marriage), one has set back its natural worthiness, under certain circumstances denied it... Nature is judged unfavorably to the extent that one has brought honor to the anti-nature of a God. "Nature" became something like "contemptuous" "bad"...

The fate of a belief in the reality of the highest moral qualities as **God**: with this all real values were denied and fundamentally understood as unworthy. Thus the unnatural ascended to the throne. With an inexorable logic one arrived at the absolute requirement of the negation of nature.

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The **remains of** the devaluation of nature through moral transcendence:

Worth of self-denial, cult of altruism

Believe in retaliation within the game of consequences

Belief in “goodness”, in “genius” itself, as if one and the other were the result of self-denial.

the continuation of the ecclesiastical sanction of civil life

absolute wanting to misunderstand history (as an educational work for moralization) or pessimism in view of history (- the latter is as much a consequence of the devaluation of nature as that pseudo-justification, that wanting not to see what the pessimist sees...

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My intention to show the absolute homogeneity in everything that happens and the application of the moral distinction only as conditioned by perspective; to show how everything that is morally praised is of the same nature as everything immoral and only how every development of morality has been made possible by immoral means and for immoral ends...; conversely, as everything is discredited as immoral, viewed economically, is the higher and more fundamental, and how a development towards greater fullness of life necessarily also conditions the progress of immorality... "Truth" is the degree to which we gain insight into this fact allow…

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Even today there is musician pessimism even among non-musicians. Who has not seen him, who has not cursed him - the unfortunate youth who tortures his piano to a scream of desperation, who with his own hands tosses the mud of the darkest gray-brown harmonies in front of him? With that you are recognized as a pessimist... - But whether you are also recognized as musical? I wouldn't know how to believe it. The Wagnerian pure sang is unmusical; he is subject to the elementary forces of music in much the same way that woman is subject to the will of her hypnotist - and in order to be able to do this, he must not be made suspicious of any strict and fine conscience in rebus musicis et musicantibus. I said "roughly like" -: but perhaps this is more than a simile. They were considering the means of action which Wagner prefers served (- he a good part is only had to invent): - Choice of movements, the tone of his orchestra, the abominable dodge before the logic and squaring the rhythm, the creeping, caressing, mysterious ones, the hysterism of its "infinite melody": - they resemble in a strange way the means with which the hypnotist brings it to effect. And is the state in which, for example, the Lohengrin prelude puts the listener, and even more so the listener, essentially different from somnambulistic ecstasy? - After listening to the aforementioned prelude, I heard an Italian woman say, with those pretty, ecstatic eyes that the

Wagnerian knows how to: "come si dorme con questa musica!" - [https://en.wikipedia.org/wiki/Lohengrin_(opera)]

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The "free marriage" is a nonsense; the relief in the divorce is "part of the way": basically only as the dangerous consequence of having given too much to individuals when arranging marriage society has more and more of its responsibility for the marriage to let.

The marriage: an efficient, prejudice-free coercive arrangement with a lot *of bon sens* and devised without sentimentality; coarse, square, designed for those average natures and natural needs to which all main institutions should be calculated. But I think there is no reason to view adultery with superstitious horror because of her. On the contrary: one should be grateful that there is a natural outlet with regard to the maximum possible duration of that institution: so that nothing bursts. A good marriage can tolerate a small exception; it can itself be the test of their goodness. Basically speaking: between adultery and divorce the former is - - -

Marriage is the piece of nature that society honors with the highest value: for it itself grows out of the institution it cultivates and ensures. Nothing is in place with little than an absurd idealism: even the "love marriage" made a principle is such an idealism.

The relatives should have more to say about her than the famous "two hearts".

You don't make an institution out of love: you make it out of the sex drive and other natural drives which are satisfied by marriage.

For this very reason, one should also let the priest go: one degrades nature in marriage if one authorizes the sworn anti-naturalist to be able to contribute something to the blessing of marriage - or even to be able to put it into it in the first place.

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Moral castratism. - The castrate ideal.

1.

The law, the thoroughly realistic formulation of certain conditions of preservation of a community, forbids certain actions in a certain direction, namely insofar as they turn against the community: it does not forbid the mind from which these actions flow, - because it has the same actions in another Direction necessary - namely, against the enemies of the community. Now the moral idealist appears and says, “God looks at the heart: the action itself is still nothing; one must exterminate the hostile sentiment from which it flows… ”One laughs at this in normal circumstances; only in those exceptional cases where a community lives absolutely outside the compulsion to wage war for its existence does one have an ear for such things at all. One lets go of an attitude whose usefulness can no longer be foreseen.

This was the case, for example, when the Buddha appeared, within a very peaceful and even mentally overtired society.

This was also the case with the first Christian community (also Jewish community), whose prerequisite is the absolutely apolitical Jewish society. Christianity could only grow on the soil of Judaism, that is, within a people that had already given up politically and lived a kind of parasite existence within the Roman order of things. Christianity is one step further: one can "emasculate" oneself much more - the circumstances allow it.

NB. it drives the nature of morality out when you say "love your enemies": for now is the nature of "thou shalt thy neighbor love your enemy hate" in the law (the instinct) pointless become; now the love for the neighbor must first be justified anew (as a kind of love for God). Everywhere God put in and the "usefulness" pulled out: everywhere denied where all morality actually comes from: the appreciation of nature, which lies in the recognition of a nature morality, is completely destroyed...

Where does the seductive stimulus of such an emasculated human ideal come from? Why doesn't it degout, like the idea of the castrato degoutes us?... Here lies the answer: the castrate's voice does not degout us either, despite the cruel mutilation that is the condition: it has become sweeter... Virtue the “male limbs” are cut out, a feminine vocal sound is brought into the virtue, which it did not have before.

Let us think, on the other hand, of the terrible hardship, danger and unpredictability that a life of male virtues brings with it - the life of a Corsican today or that of the pagan Arabs (which is the same as the life of the Corsican in every detail: the songs could be from Corsen) - this is how one understands how the most robust kind of person is fascinated and shaken by this voluptuous sound of "goodness", of "purity"... a shepherd's wise... an idyll... the "good person": the like has the strongest effect in Times when the opposite harms (- the Romans invented the idyllic shepherd's piece - that is, it was necessary)

2.

With this we have also recognized to what extent the "idealist" (- Ideal-Castrat) also comes from a very specific reality and is not just a dreamer... He has just come to the realization that such a rough rule for his kind of reality the prohibition of certain actions, in the crude popular manner of the law, makes no sense (because the instinct for these actions is weakened by a long lack of practice, of the need to practice) The castratist formulates a sum of new conditions of preservation for people specific species: in this he is a realist. The means of its legislature are the same as for the older legislatures: the appeal to all kinds of authority, to “God”, the use of the term “guilt and punishment”, ie it makes use of all the accessories of the older ideal: only in a new interpretation, the punishment, for example, made more inward (e.g. as a remorse)

In practice, this species of man perishes as soon as the exceptional conditions of its existence cease - a kind of Tahiti and island happiness, as was the life of the little Jews in the province. Their only natural opposition is the soil from which they grew: they have to fight against it, against it they must let their offensive and defensive affects grow again: their opponents are adherents of the old ideal (- this species is enmity magnificently represented by Paul in relation to the Jewish, by Luther in relation to the priestly-ascetic ideal) Buddhism is therefore the most

perfect form of moral castratism because it has no opposition and from the start all its power to "eradicate hostile feelings." may judge. The fight against resentment appears almost to be the Buddhist's first task: only then is the peace of the soul guaranteed. To detach oneself, but without rancune: that presupposes an astonishingly softened and sweet humanity - goodness...

3.

The wisdom of moral castratism. How do you wage war against male affects and values? One has no physical means of violence, one can only wage a war of cunning, enchantment, lies, in short "of the spirit".

First recipe: one claims virtue in general for one's ideal, one negates the older ideal to the point of being in opposition to all ideal. This includes an art of slander.

Second recipe: one sets one's type as a measure of value in general; he is projected into things, behind things, behind the fate of things - as God

Third recipe: one sets the opponents of his ideal as opponents of God, one invents the right to the great pathos, to power, to curse and to bless,

Fourth recipe: one derives all suffering, everything uncanny, terrible and disastrous in existence from the opposition to one's ideal: - all suffering follows
as punishment: and even with the followers (- unless it is a test, etc.)

Fifth recipe: one goes so far as to de-divine nature as the opposite of one's own ideal: one regards it as a great test of patience, as a kind of martyrdom, to endure so long in the natural, one exercises oneself on the dédain of expressions and manners all "natural things"

Sixth recipe: the victory of anti-nature, of ideal castratism, the victory of the world of the pure, the good, the sinless, the blessed is projected into the future, as the end, finale, great hope, as the "coming of the kingdom of God"

- I hope one can still laugh at this screwing up of a small species to the absolute value of things?...

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“There is thought: consequently there is something thinking”: this is what the argumentatio of Descartesius amounts to. But that means starting our belief in the concept of substance as “true a priori”: that when there is thought, there must be something, “that thinks” is simply a formulation of our grammatical habit, which implies a perpetrator for an action. In short, a logical-metaphysical postulate is already being made here - and not only confirmed... On the way of Descartes one does not come to something absolutely certain, but only to a fact of a very strong belief

If one reduces the sentence to "there is thought, consequently there are thoughts", one has a mere tautology: and precisely that which is in question the "reality of thought" is not affected - namely in this form the "appearance" is of the thought not to be rejected. But what Cartesius wanted is that the thought not only have an apparent reality, but in itself.

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The increase in "dissimulation" according to the ascending hierarchy of beings. In the inorganic world it seems to be absent, in the organic world the cunning begins: the plants are already masters in it. The highest people like Caesar, Napoleon (Stendhal's word about him), likewise the higher races (Italians), the Greeks (Odysseus); cunning is part of the essence of exalting man... the problem of the actor. My Dionysus ideal... The optics of all organic functions, of all the strongest vital instincts: the erroneous force in all life; error as the presupposition itself of thinking. Before "thinking", "poetry" must have already been made; the shaping into identical cases, the appearance of the same, is more original than the recognition of the same.

(Mein Dionysos-Ideal… Die Optik aller organischen Funktionen, aller stärksten Lebensinstinkte: die irrthumwollende Kraft in allem Leben; der Irrthum als Voraussetzung selbst des Denkens. Bevor „gedacht“ wird, muß schon „gedichtet“ worden sein; das Zurechtbilden zu identischen Fällen, zur Scheinbarkeit des Gleichen ist ursprünglicher als das Erkennen des Gleichen.)

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Nightmares, moral gurgles, tragic farce

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Truths to dance to - truths for our feet...

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Here are weather clouds: but is that one reason we, free, breezy, jolly spirits shouldn't have a good day?

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NB. - They are rid of the Christian God - and now believe all the more that they have to hold on to the Christian moral ideal? That is an English consistency; we want to leave that to the moral woman à la Eliot (- in England for every little emancipation from theology one has to honor oneself in a terrible way as a moral fanatic...). There is the penance that one pays...

If one gives up the Christian faith, one pulls the right to the moral value judgments of Christianity under one's feet. These do not go without saying: that must be brought to light today, despite the absurd flatness of the English free spirits. Christianity is a well thought-out and whole view of things. If one breaks the belief in the Christian God out of it, then one breaks the whole system of his valuation: one has nothing more solid between the fingers! Christianity presupposes that man does not know, cannot know what is good and bad for him: he believes in a God who alone knows; Christian morality is an order from the hereafter, and as such beyond human judgment. The fact that the English now believe they know by themselves what is good and bad and consequently no longer need Christianity, that is itself the consequence of the rule of Christian values - until they forget their origin, their highly conditioned right to To be there.

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NB. There are quite naïve peoples and people who believe that consistently good weather is something desirable: they still believe in rebus moralibus that the "good person" alone and nothing but the "good person" is something that is desirable - and that is where it is going course of human development, that only he left stay (and only then, should you judge all intent -) This is the highest degree uneconomic thought and, as I said, the summit of the naive. That is a convenience that "the good person" makes (- he does not arouse fear, he allows relaxation, he gives what one can take; - - -

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What is tainted by the abuse the church has done with it:

1) asceticism: one hardly has the courage to bring to light its natural usefulness, its indispensability in the service of education of the will. Our absurd world of educators (which the "useful civil servant" envisions as a regulating scheme) wants to get along with "teaching", with brain training; it lacks even the notion that something else is needed first - training of willpower; one takes exams for everything, just not for the main thing: whether one can want to, whether one may promise: the young man will finish without even asking a question, having a curiosity for this highest value problem of his nature

2) Fasting: in every sense, also as a means of maintaining the fine ability to enjoy all good things (e.g. temporarily not reading; no more listening to music; no longer being amiable; one must also have fast days for one's virtue)

3) the "monastery", the temporary isolation with strict rejection of letters, for example; a kind of deepest self-reflection and self-rediscovery, which does not want to avoid the "temptations" but the "duties": stepping out of the circle dance of the milieu, stepping out of the tyranny of pernicious little habits and rules; a struggle against wasting our strength in mere reactions; an attempt to give our

strength time to accumulate, to become spontaneous again. Take a closer look at our scholars: they only think reactively, i.e. you have to read to think

4) the festivals. You have to be very rough in order not to feel the presence of Christians and Christian values as a pressure under which any actual festive mood goes to hell. The festival includes: pride, cockiness, exuberance; the folly; the mockery of all sorts of seriousness and honesty; a divine affirmation to oneself from animal abundance and perfection - nothing but states to which the Christian may not honestly say yes.

The festival is paganism par excellence.

5) the discouragement before one's own **nature:** the costume into the "moral" - that one does not need a moral formula to approve of an affect in oneself

Measure of how far someone can say yes to nature - how much or how little he has to recur to morality...

6) death

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Samples of the **art of** moral **defamation.**

So far, morality has been the great slanderer and poisoner of life

Consider the extent to which one must be corrupted by them in order to write the following sentence:

“Every great pain, be it physical or spiritual, says what we deserve; because it could not come to us if we did not deserve it.” Schopenhauer II, 666

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Aesthetics.

On the origin of the beautiful and the ugly. What instinctively resists us, aesthetically, has long been proven to man as harmful, dangerous, and distrust-deserving: the suddenly speaking aesthetic instinct (in disgust, for example) contains a judgment. In this respect, the beautiful stands within the general category of the biological values of the useful, the benevolent, the life-enhancing: but in such a way that a multitude of stimuli that reminiscent of useful things and conditions from a distance give us the feeling of the beautiful, that is, the increase in a feeling of power (- not just things, but also the accompanying sensation of such things or their symbols)

With this the beautiful and the ugly are recognized as conditioned; namely with regard to our highest conservation values. Apart from that, trying to add something beautiful and something ugly is pointless. The beautiful exists as little as the good, the true. In detail it is again a matter of the condition of preservation of a certain kind of human being: so the herd- man will have the sense of worth of the beautiful in other things than the exceptional and super-human.

It is the **foreground optics** which only takes into account the next consequences, from which the value of the beautiful (also of the good, also of the true) originates

All instinctual judgments are short-sighted as to the chain of consequences: they advise what is to be done first. The understanding is essentially an apparatus of inhibition against reacting immediately to the instinctive judgment: it stops, it thinks further, it sees the chain of consequences further and longer.

The judgments of beauty and ugliness are short-sighted - they always have reason against them -: but in the highest degree persuasive; they appeal to our instincts, where they make up their minds fastest and say yes and no before the mind can even speak...

The usual affirmations of beauty excite and stimulate one another; where the aesthetic instinct is in work, a whole wealth of other perfections originating from elsewhere crystallizes around "the individual beautiful". It is not possible to remain objective, resp. to hang out the interpreting, adding, filling poetic power (- the latter is that concatenation of the affirmations of beauty itself). The sight of a "beautiful woman"...

So: 1) the beauty judgment is short-sighted, it only sees the next consequences

2) it overwhelms the object which excites it with a magic which is conditioned by the association of various judgments of beauty - but which is quite alien to the essence of that object.

To perceive a thing as beautiful means: to perceive it necessarily wrong... (- why, to put it casually, a love marriage is the socially most unreasonable type of marriage -)

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Aesthetics.

It is the question of strength (of an individual or of a people) **whether** and **where** judgment "beautiful" is applied. The feeling of fullness, the pent-up force (of the permits is much courageously and cheerfully accept, before the weakling shudder) - the sense of power speaks the judgment beautiful yet about things and states from which the instinct of impotence only slightly hateful (Hassenswerthe) can be rated as "ugly". The scent for what we would roughly cope with if it were confronted in person, as danger, problem, temptation, - this scent also determines our aesthetic yes: ("that is beautiful" is an affirmation)

From this it follows, on a large scale, that the preference for questionable and terrible things is a symptom of strength: while the taste for the pretty and dainty belongs to the weak, the delicate. The joy of tragedy, symptoms of strong ages and characters: their *non plus ultra* is perhaps the div com. It is the **heroic** spirits who say yes to themselves in tragic cruelty: they are hard enough to perceive suffering as pleasure... On the other hand, if the weak desire enjoyment from an art which was not conceived for them, what will they do it to make tragedy palatable? They will interpret their own feelings of value into them: for example the "triumph of the moral world order" or the doctrine of the "unworthiness of existence" or the call for resignation (- or also half medical, half moral emotions à la Aristotle) Finally: the art of terrible things in that they excite

the nerves may come as a stimulant for the weak and weary in estimate: that is today as the reason for the estimate W art.

It is a sign of a feeling of well-being and power, how much one can allow things to be of their terrible, questionable character; and whether he needs "solutions" at the end,

- This type of artist pessimism is exactly the **opposite of** moral-religious pessimism, which suffers from the “corruption” of man, from the riddle of existence. This will certainly a solution, at least a hope of solution... The suffering, desperate, being-in-mistrustful, the sick in a word, have at all times the delightful visions had necessary to sustain it (the term "happiness" is this origin)

- A related case: the artists of decadence, who basically stand nihilistically to life, take refuge in the beauty of form... in the selected things where nature has become perfect, where it is indifferently large and beautiful...

- The “love of the beautiful” can thus be something other than the ability to see something beautiful, to create the beautiful: it can precisely be the expression of inability to do so.

- the overwhelming artists, who let a consonance tone sound out of every conflict, are those who let their own power and self-redemption still benefit things: they express their innermost experience in the symbolism of every work of art - their work is gratitude for their being.

The depth of the tragic artist lies in the fact that his aesthetic instinct overlooks the more distant consequences that he does not stay with his neighbor for a short time, that he affirms the economy on a large scale, which justifies the terrible, evil, questionable and not just... justifies.

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There is a great deal of slander literature (to which the New Testament belongs; the Church Fathers; the imitatio; Pascal; Schopenhauer) which also secures an art of slander (the latter includes, for example, Wagner's Parsifal)

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NB More hidden forms of the cult of **the Christian moral ideal.** - The soft and cowardly term **"nature",** which is applied by the nature enthusiasts (- apart from all instincts for the terrible, inexorable and cynical also the "most beautiful" aspects) a kind of attempt, that moral-Christian "humanity" from nature to read out - Rousseau's concept of nature, as if "nature" were freedom, goodness, innocence, equity, justice, idyll... always cult of Christian morality at bottom...

- To collect passages that actually the poets venerated, for example in the high mountains etc. - What Goethe wanted in her, - why he venerated Spinoza - Complete ignorance of the prerequisite for this cult...

- the soft and cowardly term **"man"** à la Comte and, according to Stuart Mill, possibly even a cult object... It is always the cult of Christian morality under a new name... the free thinking e.g. Guyau

- the soft and cowardly term **"art"** as compassion for everything that is suffering and bad luck (even the history of Thierry's, for example): it is always the cult of the Christian moral ideal

- and now the whole **socialist** ideal: nothing but a stupid misunderstanding of that Christian moral ideal

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That the number of errors has decreased: naivety of belief among the free spirits

progress as a tangible improvement in life

as the triumph of logic

as the triumph of love (Guyau) Fouillée

to the perfect knowledge of oneself and things, and from there to a greater consequence of thought with itself

I think absolute monarchy, divine law, caste and slavery are treated as big errors

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Books: imitatio, Christian morality

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Schopenhauer says of the authors of the Upanishad "hardly conceivable as a human being" (Schopenhauer sagt von den Verfassern der Upanischad „kaum als Menschen denkbar").

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Desire increases what one wants; it grows even through non-fulfillment -
the greatest ideas are those which the strongest and longest desire has created. We attach more and more value to things, the more our desire for them grows: when "moral values" have become the **highest values,** this betrays that the moral ideal has been the most **unfulfilled.** To that extent it was seen as the afterlife of all suffering, as a means of bliss. Mankind has embraced a cloud with ever increasing heat: it has finally called its despair, its inability "God"...

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The hatred of mediocrity is unworthy of a philosopher: it is almost a question mark in his right to "philosophy". Precisely because he is the exception, he has to take the rule under protection, and he has the courage to maintain himself in everything that is mean.

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Today in society there is a great deal of consideration, tact and sparing, willing standing still before foreign rights, even before foreign claims; what is more, there

is a certain benevolent instinct of human worth in general, which reveals itself in trust and credit of every kind; the respect for human and indeed not at all just before the virtuous man - is perhaps the element that separates us most of a strongly from Christian value. We have a good deal of irony if we ever hear moral preachers; one humbles oneself in our eyes and becomes joking if one preaches morality.

This moralistic liberality is one of the best signs of our time. If we find cases where it is definitely lacking, it seems to us like illness (the Carlyle case in England, the Ibsen case in Norway, the case of the Catholic priest in all of Europe). If anything reconciles with our time, so it is the great amount of immorality that he allows hemself without thinking less of his self. On the contrary! - What is it that defines the superiority of culture over non-culture? The Renaissance, for example, against the Middle Ages? - Always only one thing: the large amount
of granted immorality. From this it follows, with necessity, what all the heights of human development must present themselves to the eye of the moral fanatics: the *non plus ultra* of corruption (- think of Plato's judgment on Athens in Pericles, Savonarola's judgment on Florence, Luther's judgment on Rome, on Rousseau's judgment on Voltaire's society, on the German judgment against Goethe.)

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We have to add up what everything had accumulated as a result of the highest moral ideality: how almost all other values had crystallized around the ideal

that proves that it has been desired for the longest, most strongly, - that it has not been achieved: otherwise it would have disappointed (or would have resulted in a lower rating)

the highest honor and power with people: even on the part of the most powerful.

the only real kind of happiness

a privilege to God, to immortality, possibly to the unio

the power over nature - the "miracle worker" (Parsifal)

Power over God, over bliss and damnation of the soul, etc.

the saint as the **most powerful species of** man -: this idea has so elevated the value of moral perfection.

One has the whole knowledge imaginable effort to prove that the most moral person in the most powerful, most divine is

- the overpowering of the senses, the desires - everything aroused fear...
the unnatural appeared as the supernatural, the otherworld...

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"The Christian ideal": cleverly staged in a Jewish way.
the basic psychological instincts, his "nature":

: the revolt against the ruling spiritual power

: Attempt to make the virtues, under which the happiness of the lowest is possible, the judicial ideal of all values, - to call it God: the instinct of preservation of the poorest strata

: the absolute abstention from war, to justify resistance based on the ideal, - likewise obedience

: love for one another, as a result of love for God

Trick: deny all **natural** mobilia and turn back into the spiritual beyond... to use virtue and its veneration completely for yourself, gradually denying it to anything non-Christian.

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Type of preaching of the ressentiment
samples of holy insolence.

Paul 1 Cor. 1, 20

Has not God made folly the wisdom of this world?

21 For while the world through its wisdom did not know God in his wisdom, it pleased God well to save those who believe in it by foolish preaching.

26 Not much wise according to the flesh, not much mighty, not much noble are called.

27 But what is foolish before the world, God has chosen to put the wise to shame; and what is weak before the world, God has chosen to shame what is strong;

28 And what is ignoble before the world, and what is despised, God has chosen, and that which is nothing, that he should make niece of what is;

29 So that no flesh should boast before him.

Paul 1 Cor. 3, 16

Do you not know that you are God's temple and that the Spirit of God dwells in you?

17 If anyone destroys the temple of God, God shall destroy him; for the temple of God is holy, it is you.

1 Cor. 6, 2 Do you not know that the saints will judge the world? So then the world is to be judged by you: are you not good enough to judge lesser things?

Do you not know that we will judge the angels? How much more about temporal goods!

* * *

Humanity has had to pay dearly for the self-deification of these little people: it is Judaism once more

"The chosen people"; the world, sin against itself; the holy God as "fixed idea"; sin as the only causality of suffering; everything that is not sinful is just sham suffering. An always ready and easy remedy against sin...

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Doesn't the same cheeky, pious manner of interpreting history (that is, absolute falsification to prove the validity of the priestly code) also apply to the Judeo-Christian interpreters and narrators of the story of Jesus? - made ready by Paul a) death for our sins b) meaning of the resurrection

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The reality on which Christianity was able to build itself was the small Jewish family of the Diaspora, with their warmth and tenderness, with their willingness to help, to stand up for one another, unheard of and perhaps misunderstood in the entire Roman Empire, with their hidden and humble disguises Pride of the "chosen ones", with their innermost saying no without envy, to everything that is on top and that has glamor and power for itself. To have recognized this as a power, to have recognized this mental state as communicative, seductive, contagious, even for Gentiles - is Paul's genius: to use the treasure of latent energy, of wise happiness, to a "Jewish Church of freer confession", the entire Jewish experience and mastery of community self-preservation under foreign rule, including Jewish propaganda - he guessed that was his task. What he found was that absolutely apolitical and aloof kind of little people: their art of asserting themselves and asserting themselves, cultivated in a number of virtues, which expressed the only meaning of virtue ("means of maintaining and enhancing a certain kind of person ")

The principle of love comes from the small Jewish community: it is a more passionate soul that glows here under the ashes of humility and poverty: it was neither Greek nor Indian nor even Germanic. The song in honor of love that Paul wrote is not Christian, but a Jewish flare-up of the eternal flame that is Semitic. If Christianity has done anything essential in psychological terms, it is an increase in the temperature of the soul in those colder and gentler races who were then on top; it was the discovery that the most miserable life can become rich and priceless through an increase in temperature...

It goes without saying that such a transfer could not take place with regard to the ruling classes: the Jews and Christians had bad manners against them - and what strength and passion of the soul is in bad manners has a repulsive and almost disgusting effect. (- I see these bad manners, when I read the New Testament) We had to go through humiliation and distress with the speaking here type of lower people be related to the attraction of feeling... It is a test of whether you something classic taste in How one feels about the New Testament (cf. Tacitus): whoever is not revolted by it, who does not honestly and thoroughly perceive something of foeda superstitio, something from which one withdraws one's hand, as if not to get dirty: he knows not what is classic. You have to feel the "cross" like Goethe -

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"Salvation comes from the Jews" - said the founder of Christianity (Ev. Joh. 4, 22) and he was believed!

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If you admit the first impression of the New Testament: something disgusting and disgusting from bad taste, a puckered sentimentality, all disgusting symbols in the foreground; and the spoiled air of the corner and the conventicle: - one does not sympathize. Pilate, Pharisee -

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That what matters is not whether something is true but how it works - absolute lack of intellectual righteousness. Everything is good, lies, slander, the most outrageous dressing up, if it serves to increase that degree of warmth - until one "believes" -

A formal school of the means of seduction into a belief: principled contempt for the spheres from which the contradiction could come (- reason, philosophy and

wisdom, distrust, caution); an outrageous praise and glorification of doctrine with constant appeal that it is God who gives it - that the apostle means nothing - that nothing is to be criticized here, but only to be believed, to be accepted; that it is the most extraordinary grace and favor to receive such a doctrine of redemption; that the deepest gratitude and humility is the state in which to receive it...

There is constant speculation on the resentments which these inferior people feel towards everything that is honorable: that this teaching is presented to them as a teaching against the wisdom of the world, against the power of the world, which seduces them to it. She persuades the outcasts of all kinds and those who have come down badly; it promises bliss, privilege, privilege to the most inconspicuous and humble; she fanatizes the poor little foolish heads to a nonsensical conceit, as if they were the meaning and the salt of the earth -

All of this, once again, cannot be despised deeply enough: we spare ourselves the criticism of the teaching; it suffices to look at the means which it employs in order to know what one is dealing with. In the whole history of the spirit there is no more impudent and bleak lie, no more thought-out worthlessness than Christianity - but - it accorded with virtue, it shamelessly claimed the entire fascination of virtue for itself... it accorded with power of the paradox, with the need of old civilizations for pepper and nonsense; she amazed, she was indignant, she incited to pursuit and to mistreatment,

It is exactly the same kind of deliberate worthlessness with which the Jewish priesthood established their power and the Jewish Church was created...

One should distinguish: 1) that warmth of the passion "love" (resting on the background of a heated sensuality) 2) the absolutely unpleasantness of Christianity

- the constant exaggeration, the talkativeness

- the lack of cool spirituality and irony (- there is no bad joke and thus not even a good one)

- the unmilitary in all instincts

- the priestly prejudice against male pride, sensuality, the sciences and the arts.

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Absolutely everything spiritual is missing in this book: "Spirit" itself only occurs as a misunderstanding.

This contrast is very essential: "Spirit and flesh". Here "spirit" is interpreted in a priestly sense

it is the spirit that gives life; the meat is not useful - Ev. Joh. 6, 63

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The Christians, too, did it, as the Jews and what they perceived as a condition of existence and innovation, put into their master's mouth and thus encrusted his life. At the same time they gave him back all the wisdom of the sayings -: in short, presented their actual life and doings as one obedience and thereby sanctified them for their propaganda.

What everything depends on is revealed in Paul: it is little. The other is the development of a type of sacred from what they considered sacred.

The whole "doctrine of miracles", including the resurrection, is a consequence of the self-glorification of the community, which, to a greater extent, trusted its master (or derived its power from him...) what it trusted itself to do.

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The profound meanness of such words: "For the sake of fornication everyone has his own wife and everyone has their own husband: it is better to be free than to suffer heat." 1 Cor. 7, 2

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How "the Lords" can also become Christians. -
It is in the instinct of a community (tribe, sex, herd, community) to feel the conditions and desires to which it owes its preservation as valuable in themselves, e.g. obedience, mutuality, consideration, moderation, compassion - thus everything, what stands in the way or contradicts them to suppress.

Likewise, it lies in the instinct of the rulers (be it individuals, be it classes) to patronize and distinguish the virtues to which the subjugated
are manageable and devoted (- states and affects that may be as alien to their own as possible)

The herd instinct and the instinct of the rulers coincide in praising a certain number of qualities and conditions: but for different reasons, the former out of direct egoism, the second out of indirect egoism.

The submission of the master races to Christianity is essentially the result of the insight that Christianity is a herding religion, that it teaches obedience: in short, that Christians are more easily dominated than non-Christians. With this hint, the Pope still recommends Christian propaganda to the Emperor of China

In addition, the seductive power of the Christian ideal works most strongly on those natures who love danger, adventure and the opposite, who love everything at risk, but in which a non plus ultra of power can be achieved. Imagine St. Theresa, in the midst of the heroic instincts of her brothers: - Christianity appears there as a form of excess of will, of willpower, as a Don Quixoterie of heroism...

10 [189]

(283)

Paul: a rampant and even insane ambition of an agitator; with a refined cleverness which never admits what he actually wants and which instinctively handles self-mendacity as a means of fascination. To eingebend humiliating and under the hand of the seductive poison of Chosen One...

10 [190]

(284)

In Buddhism this thought prevails: "All desires, everything that affects affect, that creates blood, draws on to action" - only in so far is there a warning against evil. Because action - that has no sense, action holds fast in existence: but all existence has no meaning. They see in evil the drive to something illogical: to affirm means whose ends are denied. They are looking for a way to non-being and therefore they perpetuate all impulses on the part of the affects. E.g. do not take revenge! don't be an enemy! - The hedonism of the weary gives the highest standards of value here. Nothing is further from the Buddhist than the Jewish fanaticism of Paul: nothing would oppose his instincts more than this tension, flame, restlessness of religious people, above all that form of sensuality which Christianity has sanctified under the name of "love". In addition to all of this, it is the educated and even over-spiritual classes that find their account in B: a race that has been cut off and tired by a centuries-long struggle of philosophers, but not below all culture, like the strata that make up Christianity arises... Ideally the Buddh getting away appears much too good and evil: it is here devised a raffinirte transcendence of morality, with the essence of perfection coincides the assumption that the good acts only temporarily is necessary only as a means - namely, to get rid of all action.

10 [191]

(285)

I regard Christianity as the most fatal lie of seduction that has ever existed, as the great unholy lie: I pull out its offspring and the ideal under all other disguises, I defend all half and three quarters stand by him - I force a war with him.

the little people morality as a measure of things: this is the most disgusting degeneration, which has to show the culture of the past. And this kind of ideal as "God" remains hanging over humanity!!

10 [192]

(286)

Zum Plane.

The radical nihilism is the conviction of an absolute untenability of existence when it recognizes the highest value that can, added the insight that we do not have the slightest right to an afterlife or in-itself to put the things that is "divine", that bodily morality.

This insight is a consequence of the raised "truthfulness": thus itself a consequence of the belief in morality.

This is the antinomy: as far as we believe in morality, we condemn existence.

The logic of pessimism down to the last **nihilimus:** what's up? - Concept of worthlessness, senselessness: the extent to which moral values lie behind all other high values. (Die Logik des Pessimismus bis zum letzten **Nihilimus**: was treibt da? — Begriff der Werthlosigkeit, Sinnlosigkeit: in wiefern moralische Werthungen hinter allen sonstigen hohen Werthen stecken).

- Result: the moral value judgments are condemnations, negations, morality is the turning away from the will to exist...

Problem: but what is **morality?**

10 [193]

(287)

Pagan-Christian

Pagan is to say yes to the natural, the feeling of innocence in the natural, "the naturalness"

Christian is to say no to the natural, the feeling of unworthiness in the natural, the unnatural

Petronius, for example, is "innocent"; a Christian has lost his innocence once and for all in comparison with this lucky one.

But since in the end the Christian status must also be merely a state of nature, but must not be understood as such, in Christian terms it means a counterfeiting of the psychological interpretation raised to a principle...

10 [194]

(288)

“Morality for morality's sake!” - an important stage in its denaturalization: it itself appears as the ultimate value. In this phase she has permeated religion with herself: in Judaism, for example. And there is also a phase where she separates religion from herself again, and where no god is "moral" enough for her: then she prefers the impersonal ideal... That is the case now.

"Art for art's sake" - that is an equally dangerous principle: with it one brings a false contrast into things - it amounts to a slander of reality ("idealization" into ugliness). If you detach an ideal from the real, you push the real down, you impoverish it, you slander it. “The beautiful for the sake of the beautiful”, “the truth for the sake of the truth”, “the good for the sake of the good” - these are three forms of the evil eye for the real.

- Art, knowledge, morality are **means:** instead of recognizing the intention to increase life in them, one has brought them in relation to an antithesis of life, to "God" - as it were as revelations of a higher world, which through this means and look through it...

- “beautiful and ugly”, “true and false”, “good and bad” -
these divorces and antagonisms betray the conditions of existence and growth, not of human beings in general, but of some fixed and permanent complexes that separate their opponents from themselves. The war that is created is the essence of it: as a means of segregation that reinforces isolation...

10 [195]

(289)

Consequence of the fight: the fighter tries to transform his opponent into his opposite - naturally in the imagination

- he tries to believe in himself to the extent that he can have the courage of the "good cause" (as if he were the good cause): as if reason, taste, virtue were being opposed by his opponent...

- The belief that he needs as the strongest defensive and aggressive means is a belief in oneself, which however knows how to misunderstand itself as belief in God

- never imagine the advantages and usefulness of victory, but always only victory for the sake of victory, as "God's victory" -

- Each small community (even individuals) located in the struggle seeks to persuade himself: "We have the good taste, good judgment and virtue **for** us"... The fight forces to such exaggeration of self-esteem...

10 [196]

(290)

The introduction for pessimists - and at the same time against pessimists... I have nothing to say to those who today do not suffer from the questionable nature of our existence: they may read newspapers and think about the battle of Sedan. - A word about absolute loneliness: if you do not meet me with a hundredth of passion and suffering, you have no ears for me... I have made my way so far...

10 [197]

(291)

"Be simple" - a request to us intricate and incomprehensible kidney examiners, which is a simple stupidity... Be natural! but what if you are "unnatural"...

10 [198]

(292)

"If you don't become like children": oh how far we are from this psychological naivete!

10 [199]

(293)

The **psychological prerequisite:** the ignorance and unculture, the ignorance that all shame has forgotten: just think of these insolent saints in the middle of Athens

: the Jewish "chosen instinct": they claim all virtues without further ado and count the rest of the world as their opposite: deep sign of the meanness of the soul

: the complete lack of real goals, of real tasks, for which one needs other virtues than those of the muck, - the state took this work off their hands: the impudent people nevertheless acted as if they did not need it.

The lying opposites

"What is born of the flesh is flesh, and what is born of the spirit is spirit" Ev. Joh. 3,6

"Earthly" - "heavenly"

Truth, light, darkness, judgment: whoever does evil hates the light and does not come to the light, so that his works are not punished. But whoever does the truth comes to the light that his works may be revealed... But this is the judgment that the light has come into the world; and people loved darkness more than light.

The horrific abuses with the **future:**

the judgment is a Christian idea, not a Jewish one: it is the basic resentment idea of all insurgents.

the deep unworthiness with which all life outside the Christian world is judged: it is not enough for them to think of their real opponents as mean, they need nothing less than a general slander of everything that they are not... compatible with the arrogance of holiness at best a vile and mischievous soul: testify to the first Christians.

The future: they can be well paid for... It is the most unclean kind of spirit there is: the whole life of Christ is represented in such a way that he makes prophecies right: he acts so that they may be right...

10 [200]

(294)

Matth. 5.46 For if you love those who love you, what reward will you have? Do not the tax collectors do the same?

And if you only act kindly to your brothers, what are you doing strange? So don't the customs officers do that too?

Two motives: wages and segregation

The whole 6 th cap. of Matthew practices this beautiful morality: if you are wise, beware, above all, of your virtuous actions becoming public. For otherwise you will have no reward from your Heavenly Father. "- your father, who sees in secret, will repay you, publicly"

6:14 For if you do not forgive men their mistakes, your Father will not forgive you your mistakes either.

Here every word speaks of the deep **hostility** towards the religious practice of the ruling classes

This whole reduction to hypocrisy, to avarice (6:19 "you should not collect treasures on earth etc. you cannot serve God and Mammon" 6:24)

"Seek first of all for the kingdom of God and for his righteousness: then all this will fall to you" (namely food, clothes, all necessities of life, all care): is simply nonsense. "Life into the day" - promoted as a test of God, as a test of faith (30 "if God dresses the grass in the field, should he not do that for you? Oh you of little faith!")

Matth. 7.1 "Do not judge that you will not be judged... with whatever measure you measure, you will be measured"

Luc. 6,35 But love your enemies; do well and lend that you hope nothing for it: then your wages will be great and you will be children of the Most High.

This whole altruistic morality is a rancune against the Pharisees. But the Jew betrays himself in the fact that in the end it is presented as more profitable...

The gospel to the poor, the hungry, the weeping, the hated, the outcast, the badly reputable

- For encouragement to the disciples: Then rejoice and jump: for, behold, your reward is great in heaven. Their fathers did likewise to the prophets. (What unrestrained cheek to suggest to this poor rabble of disciples that they are allowed to feel of equal rank with the prophets because they have the same fate! -)

And now the curse on the rich, the satisfied, the cheerful, the learned, the honored! (It is always the Pharisees: "Their fathers did the same to the false prophets")

It is perfect honesty, because of which no one needs to come from heaven, preaching morality, for example to say to the tax collectors "no more demand, because it is set!" Or to the warriors "no one does violence, nor injustice"

This priestly intolerance

Marc. 6:11 "and those who do not receive you or hear you, go out from there and shake off the dust from your feet as a testimony about them. I say to you: Verily, Sodom and Gomorrah at the last judgment will be more tolerable than such a city."

And now imagine this poor rabble riot creeping through the country with such last judgment curses in their pockets

Who can read this book without taking the side of everything that is attacked in it: for example the Pharisees and scribes?

And these cheeky promises, for example Marc. 9.1 "Truly, I tell you, there are quite a few standing here who will not taste death until they see the kingdom of God coming with power."

The New Testament is compromised by its "Denns"...

Always the holy Jewish selfishness in the background of sacrifice and self-denial: eg Marc. 8.34:

“Anyone who wants to follow me should deny themselves and take up their cross and follow me. Because (- note the "Denns" in the New Testament - they contain his refutation -) whoever wants to preserve his life will lose it; and whoever loses his life for mine and the gospel sake will keep it. "

Everything is fake and spoiled:

death as punishment; the meat; the earthly; knowledge; eternal life as a reward

all acts of love, charity, and spiritual delicacy as the cunning of the chosen ones with a view to the most abundant reward

all virtue has been robbed of its "innocence"...

- The refutation of the evangelical speeches lies in their "because"

"And if you annoy one of the little ones who believe in me, it would be better if a millstone was hung around his neck and he was thrown into the sea." - says Jesus Marc. 9.42.

If your eye annoys you, throw it away. It is better for you to go into the kingdom of God with one eye than to have two eyes and be thrown into the hellish fire; since their worm does not die and their fire does not extinguish. Marc. 9.47

- an invitation to castration; as can be seen from the corresponding passage Matt. 5.28 “Whoever looks at a woman to lust after her has already committed adultery with her in his heart. But if your right eye annoys you, tear it out and throw it from you. It is better for you that one of your members should perish and not your whole body should be thrown into hell. "

If Christianity is only a wise self-interest, it is an even wiser self-interest to get it out of the way -

10 [201]

(295)

This was the most fateful kind of megalomania that has ever existed on earth: when these mendacious little freaks start to claim the words "God" "Last Judgment" "Truth" "Love" "Wisdom" "Holy Spirit" and thus to delimit themselves

from "the world" when this kind of person begins to turn their values around as if they were the meaning, the salt, the measure and judgment of all the rest: so one should build them madhouses and nothing keep doing. The fact that they were persecuted was an ancient stupidity on a grand scale: one took them too seriously, made them serious.

The whole destiny was made possible because already a related kind of megalomania was in the world, the Jewish: once again the gulf between the Jews and the torn Christians-Jews and the latter only by the former to a right to existence could come, had the Christian-Jews apply the procedure of self-preservation, which the Jewish instinct had invented, again and in a final step towards their self-preservation -; that, on the other hand, the Greek philosophy of morality had done everything to prepare a moral fanaticism even among Greeks and Romans and to make it palatable... Plato, the great intermediate bridge of corruption, who first wanted to misunderstand nature in morality, who wanted to misunderstand morality as meaning, Purpose - - -, who had already devalued the Greek gods with his concept *good*, which was already Jewish-mucked (- in Egypt?)

10 [202]

(296)

The "thing in itself" absurd. If I think away all relations, all "properties" and all "activities" of a thing, the thing does not remain: because thingness is first added by us, out of logical needs, i.e. for the purpose of designation, understanding, not - - - (to bind that multiplicity of relations, properties, and activities)

10 [203]

(297)

Modern man has mostly exercised his idealizing power with regard to a god in a growing moralization of the same - what does that mean? Nothing good, a decrease in man's strength -

In fact, the opposite would be possible in itself: and there are indications of it. God, thought of as being freed from morality, urging the full range of opposites in life and redeeming them in divine torment, justifying: - God as the hereafter, the one above the wretched morality of "good and evil".

The same kind of person who only wants "good weather" also only wants "good people" and good qualities in general - at least the ever-increasing rule of the good. Conversely, with a superior eye one desires the ever greater rule of evil, the growing liberation of man from the narrow and fearful moral constriction, the growth of strength in order to be able to use the greatest forces of nature, the affects...

10 [204]

(298)

No matter how modest you are in your claim to intellectual cleanliness, you cannot avoid feeling something like an inexpressible disgust when you come into contact with the New Testament: because the dirty and unrestrained cheek of wanting to have a say about the big problems, yes you. The right to be judge in such matters is beyond measure. The outrageous carelessness with which the most inaccessible problems are talked about here, as if they weren't problems: life, world, God, purpose of life, but just things that those little pissers know

10 [205]

(299)

The existence in the whole of things say that we know nothing, precisely because an advantage is to know nothing of them, a naivete of Kant, was a result of a lookup of needs, including moral and metaphysical...

10 [206]

(300)

The intolerance of morality is an expression of the weakness of the person: he is afraid of his "immorality", he has to deny his strongest instincts because he does not yet know how to use them... This is how the most fertile stretches of the earth lie undeveloped the longest: - the strength is missing, which could be master here...

11 November 1887—March 1888 (Nice den 24. November 1887) [1-417]

11 [1]

(301)

We should want nothing of what you cannot. Ask yourself, will you go ahead? Or will you go for you? In the first case is one, at best, a shepherd, that is no demands of (Nothbedarf) the herd. In another case, one may little differently (Andrs), -- of the for-itself-to-go-can (von sich Für-sich-gehn-können), one must go otherwise and elsewhere-- can. In both cases, it can and can the one, do not you want the otherwise (Andre)

11 [2]

(302)

With people for love take and keep his heart open house: that is liberal, but not refined. You can see the hearts that are capable of making hospitality at the many curtained windows and closed shutters: they keep their best rooms empty to say the least, they expect guests with whom you do not for love (fürlieb) takes...

11 [3]

(303)

One is at the cost of artists that you what to call all non-artists "form", as content, as "the thing itself" feels. So of course you belong to a world turned upside down, for now one of the content becomes something merely formal - our life included.

11 [4]

A letter reminds me of German youths, horned Siegfried and other Wagnerian. All respect for the German-sufficiency! There are modest intelligences in northern Germany, where even the intelligence of the cross does enough (genugthut) newspaper. Outstanding one could sometimes get the suspicion that the young nation (Reich), in its voracious appetite for all kinds of colonies and Africa, which owns the earth, has not suddenly swallowed the two famous black-brown islands, Borneo and Horneo...

11 [5]

If you are a philosopher, as it was always a philosopher, one has no eye for what was and what is - you only see what (Seiende) is. But since there is nothing being (Seiende), so there was the philosopher saved only the imaginary, as his "world".

11 [6]

It goes to reason if you always on the reasons go.

11 [7]

Apply a bead between two springs, which already grows a little wing: - - -

11 [8]

"A drive for the better (Besseren)" - formula for "go to the toilet"

11 [9]

(304)

Sainte-Beuve: Nothing from man, full of a hypocritical hatred of all men spirits: defamatory wanders around, cowardly, bored, curious, - a wenches basically, with a wife-revenge and female sensuality (- the latter holds him close set of monasteries and other breeding grounds of mysticism, at times even in the vicinity of Saint-Simon) By the way, a real genius of slander, inexhaustibly rich in resources to able for example to a deadly manner praise, not without a pleasing virtuoso alacrity, his to make art on display, where there is some out of place: namely, from all kinds of audiences, the fear of something is. Of course he takes after her also to his listeners with her revenge, secretly, petty, unclean, in its particularity, it must pay all unavoidable noble natures, that they have reverence for himself, - he has not! even the male, pride, whole, self-certain appeals to him, shakes him up to the riot. - This is now the psychologist comme il faut, namely according to the measure and the necessity of the present esprit français, the so late, so sick, so curious, so driven from listening (aushorcherisch) so lascivious as he; secretive sniffling as he, instinctively made the acquaintance with people from the bottom and behind (Hintenher) searching, not much different than the dogs do it among themselves (which are also on their way psychologists). Basically with the plebeian instincts and Rousseau used: hence romantics - because romanticism grunts among all the mob and is hungry for "nobility"; revolutionary, but passable by the fear still held in check. Without freedom from everything which has power (public opinion, academy, court, even Port-Royal). His tired in the last analysis, at times even without belief in its right to be there, a spirit that has been wasted from an early age, which is wasted feeling that is itself becoming thinner and older. The last living still continue from one day to another, from mere cowardice; the embittered against everything great in person and thing, against all that which believes in itself, as it is, unfortunately, poet and half-women (Halbweib) enough to have as great power to feel, the curves resistant, like the famous worm because it is constantly feeling of something large came. As a critic, without measure rod, spin and stop, with the tongue of the cosmopolitan libertine for many things, but without the courage even to be somewhat more unusual libertinage, thus subjecting an undetermined classicism itself. As a historian, without philosophy, and the power of the gaze, instinctively, the task of teaching in all the main things negative and the mask of objectivity hold (- so that one of the worst patterns, the last, France has had): apart as cheap, little of the things, where a fine and uses up flavor is the highest authority, and where he really the courage to be oneself, the desire has in himself (- in this he is akin to the Parnassian, like him, the represent most refined and most vain form of modern self-loathing, self-emptying). "Sainte-Beuve vu une fois le-a premier Empereur. C'était à Boulogne: il était en train de

pisser. N'est-ce pas dans cette posture un peu-là, et qu'il a vu depuis juge tous les grands hommes "(Journal des Goncourt, 2, p. 239) - to tell of his evil enemies, the Goncourt.

11 [10]

Types of decadence.
The Romantics
The "free spirits" Sainte-Beuve
The actor.
The nihilists.
The artistes.
The brutalist.
The delicious.

11 [11]

En amour, la seule victoire est la fuite. - Napoleon.

11 [12]

canis reversus ad vomitum suum

11 [13]

Ne sont pas les philosophes faits pour s'aimer. Ne les aigles volente point en compagnie. Il faut laisser cela perdrix aux, aux... étourneaux planner audessus et avoir of the handle, voila le grands lot of geniuses. - Galiani.

11 [14]

Le hasard, père de la fortune et souvent beau-père de la vertu. - Galiani.

11 [15]

(Ni l'amour ni les dieux; ce double mal nous tue. Sully Prudhomme.)

11 [16]

Behind all this moral scribbling rural female, of G. Eliot, I always hear the excited voice of all literary debutante: "je me verrai, je me lirai, depending m'extasierai et dirai ever: Possible, que eu tant d'esprit j'aie?.."

11 [17]

vomitus matutinus of newspapers

11 [18]

hortum si cum bibliotheca Habe, nihil deerit. Cicero.

11 [19]

Notum quid foemina furens. Virg. Aen. V. 6

11 [20]

"Mieux vaut un monstre gai [qu'un sentimental ennuyeux]"

11 [21]

come l'uom s'eterna (Inf. XV, 85)

11 [22]

"Yo me sucedo a mi mismo," I say like that old man in Lope de Vega, smiling, as he did: for I know it absolutely cannot remember how old I am already, and how young I'll still be...

11 [23]

- we also have plenty of reasons to be happy and even grateful to have, if only in the way it was that old joker, the re bene gesta tamquam of an amorous tryst returned home. Ut disinterest vires, he said to himself with the meekness of a saint, tamen est laudanda voluptas.

11 [24]

(305)

George Sand. I read the first Lettres d'un voyageur: like everything that comes from Rousseau, false, from the ground up, hypocritical moralistic, like herself, this "artist". I consider this colorful wallpaper-style is not, nor is this excited mob-ambition to "make" passions, heroic attitudes and thoughts that seem like attitudes. How cold she must have been there - cold, like Victor Hugo, like Balzac, like all true romantics: - and how smug she might thereby have been lying, this broad fertile cow, which some German had on him, like Rousseau himself, and in any case at the end of all French taste and wit only possible... But is Ernest Renan was they worshiped...

11 [25]

(306)

People, the fates are those that carry by themselves, bear stories, all the kind of heroic carrier: oh, how happy they even want to take a rest by himself! as they thirst after heavy heart and neck to be going for hours at least, what it expresses! And how vain they thirst... wait, they look at everything that passes, no one comes

to meet them with only the thousandth of suffering and passion, no one guesses,! how they are waiting... Finally, finally, they learn their first life-wisdom - not to wait longer, and then immediately had its second: to be sociable, to be humble, to endure from now on everyone to endure every kind - in short, a little more wear than they have been worn...

11 [26]

(307)

- and if the math without prejudice, the conditions under which any one here on earth, perfection is achieved, which will not escape, how much whimsical and embarrassing these conditions belongs. It seems that at every major growth dung and manure of any kind does needful. To take a paradoxical case, he claimed with respect to the perfection of the modern woman with an authority that is responsible for this delicate point is not to be underestimated, perhaps, the duc de Morny, this experienced and "experienced" women's expert on the last of France, that it even could serve a vice, namely the tribaderie: "la femme qui paraffins, la parfait, l'accompli."
Nice 25 November 1887.

11 [27]

(308)

Have a wife, Cosima Wagner is the only woman a larger scale, I know, but I expect it to her, to Wagner that has she spoiled. How did it happen? He "earned" such a woman is not: thanks to fell it to her. - The W Parsifal was first and foremost and beginners a taste condescension W s to the Catholic instincts of his wife, the daughter of Liszt's, a kind of gratitude and humility on the part of a much simpler weaker creature whose suffering up to a which protect and encourage understanding, that is, to a stronger, more narrow-minded - even a last act of that eternal cowardice of the man above all "eternal feminine." - Whether not all great artists so far by adoring women have been spoiled? If this nonsense, vain and sensual monkeys - because they are together with all (allesammt) almost - for the first time and very close to idol worship experience, the means to drive the woman in such cases, with its lowest and highest desires, then it comes soon enough to end: the last remnant of criticism, self-loathing, shame and humility before the

larger is gone - from then on they are all degenerate capable. - To despise these artists, who in the bitterest and strongest period of their development are reasons enough, their supporters in the lump, this silence has become artists are inevitably the victims of every first intelligent love (- or rather, every woman who is intelligent enough in terms of the artist's most personal intelligently give him "understand" as suffering him to "love"...)

11 [28]

The woman who does not deserve it forfeited, the husband (Mann)

The woman, born as an idolater perishes, the idols - the husband (Gatten).

11 [29]

You can do that, what is the reason that it gives any development does not find itself in the way of research on development, you will not want to understand it as "becoming", became even less than...
become the "will to power" cannot be

11 [30]

(309)

A bird's eye level and win considering where we can understand how to put things back how it should go even really about: like any kind of "imperfection" and the suffering with their into the highest desirability is...

11 [31]

(310)

Overall vision of the future European: the same as the most intelligent animal slaves, very hardworking, basically very humble, curious to excess, often,

spoiled, weak-willed - a cosmopolitan and emotional intelligences chaos. As would be made him a stronger stand out style? With such a classic taste? The classic taste: this is the will to simplify, strengthen, to the visibility of happiness to horror, the courage to psychological nakedness (- simplification is a consequence of the will to step up, the appearance of letting the happiness similarly, the nudity, a consequence of the will the horror...) To get out of that chaos to this design to fight rising (emporzukämpfen) - it requires a necessity: one must have a choice, either to perish or to prevail. A majestic breed can grow up only by the horrific and violent beginnings. Problem: where are the barbarians of the 20th Century? Apparently they are visible only after tremendous socialist crises and consolidate (consolidiren), - it will be the elements that the greatest hardness against themselves and are capable longest will all guarantee can...

11 [32]

(311)
On the psychology of the "shepherds". The great moderate (Durchschnittlichen).

Can you hide, that a mind and taste average must be to leave deep wide popular effects, and that as there are still not allowed to be taken to dishonor Voltaire, when he Abbé Trublet with very best rights "la perfection de la mediocriter" has called? (- He would not to say, that he would be one exception was, like the Neapolitan Galiani was an exception, those deepest and most thoughtful buffoon who has brought forth that cheerful century, whence then its power lead where his superiority over his time?) One way might even say the same thing in regard to a lot of popular case also the founder of Christianity must be something of a "perfection de la mediocriter" been. But once you leave the main principles of the gospel of the famous Sermon on the Mount to a person consolidate (concresciren): - you will afterwards also be no longer in doubt, just why such a shepherd and mountain preacher seductive to all kind of herd has worked.

11 [33]

(312)

- "Une croyance presque que c'est tout instinctive chez moi quand il parle ment puissant homme et à plus forte raison quand il écrit." - Stendhal.

11 [34]

(313)

Flaubert was neither made nor Stendhal, Mérimée, and one could make him furious when "Monsieur Beyle," quoted in his presence. The difference is: Beyle comes from Voltaire, Flaubert, Victor Hugo.

The "men of 1830" (- men...?) Have an absurd idolatry with the love with Alfred de Musset, Richard Wagner, also of debauchery and vice (Ausschweifung und dem Laste)...

"Je suis de 1830, moi! Apprise j'ai à lire dans Hernani, et j'aurai voulu être Lara! J'exècre toutes les contemporaines laugh, l'ordinaire de l'existence et l'ignominie of bonheurs faciles." Flaubert.

11 [35]

(314)

The sexuality (Geschlechtlichkeit), the ambition, the desire to slip on and cheating, the great joyous gratitude for life and its typical conditions - this is essential and the pagan cult has good conscience on its side. - The unnaturalness (already in ancient Greek) is fighting against the heathen, as morality, dialectic.

Nice 15 December 1887

11 [36]

On the rank decides the quantum of power that you are, the rest is cowardice.

11 [37]

Whose instinct is to rank order from one who hates the between educated (Zwischengebilde) and between images (Zwischenbildner): everything medium is his enemy.

11 [38]

(315)

From the pressure of wealth, from the tension of forces that are constantly growing in us and have no clue to discharge, is a state, as it goes before a storm: the nature that we are darkened itself. This too is pessimism... One lesson that such a state makes an end, by any thing commanded, a revaluation of values by virtue of which the accumulated forces a way, a where it is shown so that they explode in flashes and deeds - needs absolutely no chance to be teaching: by throwing force, which was crowded (zusammengedrängt) and jammed to agony, it brings good luck.

11 [39]

- with whom I have little sympathy. I reckon they are crustaceans. In the first place: if one meddles with them so they pubs, and then - they're going backwards.

11 [40]

- fresh milk heart (— kuhwarme Milchherzen)

11 [41]

A weary traveler, to receive the harsh barking of a dog.

11 [42]

- a runaway, who was long in prison, in fear of a jailer: now he is afraid of its path, the shadow of a stick makes him even stumble.

11 [43]

- Virtue in Renaissance style, virtu, virtue moraline

11 [44]

(316)

That one's life, his health, his honor at risk that is the result of wantonness and an overflowing wasteful will: not out of philanthropy, but because every great danger our curiosity with respect to the measure of our strength, of our courage to challenge.

11 [45]

(317)

Emerson, much more enlightened, much simpler, refined, fortunately, one entitled to instinctively feed on ambrosia and leaves behind the indigestible in things. Carlyle, who loved him very much, said of him anyway, "he gives us enough not to bite ": whatever may be said with truth, but not to the detriment of Emerson's.

Carlyle, a man of strong words and attitudes of eccentricity, a rhetorician of distress, the resistant strong (agacirt) desire for a faith and a sense of inability to do so (- precisely so that a typical romantic -) The desire for a strong faith is not the evidence of a strong faith, rather the contrary: it has one, then the just betrays the fact that you have the luxury of skepticism and incredulity of the frivolous may indulge, - one is just rich enough to do so. Carlyle in a little stunned by the vehemence of his admiration for people of strong faith and his rage against all less simple-minded: this constant passionate dishonesty against him, to speak morally disgusted me about him. That the English just admire him for his honesty, that is English, and, given that they are the people of the perfect cannot, even cheap, and not only understandable. Carlyle is basically an atheist who wants to be. -

11 [46]

In these contentious essays in which I my campaign against the fatal current value-judgment, to our overestimation of morality would continue -

Such a word of peace is as cheap at the end of this war treatises (kriegerischen Abhandlungen), which I think our campaign against one fateful judgments of value, from our previous estimate and overestimation of morality have opened.

11 [47]

- Humidity and other ideals thawing wind

11 [48]

(318)

Would not say which is meant that he also seems: a spirit who wants the big and the means to want is necessarily skeptics. Freedom from any kind of conviction is part of his strength, can the open eyes. The passion, the reason and the power of his being, yet enlightened and more despotic than he is to himself, - it takes all his intellect into its service (and not only in their possession), it makes safe, it gives him the courage to unholy means (even holy) begrudge them beliefs that it needs and consumes even beliefs, but it does not submit to them. That makes it only knows itself as a sovereign.

Conversely, the want of faith, for something unconditioned by yea and nay, a necessity of weakness, all weakness is weakness of will, all the weakness of the will comes from the fact that no passion, no categorical imperative commanded. The man of faith, the "believer" of any kind is necessarily a dependent type of person, i.e. one that is start not as an end, nor can ever start on its own purposes - which as a means of consumption must be... It gives an instinctive morality of selflessness is the highest honor, for their talk about it all, their wisdom, their experience, their vanity. And the belief is still a form of self-denial. -

11 [49]

(319)

From the vast areas of art, which is anti-German, and will remain, and of the excluded once and for all German youths, horned Siegfried and other Wagnerian are: - the genius Bizet's what a new one - oh, so old - sensitivity that so far in the educated European music had no language, to the sound, helped a southern, brown, burnt sensibility, which is certainly not to be understood by humid idealism from the north. The African fortunately, the fatalistic serenity, with an eye that looks tempting, deep and terrible, and the lascivious melancholy of the Moorish dance, the passion flashing, sharp and sudden like a dagger, and odors from the yellow afternoons of the sea approached floating in which the heart shall live for startled, as if it is to remember forgotten islands, where there once dwelt, where it would ever...

Anti-German: The buffoon. The Moorish dance

The other treasures of the anti-German aesthetic enjoyment

11 [50]

The "real world", as has always been one conceives it, -- it was always the apparent world once again.

11 [51]

One must have courage in the body in order to permit wickedness: most people are too cowardly to do so.

11 [52]

"Caesar among pirates"

11 [53]

and among these poets there are stallions neigh in a chaste way

11 [54]

(320)

From the reign
of virtue.
How the virtue to rule
helps.
A tractatus politicus.
By
Friedrich Nietzsche.
Preface.

This tractatus politicus is not for everyone's ears: it's about the politics of virtue, of their ways and means to power. That virtue seeks to rule, who would you ban it? But as them does this -! believe it or not... So this is not tractatus for everyone's ears. We have it determined that the benefit, which is keen to learn is not how virtuous, but virtuous as you make - how to bring the rule of virtue. I will even show that to want this one, the rule of virtue, the other is basically not allowed to want, just so they waived it, to be virtuous. This sacrifice is great: but perhaps such a goal is worth sacrifice. And even more!... And some of the great moralists have risk (risquirt) so much. Of these, namely already recognized the truth and anticipating what should be taught with this treatise for the first time: that the rule of virtue absolutely attainable only by the same means by which they ever attained any rule, at least not by virtue... This treatise is, as I said, in virtue of the policy: it is an ideal of this policy, he describes them as they would be if something could be perfect on this earth. Well no philosopher will be in doubt about what is the type of perfection in politics, namely the Machiavellianism. But the Machiavellianism, pure, sans mélange, cru, vert, dans toute Sat force, dans toute son âpreté is superhuman (übermenschlich), divine (göttlich), transcendent, he is of people never achieving maximum striped... Even in this narrower kind of politics, politics of virtue seems to have been the ideal never attained. Even Plato has it only in passing. One discovers, supposing that you have eyes for hidden things, even the most unprejudiced and most conscious moralists (- and that's the name for such politicians of morality, for each type founders of new moral forces), traces of them, that they also of human weakness have paid their tribute. Aspirated all, to say the least in their fatigue, and for himself, for virtue: the first error and capital of a moralist, - as what the immoralist that has to be. The fact that he just cannot seem

to, is another matter. Or rather, it is not one other thing: there is such a basic self-denial (in moral terms, adjustment) and into the canon of the moralist, and his very own theory of duty: without it he will never be his type get perfection. Freedom from morality, even of the truth, for the sake of that goal, which outweighs any sacrifice: the rule of morality - that is that canon. The moralists have the attitude of virtue necessary to the attitude of the truth, and their failure begins only when they of virtue give, where they lose control of the virtue, when they themselves morally, are true will. Is a great moralist, among other things, necessarily a great actor, and his danger is that its adjustment is nature unawares, as it is his ideal, his eating and his operator (operari) keep a divine way apart, everything he does, sub specie boni he must do, - his tall, distant, demanding perfect! A divine! Ideal... And is in fact mentioned that the moralist that mimics no less a model than God himself: God, the greatest immoralist fact the there who understands but remain nevertheless, what he is, the good God...

11 [55]

(321)

One should never forgive it for Christianity, which has directed such men as to base Pascal. One should never stop, just fight it in Christianity that it has the will to do to break even the strongest and noblest souls. One should never be peace as long as it is not destroyed in a land: the ideal of man, which has been invented by Christianity. The whole absurd residue of Christian fable, the term-weaving spider, and theology is not our concern, it could be a thousand times more absurd, and we would not lift a finger against him. But that ideal we fight that, with its morbid beauty and female seduction, with its secret slanderer eloquence all the cowardice and vanity cajoling weary (müdgewordener) souls - and the strongest have weary hours - such as whether all the things on in such states useful and wish most may seem, trust, innocence, modesty, patience, love for his fellows, surrender, surrender to God, a kind unharness and abdicate all his I's, is in itself the most useful and most visible (Wünschbarste), as if the small, unassuming monster of soul, the virtuous average beast and flocks of sheep (Heerdenschaf) man not only takes precedence over the stronger, more evil, covetousness, defiant, wasteful, and just about a hundred times more vulnerable species have a man, but really for the people in general, the ideal, the goal of the measure, the highest desirability. Give this establishment an ideal far the weirdest temptation to which the person was exposed to was, for him threatened the stronger more prudent exceptions and lucky

accidents of man, where does the will to power and the growth of the whole type of man one step forward, the destruction, with his worthy (Werthen) should the growth of those multi-men are digging at the root, which voluntarily to their higher demands and tasks sake also a more dangerous life (expressed economically: increasing business costs as much as the improbability of success) in the purchases take. What do we combat in Christianity? That it will break the strong, that it discouraged their courage, take advantage of their bad hours and fatigue, wants to run their proud assurance into anxiety and conscience (Gewissensnoth) that it knows how to make the instincts toxic and sick, until their strength, their will to turns around backwards, against himself versa, - to the strong to the excesses of self-contempt and self-abuse perish: that gruesome way of perishing, whose most famous example Pascal gives up.

11 [56]

(322)

Zola: - a certain rivalry with Taine, one of whose agents learn from them, in a skeptical milieu bring it to a kind of dictatorship. Here belongs the deliberate coarsening of the principles so that they act as a command.

11 [57]

Understand - that's sanction? –

11 [58]

(323)

Themselves not to recognize: wisdom of the idealist. The idealist: a being who has reasons to stay on the dark and is smart enough to stay well above those reasons still obscure.

11 [59]

(324)

The literature of women, unsatisfied, agitated, desolate toward listening (hinhorchend) in heart and guts, with painful curiosity at any time on the imperative, from the depths of their organization categorically be formulated aut liberi aut libri: the literature of women, educated enough to understand the voice of nature even if she speaks Latin and the other ambitious enough to speak with him in secret even French: "je me verrai, je me lirai, depending m'extasierai et je dirai: possible esprit que eu tant d'j'aie?"...

The perfect woman commits literature as committing a little sin, to experiment, in passing, looking around, if anyone notices and that it observes someone: he knows how good the perfect woman is a little spot rot and brown depravity, - it knows better how everything litteratue make in woman has, as a question mark in respect to all other female modesty (Pudeur)...

11 [60]

(325)

The modern confusion. -

I cannot stop what you will do with the European workers. He is much too good to now claim not to step by step more, to demand immodest: he has the least number of its own. The hope is completely over, that here is a modest and self-sufficient type of man, a less strict sense of the word slavery (Sklaventhum) in short, a state, something that has the immutability, emerging. It has made the workers' military operational: one he has the right to vote, the coalition nation (Coalitionsrecht) given: you have done everything, to the instincts, to which a worker Chinese could start to spoil: so that the worker today its existence already as a state of emergency (expressed as a morally wrong...) feels and can feel... But what you want? asked again. If you want a goal, you must want the means: if one wants slaves, - and you need them! - They do not have to educate men.

11 [61]

(326)

"The sum of the pain outweighs the sum of pleasure: hence the nonexistence of the world would be better than their being" like talk today is pessimism

The world is something that reasonably would not, because it causes the sentient subject is more pain than pleasure."

Pleasure and pain are minor matters, not causes; there are judgments of value, the second rank, derived first by a reigning value; a speaking in the form of feeling "useful," "harmful," and thus completely volatile and dependent. For every "useful," "harmful" are still a hundred different what? to ask.

I despise this pessimism of sensibility: he himself is a sign of deeper impoverishment of life. I will never let such a skinny ape as Hartmann of his "philosophical pessimism" is talking about. – (Ich werde nie zulassen, daß solch ein magerer Affe wie Hartmann von seinem „philosophischen Pessimismus" redet. —).

11 [62]

(327)

Talma said:

oui, nous être sensitive Devon, Devon éprouver nous l'émotion, mais pour mieux l'imiter, pour le mieux en saisir par l'étude et la caractère reflexion. Notre art en exige de profondes. Point d'improvisation possible sur la scène, sous peine d'échec. Tout est calcul, tout doit être prévu et l'émotion, qui semble soudain et le trouble, qui paraît involontaire. - L'intonation, gesture-le, le regard qui semblent inspires, ont été répète cent fois. Le Poet rêveur cherche un beau vers, le musicien mélodie une, une le géomètre Demonstration: aucun d'eux d'interet n'y attache plus que nous à trouver le geste et l'accent, qui rend le mieux le sens d'un seul hemistich. Cette étude en tous lieux suit l'acteur Eprise de son art. - Faut-il vous dire plus? Nous nous sommes à nous-memes, Voyez vous quand nous notre aimons art of sujets d'observation. J'ai bien fait of pertes Cruelles; j'ai souvent resentment of chagrins Profond; hé bien, après ces premiers moments où se fait la douleur par jour of the cris et par larmes, sentai ever un retour sur faisais qu'involontairement each measure souffrance qu'en et moi à mon insu, l'homme et l'acteur étudiait prenait sur le fait la nature. Voici de nous Devonian source façon éprouver pour l'être un jour émotion en état de la rendre, mais non à l'improviste et sur la scène, quand tous les yeux sont sur nous fixes, plus rien n'exposerait notre situation. Récemment encore, depending jouais dans misanthropy Repentir et avec une actrice admirable, but jeu si si naturel pourtant réfléchie et vrai et si, m'entraînait. Elle s'en aperçut. Quel triomphe! pourtant et elle dit tout bas me: "Prenez garde, Talma, vous êtes emu!" C'est l'effet de qu'en émotion nait le trouble; Résiste la voix, la mémoire manque, sont les faux gestes, l'effet est

Détruit! Ah! nous ne sommes pas la nature que nous ne sommes l'art qui ne peut tendre qu'à imiter.

11 [63]

Lessing sat under Molière Destouches
Minna of Minna - "un marivaudage raisonné".

11 [64]

Chinese: "as my beloved is a home (einlogirt) in my heart, I am careful to eat warm: this heat was not to be annoying"

"You yourself would see your mother die of hunger, do nothing, which is contrary to virtue."

"if you, like the tortoise, which withdraws its five limbs into its shell, your five senses pull back into yourself, so you will get it even after death in favor: you will receive the heavenly bliss"

11 [65]

"One is amazed at the number of hesitation and procrastination in the arguments of Montaigne. But on the index set in the Vatican, all parties long suspected, it is perhaps dangerous volunteered his tolerance, his maligned impartiality, the question on a kind of muted. That was a lot in his time: humanity, which questioned... "

11 [66]

Mérimée supérieur de vices et comme comme Joaillier chaser s difformités belongs to the movement of 1830, not by passion (she lacks -), but by the novelty of calculirten procédé, and the bold choice of fabrics.

11 [67]

"Bains intérieurs" to express myself demurely on the nature of Madame Valmore

11 [68]

"Rien ne porte comme une bonne malheur action"

11 [69]

(328)

Sainte-Beuve: "la jeunesse est trop pour avoir du Gout Ardente.

Pour avoir du Gout, il ne suffit pas avoir d'en soi de la faculté goûter et les belles choses de l'esprit douces, il faut du loisir encore, libre et une ame vacante talk venue, comme innocente, non livery aux passions, non affairée, non bourrelée d'apres soins et d'inquietudes positive; une ame désintéressée et même du feu exempt trop ardent de la composition, non en proie a sa propre verve insolent, il faut du repos de l'oubli, du silence, d'espace de soi near to. De que conditions, quand même en soi on a la Faculté de trouver les, des choses pour jouir Delicate "! -

11 [70]

During the performance of Christine (A. Dumas): Joanny has drawn a passport to the Queen. At the moment, to make use of that he thinks differently and closes the paper itself with the words: réservons de l'effet de plus grands besoin pour.

11 [71]

(329)

Reluctance and lust are the dumbest conceivable means of expression of judgments: which of course does not say is that the propositions which are here,

according to this kind would be stupid. The omission of all reasoning and logicalness (Logicität), or want to have a yes-no in the reduction to a passionate or pushing away, an abbreviation imperative, its usefulness is obvious: its pleasure and pain. Their origin is in the central sphere of the intellect, its condition is an infinitely accelerated perceiving, organizing, subsume, analyse, and conclude: pleasure and pain are always closing phenomena, not "cause"...

The decision about what to arouse displeasure and desire is the degree of power-dependent: the same as what appears to be in terms of a small quantity of power risk and necessity of the fastest defenses may, at a greater consciousness of power, wealth a voluptuous irritation, a feeling of pleasure have as a result.

All feelings of pleasure and pain are already using for measuring overall area-utility (Gesammt-Nützlichkeit), overall area-harmfulness (Gesammt-Schädlichkeit) ahead: a sphere, where the want of a goal (state) and a selection of funds to be held. Pleasure and pain are never "original facts"

Pleasant and unpleasant emotions are volitional reactions (emotions), in which the intellect center the value of certain changes that have occurred to the fixes overall value, at the same time as the introduction of counter-actions.

11 [72]

(330)

If the world would movement a goal state, then it would be reached. The one basic fact is that they do not have goal state: and every philosophy or scientific hypothesis (i.e. the mechanism), in which such is necessary, is the one fact refuted... Seeking a world of conception (Weltconception) that this is fact do justice: the are to be explained without taking such final intentions refuge: the becoming must appear justified at any moment (or non-mensurable (unabwerthbar, [unvalulable]): what amounts to one), it may not be completely justified in what is present to a future or past enpresenting for the sake of contemporary. The "necessity" is not in the form of an overarching, dominant overall violence (Gesammtgewalt), or a first motor; nor less than necessary to cause something valuable. This is necessary, a overall consciousness (Gesammtbewußtsein) of becoming, to deny a "God" to the events not under the aspect of a sympathetic, confidant and nothing --meaning to bring nature: "God" is useless if he does not want something and the other is a summation of pain and lack of logic set so what would the total value of "becoming" humiliate: fortunately just missing such a sum up power (- a suffering and looking god, a "overall sensiorum

(Gesammtsensorium)" and "universal spirit" - would be the greatest objection to his)

Strict: you must allow nothing at all existent - because it loses its value and becoming almost as meaningless and superfluous.

Consequently, one must ask: how has the illusion of being able to develop (have)

similarly, how all value judgments, which rest on the hypothesis that there existed a being, are devalued.

But it is seen that this hypothesis of being the source of all world-libel is

"the real world" "thing-in-itself (Ding an sich)" "the otherworldly world

1) becoming has no goal stated, does not lead to a "Being (Sein)".

2) becoming is no sham condition (Scheinzustand), perhaps the existent world is a appearance (Schein)

3) if the same is worth every moment: the sum of its value remains the same: in other words, it has no value, because it is missing something, what would it be measured, and in relation to which the word "value" sense would

the total value of the world's non-measarable (unabwerthbar), hence the philosophical pessimism belongs among the funny things

11 [73]

(331)

The viewpoint (Gesichtspunkt) of "Werther" is the viewpoint of conservation-enhancing conditions in terms of complex forms of relative life-duration within becoming:

-: there is no durable ultimate units, no atoms, no monads: here is also "being (das Seiende)" only us put into it, (for practical, useful perspective reasons)

- "Sphere of control structure, (Herrschafts-Gebilde)" and the sphere of the dominant growing continuously or periodically decreasing, increasing, or, under the favor and disfavor of circumstances (the diet (Ernährung, [nutrition])-)

- "Value" is the essential factor for the increase or decrease this stately centers ("multiplicities" in any case, but the "unity (Einheit)" is in the nature of becoming non-existent)

- a quantum of power, a becoming, so far nothing in the character of "Being (Sein)" has, so far

- the means of expression of the language are useless to express the will: it is our indissoluble (unablöslichen) need of preservation, resistant a coarser world of

neutral, of "things" to set and so on. Relative, we may speak of atoms and monads: and it is certain that the duration of the smallest world's most durable...

there is no will: there will punctuation-which multiply resistant or lose their power

11 [74]

(332)

- that the "process of the whole" the work of humanity is not an option because there is a overall process (Gesammtprozeß) (such as systems thinking (gedacht) -) gives not:

- that there is no "whole" admits that devaluation (Abwerthung) all of human existence, human goals cannot be made in regard to something that does not exist...

- that the necessity, causality, functionality useful appearances are

- that non-proliferation (Vermehrung) of consciousness is the goal, but rather increase the power, in which increase the usefulness of consciousness is included, as well as with pleasure with pain

- that is not the agent accepts the supreme measure of value (ie, not states of consciousness, such as pleasure and pain, if consciousness is a means of self -)

- that the world is not an organism entirely, but the chaos that the development of "spirituality" is a means for relative duration of the organization is...

- that all the "desirability" has no meaning in relation to the general character of Being (daß alle „Wünschbarkeit" keinen Sinn hat in Bezug auf den Gesammtcharakter des Seins).

11 [75]

(333)

not the satisfaction of the will is the cause of lust: against this theory I will fight very superficial. The absurd psychological counterfeiting the things closest to...

but rather that the will wants to advance and again about the lord (Herr) is what stands in its way: the feeling of pleasure is precisely in the dissatisfaction of the will: the fact that he is without the limitations and obstacles still not tired enough...

"The Happy": Heerdenideal

11 [76]

(334)

The normal dissatisfaction of our impulses as hunger, sexual instinct, the motion drive, contains in itself absolutely nothing depressing end, it seems rather agitation (agacirend) on the lifestyle, like any rhythm of small painful stimuli, it reinforces what the pessimism prefaces us like: this dissatisfaction, rather than spoil the life is the great stimulant of life.

- One could perhaps describe the joy at all as a rhythm less pain stimuli...

11 [77]

(335)

Yes, depending on the resistors (Widerständen), which seeks a force to about it under control, must increase the measure of the hereby challenged failure and doom (Verhängnisses): and thus any force can only omit to which resists is necessary in every action one ingredient of displeasure. Only this pain is like tear of life and strengthens the will to power!

11 [78]

(336)

The most spiritual people, provided that they are the most courageous, experience by far the most painful tragedies: but that they honor life, because it is provides them their greatest opposition.... (Die geistigsten Menschen, vorausgesetzt, daß sie die muthigsten sind, erleben auch bei weitem die schmerzhaftesten Tragödien: aber deshalb ehren sie das Leben, weil es ihnen die größte Gegnerschaft gegenüberstellt…)

11 [79]

(337)

The means by which Julius Caesar defended himself against sickness, and headaches: tremendous marches, simple living, continuous residence in the outdoors and enduring hardship: there are, the big expected, the preservation conditions of genius at all.

11 [80]

(338)
Beware of morality: they are devalued ourselves -
Caution against pity: we are overburdened with the distresses of others -
Beware of "spirituality": it spoils the character by making it extremely lonely: solitude that is untied, untied...

11 [81]

- will only be felt, but not dying (?) -

11 [82]

The sense of becoming must be fulfilled at every moment, completed achieved.

11 [83]

What a good action is called, is a mere misunderstanding, and such actions are not possible.
"Egoism" is just as "selflessness" is a popular fiction, similarly, the individual, the soul.

In the vast multiplicity of events within an organism becomes conscious part of us is a mere angle: and the bit of "virtue", "selflessness" and similar fictions are punished in a completely radical way from the rest total events (Gesammtgeschehen) of lies. We do well to study our organism in its utter immorality...

The animal functions are on principle even millions of times more important than all of the beautiful states and heights of consciousness: the latter have a surplus, if they do not have to be tools for those animal functions.

The entire conscious life, together with the spirit of the soul, together with the heart, together with the quality, together with the virtue in whose service it works then? In the greatest possible perfection of the means (food enhancers) of the basic animal functions: above all, the enhancement of life.

It is so incredibly much more to what one "body" and "meat (Fleisch)" called: the rest is a small device. The task of the whole chain of life and continues to spin (fortzuspinnen) so that the thread is more powerful - that is the task. But now may be seen, such as heart, soul, virtue, spirit conspire formally to this principal (principianti) job at run: as if they were the targets... The degeneration of life is largely due to the extraordinary ability of error (Irrthumsfähigkeit) of consciousness: it is the least by instincts in check and kept assaults therefore the longest and most thorough.

After the pleasant or unpleasant feelings that consciousness measure whether life has value: one can imagine a crazier excess of vanity? It's only one way and pleasant or unpleasant feelings are also only average! - What measures are objectively the value? Alone in the quantity increased and power of organized, after which happens in all events, there is a will to more…

11 [84]

The "spirit" as the essence of the world recognized, as essentially the logicality (Logicität)

11 [85]

(340)

By alcohol and hashish bring you back to levels of culture, which (at least one overcome survived) has all foods give any revelation about the past from which we were.

11 [86]

Even the way it does often enough those stupid women like that milk does not hold for food, but probably turnips (Rüben):

11 [87]

(341)

All the beauty and grandeur, which we have borrowed the real and imaginary things, I will reclaim as the property and product of the man: as his fairest apology. Man as a poet, a thinker, as God, as love, as power -: oh about his royal generosity (Freigebigkeit) with which he endowed the things to be poorer and to be miserable! Previously, this was his greatest selflessness that he admired and adored, and to conceal himself knew that he was the one who has created what he admired. -

11 [88]

(342)

How much unavowed (uneingeständliche) ignorant and self-satisfaction of needs is in the old religious feeling mishmash of German music backward! How much prayer, virtue, anointing, virginity, incense, and gnat (Muckerei) "closet" since talks with yet! That the music itself by words, by the term, apart from the picture: oh, how she knows them to pull up their advantage, the crafty female "eternal feminine"! even the most honest belief need not to be ashamed if that instinct is satisfied, - it remains outside. This is healthy, smart and, insofar as it expresses shame of poverty of all religious proposition, a good sign... Nevertheless, it remains a tartuffery (Tartüfferie)...

If one, however, as did Wagner in his last days with dangerous falsehood, besides the religious symbolism, as in Parsifal, where he alludes to the superstitious (abergläubischen) nonsense of the Last Supper, and not only alludes: so aroused such indignation music...

11 [89]

(343)

People have always misunderstood the love: they believe this to be unselfish, because they want the advantage of another being, often against their own advantage: they want it but that other beings have... In other cases, a finer parasitism (Schmarotzerthum) love, a dangerous and reckless nest (Sicheinnisten) a soul into another soul - sometimes in the flesh... oh! how much to "the landlord" expenses!

How much advantage does man sacrifice, like a little "selfish," he is! All his emotions and passions will have their rights - and how far from the benefits of intelligent self-interest is the affect!

You do not want to be "lucky", you must be an Englishman, to be believed, that man always seeks his own advantage, and our desires to make a mistake in a long passionate about the things - their pent-up force investigating the resistors

11 [90]

What Richard Wagner is worth, which is the first to tell us who made the best use of it. Meanwhile, you try to a value Wagner to believe, to which he himself was dying to do may think...

11 [91]

(344)

Refinement of prostitution, not abolish...

Marriage has had the longest time, the bad conscience against it: if you believe it? Yes, we believe it should. -

In honor of the old women –

11 [92]

I am taking the liberty to forget me. Tomorrow I will be back with me at home.

(Ich nehme mir die Freiheit, mich zu vergessen. Übermorgen will ich wieder bei mir zu Hause sein).

11 [93]

(345)

everything with which the person knows to be not yet completed, which no one has yet digested, the "mud of existence" - at least for the wisdom he remains the best fertilizer...

11 [94]

(346)

That emperor (Kaiser) was constantly before the transience of all things, so as not too important to take and remain calm between them. Everything seems to be the other way around too much value, as it should be so fleeting: I seek an eternity for any: should we pour the most precious salves and wines into the sea? - And my only consolation is that everything what was is eternal - the sea washes it out again

11 [95]

(347)

"Do you believe in the divinity of Christ": Man molested, as we know, Voltaire even in his last moments asked his Curé, and not satisfied with the fact that Voltaire, it meant that he wanted to be left alone, he repeated his question. Came over the dying man his last fury: he furiously pushed the unauthorized questioner: "au nom du dieu! - He shouted in his face - ne me parlez pas de cet homme-là "- immortal last words where everything is grouped together, whereas this had fought bravest spirit. -

Voltaire judged: "There is nothing divine about this Jew of Nazareth": so he judged from the classic taste.

The classic taste of Christian taste and set the term "divine" in fundamentally different, and whoever has the former in the body that cannot unlike

Christianity as pact (Latin: foeda, [contract]) and the Christian ideal as a caricature and vilification of the Divine (Göttlichen) received.

11 [96]

(348)

That is the culprit again in the doable into it takes, after he was pulled out of it conceptually, and thus has drained the doable;

that the thing to do, "the goal", the "intention", the "purpose" in taking back the doable, after he had been artificially removed from him, and thus has drained the doable;

that "all purposes", "targets", "sense" only modes of expression and metamorphoses of a will that inhere (inhärirt) everything that happens, the will to power; that purpose, objectives, intentions, want ever so much as stronger-to-be want (Stärker-werden-wollen) is want to grow, and it also means like;

that the most general and lowest instinct in all doable and desire for that very reason has remained unrecognized and hidden, because in practice we always follow his commandments because we are this commandment... All valuations are only consequences and stronger prospects in the service of the one will: the value estimate itself is just this will to power, a criticism of Being (Seins) out for some of these values is something absurd and misleading, even supposing that it initiates a process of destruction, this process is still in the service of this will...

Estimate Being (Sein) itself: but the estimate (Abschätzen) is of this Being (Sein) still: - and by saying no, we do still what we are... You have the absurd (Absurdität) view that existence (daseinsrichtenden) directing gesture, and look then to guess yet, what is actually thus betakes. It is symptomatic.

11 [97]

(349)

The philosophical nihilist is convinced that all that happens is meaningless and unfair (umsonstig) and there should be no senseless and unfair (umsonstiges) Being (Sein). But where did this: it should not? But how do you take this "sense"? this measure? - The nihilist says basically, the terms of such a useless bleak Being (Sein) acts upon a philosopher unsatisfactory, desolate, desperate, and such insight goes against our finer sensibility as philosophers. It amounts to the absurd well

value (Werthung): the character of existence (Daseins) the philosopher would be a pleasure, if indeed it is right to exist...

Now it is easy to understand, that have pleasure and displeasure in the event only the sense of means can be: it would ask remains, whether we call the "sense" and "purpose" look at all could, if not the question of meaninglessness (Sinnlosigkeit) or its opposite for us is unsolvable. -

11 [98]

(350)

Value of transience (Vergänglichkeit): something that has no duration, which contradicts itself, has little value. But the things to which we believe as permanent, as such, are pure fiction. If everything flows, it is a quality of transience (Vergänglichkeit) (the "truth") and the duration and immortality just an illusion (Schein).

11 [99]

(351)

Critique of Nihilism. -

1.

The Nihilism as psychological state will have to come first if we have a "sense" have searched in all events, is not there: so that the seeker finally loses courage. Nihilism is because the recognition of the long waste of strength, the agony of the "vain," insecurity, lack of opportunity to recover somehow, somewhere over to calm down yet - the shame from themselves, as they had too long cheated... That meaning was could be: the "fulfillment" of a moral highest canon in all events, the moral world order, or the growth of love and harmony in the intercourse of beings; or approaching a state of universal happiness, or even that assail a general nothing state (Nichts-Zustand) - is a goal still a sense. The common element in all these modes of representation that a something through the process itself is achieved will be: - and then one realizes that becoming nothing achieved, nothing will be achieved... So the disappointment over an alleged aim of becoming the cause of nihilism: whether it in terms of a very specific purpose, whether it generalizes the insight into the inadequacy of all previous end-

hypotheses (Zweck-Hypothesen) relating to the whole "evolution" (- the man no longer staffs (Mitarbeiter), much of the focus of them)

Nihilism as a psychological state enters the second one, if you have a wholeness, a systematization (Systematisirung), itself one organizing has all happened and recognized among all happened: so that in the total concept of a supreme governance and administration form revels for admiration and reverence thirsty soul (- it is the soul of a logician, it already meets the absolute logic and dialectic, to reconcile all things...) A kind of unity, some form of "monism" and in consequence of this belief of man in deep relationship and dependency feeling of a whole infinitely superior to him, a mode of divinity... "The good of the universal demands the devotion of the individual"... but lo (aber siehe da) and behold, it gives no such universal! Basically, man has lost faith in its value if it does not act through an infinitely valuable whole: he conceives that such a whole has, to believe in its value can.

Nihilism as a psychological state has yet a third and final form. These two insights given that will which nothing is to be achieved and that underneath all becoming there is no grand unity in which the allowed individuals to submerge completely, as the highest in an element values: there remains as an excuse left, than this whole world of becoming to condemn deception and to invent a world that lies beyond it, as the real world. But as soon discovers the man is fashioned as only for psychological needs of this world and how he completely and has no right, we obtain the last form of nihilism, which the lack of faith in a metaphysical world within itself, - which is the belief to a real world forbids. At this point gives you the reality of becoming as one with reality, forbids oneself every kind of secret routes to rear and false divinities - but not endure this world that wants to deny you have not...

- What happened in fact? The feeling of worthlessness (Werthlosigkeit) was achieved, as it was understood that neither the term "purpose", with the term "unity", with the term "truth" is the general character of existence may interpreted (interpretirt). Nothing is achieved and thus reached, it lacks the overarching unity in the multiplicity of events: the character of existence (Daseins) is not "true", is wrong (falsch)... you have absolutely no reason to persuade themself a true world...

In short (Kurz): the categories of "purpose (Zweck)", "unity (Einheit)", "Being (Sein)" with whom we have a value placed in the world are, again we pulled out - and now sees the world from valuesless [worthless] (nun sieht die Welt werthlos aus)...

2.

Suppose that we have realized how far into these three categories, the world is not designed and may be that after this recognition, the world begins to be worthless for us: we must ask, where is our faith in these three categories - we try to if it is not possible, they terminate to the faith. We have these three categories depreciates, then the proof of their inapplicability to the universe no longer a reason to all the depreciation.

*

*   *

Result: the belief in the categories of reason is the cause of nihilism - we have measured the value of the world according to categories, which refer to a purely fictitious world. (Resultat: der Glaube an die Vernunft-Kategorien ist die Ursache des Nihilismus, — wir haben den Werth der Welt an Kategorien gemessen, welche sich auf eine rein fingirte Welt beziehen)

*   *

*

Final result (Schluß-Resultat): all the values, with which we have searched far the world's first of us to make valuable and finally give it depreciates have, as they proved unequipped (unanlegbar) - all these values are, psychologically, the results of certain perspectives of utility to maintain and increasing human domination structure: and only falsely projected into the nature of things. It is still the hyperbolic naivete of man himself as a measure of value and meaning of things... (Schluß-Resultat: alle Werthe, mit denen wir bis jetzt die Welt zuerst uns schätzbar zu machen gesucht haben und endlich ebendamit entwerthethaben, als sie sich als unanlegbar erwiesen — alle diese Werthe sind, psychologisch nachgerechnet, Resultate bestimmter Perspektiven der Nützlichkeit zur Aufrechterhaltung und Steigerung menschlicher Herrschafts-Gebilde: und nur fälschlich projicirt in das Wesen der Dinge. Es ist immer noch diehyperbolische Naivetät des Menschen, sich selbst als Sinn und Werthmaß der Dinge…)

11 [100]

(352)

The highest values, life in the service of man should, in particular their disposal when they are very difficult and costly over him: these social values you have for the purpose of sound reinforcement, such as would be if they commands God, as "reality" as "real" world, as hope and future world built on the people. Now that the shabby origin of these values is clear, the all seems so devalued,

"pointless (sinnlos, [meaningless])"... but that's just become one intermediate state (aber das ist nur ein Zwischenzustand).

11 [101]

I certainly do not wish to play at the contemptible comedy, which still today, especially in Prussia, philosophical pessimism is called; I see even the necessity not to speak of them. With disgust, you should have long ago turned away from the spectacle of that skinny ape which Mr. Hartmann gives: in my view is that any line through that he had referred the names with the same time Schopenhauer in his mouth.

11 [102]

(353)

That one's own acts committed against cowardice. That they were not behind him in the lurch... The bite of conscience is indecent.

11 [103]

(354)

That is the last human values back into the corner nicely put back where they have only one right: as loafer-values. There are many kinds of animals have disappeared, even supposing that the man would disappear, so nothing would be lacking in the world. You must be philosopher enough to even this to admire nothing (- to be surprised by nothing [Latin: Nile admirari] -)

11 [104]

(355)

Is it about the "why?" Of his life in harmony with yourself, then gives you the how? cheaply. It is itself a sign of disbelief in why, and sense of purpose, a lack of will, if the value of pleasure and pain comes to the fore and find lessons hearing

hedonistic pessimism, and self-denial, resignation, virtue, "objectivity " may already be the slightest sign that it begins to lack the main thing.

That you know to give yourself a goal (Ziel) - - -

11 [105]

NB. a mob-man, a rancor-man, a buttercup (Rankunkel)...

11 [106]

Not to be confused: - The disbelief as inability ever to believe and, on the other hand, as a failure something more to believe: in the latter case commonly a symptom of a new faith (Glauben) -

Unbelief (Unglauben) as is the inability to negate disability -- he knows that he is neither a yes nor to defend against a no...

11 [107]

Idleness is the beginning of all philosophy. - Therefore - philosophy is a vice...?

(Müßiggang ist aller Philosophie Anfang. — Folglich — ist Philosophie ein Laster?…)

11 [108]

A philosopher recovers differently and in others: he is recovering as example in nihilism. The belief that there is no truth, the nihilist-faith is a big one for stretching limbs, the ceaselessly as a warrior of knowledge is a loud ugly truths in the struggle. Because the truth is ugly

11 [109]

If one settles with the music, the dramatic music: good music is still enough left

11 [110]

We also believe in the virtue but the virtue in the Renaissance style, virtu, virtue moraline.

11 [111]

(356)

How is it that the fundamental article of faith in psychology together with all (allesammt) the worst distortions and counterfeiting (Falschmünzereien) are wrong? "Man strives for happiness" for example - what's so true! In order to understand what life is, what kind of struts and stress is life, must apply the formula as well as plant and tree of the beast. "What are striving to plant?" - But here we have already forged a false unity that there is not: the "fact of a million-fold growth with their own and half own initiatives is hidden and denied, if we have a crude unit" to suppress "plant" (Pflanze). " That the last smallest "individuals" is not understandable in the sense of a "metaphysical individual" and atom, that their sphere of influence constantly shifts - that is first visible but seeks a Each of them when it is transformed in such a way to "happiness"? - But all the self-spreading, incorporation, growth is one aiming to counter, movable is essential to do with pain states allied (Verbundenes): it has, what drives here, at least something different to when it wants in such a way the pain and seeks constantly. - What the trees of a jungle fight with each other? Get "lucky"? - In order to power...

The man who became master of the forces of nature, master of his own wildness and lawlessness: follow the desires have, have learned to be useful.

The man, compared to a pre-humans (Vor-Menschen), represents a tremendous quantity of power is - not a plus of "happiness": how can one say that after happiness sought is...?

11 [112]

(357)

The higher man is different from the low in terms of the fearlessness and the challenge of the accident: it is a sign of decline when they start hedonistic measure of value to be regarded as the top (- physiological fatigue, willpower depletion -) Christianity, with its perspective on "salvation" is a typical mindset for a suffering and impoverished human species: to create a full power will suffer, suffer go: it is the Christian bigots healing a bad music and hieratic gestures one annoyance

11 [113]

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Toward the psychology and epistemology (Erkenntnisslehre).

I think the phenomenality and the inner set world: everything, what we realize is trimmed through and through until simplified schematized (schematisirt) designed - the actual process of inner "perception" that causal association (Causalvereinigung) between thoughts, feelings, desires, such as the between subject and object, completely hidden from us - and perhaps a pure imagination. This "apparent internal world is treated with exactly the same forms and procedures, such as the "outer" world. We never come to "facts": pleasure and pain are late and intellect-derived phenomena...

The "causality" escapes us; be assumed between thought a direct causal band, as does the logic - that is a consequence of the crudest and clumsiest observation between playing two thoughts nor all the possible affects their play: but the movements are too fast, so ignore we do, deny it, we...

"Thinking" as the start is epistemological, not before: that is a completely arbitrary fiction, achieved by singling out one element from the process and subtracting all the rest, for the purpose of an artificial grooming understanding of publication (Verständlichung)...

The "spirit", something that is thinking: maybe even "the spirit absolute, pure, pure (rein, pur)" - this conception is a derived second consequence of the false introspection which believes in "thinking" is only an act imagination (imaginirt) that does not occurs, "thinking" and secondly, a subject-imaginirt substrate in which each act of this thinking and nothing else has its origin: that is, both the doable (Thun), as are the doer fictitious

11 [114]

"want (Wollen [wish])" is not "desirable", aiming to ask: of which it stands out by the emotion of the command's

there is no "want", but rather only one thing-want: you do not have the target trigger from the state: as do the epistemological (Erkenntnißtheoretiker). "Shall" as they understand it comes from as little as "thinking" is a pure fiction.

that something is commanded, belongs to the will (:this is not to say that the will "effected (effektuirt)" is...)

That general stress state in virtue of which a force may seek release - is not a "want"

11 [115]

(359)

In a world that is significantly wrong, truth would be an unnatural tendency: such could only sense than a means to a specific higher power of falsehood: so that a world of truth, being able to be fictitious, first had the true riches to be made (counting that such is "truly" believe)

Simple, transparent, with no conflict, permanently, is consistent, without wrinkle, sleight, curtain, form: the way a person conceives a world of Being (Seins) as "God" after his image (nach seinem Bilde).

Thus truth is possible, the whole sphere of man to be very clean, small and respectable: it has the advantage to be in every sense on the part of the conscientious. - Lies, deceit, dissembling, must excite astonishment...

The hatred of the lie and the adjustment of pride, of an irritable sense of honor, but there is also such a hatred of cowardice because lying is prohibited. - For a different "Thou shalt not lie" kind of person helps everything moralizing nothing against the instinct, which requires proof of the lie: the testimony of New Testament.

11 [116]

(360)

There are those who seek it, where something is immoral, if they judge "this is wrong", they believe that we should abolish it and change. Conversely, I did not

rest as long as I am with a matter (Sache) not yet aware of their immorality. I have this out, so my balance is restored.

11 [117]

An exuberant spirit of the dance is the natural movement of every reality and loves to touch it with his toes, is hateful to indulge in sad things

11 [118]

we Hyperboreans

(361)

My conclusion is: that the real man has a much higher value represents as the "desirable" man of any previous ideal, that all the "desirability" were in regard to man absurd and dangerous excesses, with a single type of man their conservation and wants to hang growth conditions on the human race as a law, that each to power brought "desirability" such origin until now the value of man, his strength, his future certainty depressed is, that the wretchedness and angle of intellectualism (Winkel-Intellektualität) of the people at most merely represents, even today, if he wishes, that the ability of people to set values, previously developed was too low to the actual, not merely "desirable" values of the people to justice, that the ideal world until now, the fact - and slandering human power (menschverleumdende), the poisonous breath of reality, the great seduction (Verführung) to nothingness was...

11 [119]

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To preface.

I describe what is coming: the advent of nihilism. I can describe here, because here some needful betakes itself - the signs of it are everywhere, the eyes are missing for this character yet. I praise, I blame not, that it comes: I think there is one of the greatest crises, a moment of deepest self-reflection (Selbstbesinnung

des Menschen) of human beings: whether humans are of them recovered, though he is master of this crisis, this is a question of its force: it is possible...

The modern man thinks a trial basis soon to this, now at those value and drops him then: the circle of survived and dropped value is always full, and the emptiness (Leere) and poverty of rated (Werthen) is always more to the feeling, the movement is unstoppable - although in large style of the delay is trying -

Finally he ventured a critique of the values at all, he recognizes its source, he recognizes enough to believe in no value, the pathos is there, the new thrill (Schauder)...

What I relate is the history of the next two centuries...

11 [120]

(363)

That adequate between subject and object a kind of relationship takes place, that the object is something of interior saw would be subject, is a good-natured invention, which, I think, has had its day. The measure of what we at all aware, is so utterly dependent on gross utility of becoming conscious of how we allowed this kind of consciousness angle perspective (Winkelperspektive) on a "subject" and "object" statements, which would affect the reality! -

11 [121]

(364)

one can be the lowest and most primitive activity in the protoplasm does not derive from a desire for self-preservation, for it takes a nonsensical way more to himself than require the preservation of dignity and, above all, it "shall be" so just do not, but decays... The drive that works here, has just this self-not-get-willing (Sich-nicht-erhalten-Wollen) to declare: "hunger" is already an interpretation, not equal to more complex organisms (- Hunger is a specialization (spezialisirte) and later form of the instinct, an expression of labor (Arbeitstheilung), about the service of a higher ruling instinct)

11 [122]

(365)

- this is not what we deposited: that we find no God, neither in history nor in nature, or behind nature - but rather (sondern) that we do what was worshiped as a God, not as "divine (göttlich)", but rather (sondern) as holy visage (Fratze), as effervesce (Moutonnerie), as absurd and pitiable silliness (Niaiserie), as the principle of world and man defamation (Mensch-Verleumdung) feel: in short, that we deny God as God. It is the height of psychological mendacity of man, a being as the beginning and "in-itself" a new position his angular scale of it is just good, wise, powerful, valuable calculate out the phenomenal - and the whole causality, in virtue of which any any goodness, any wisdom, any power exists and has value indispensable. In short, elements of the latest and caused most of origin deemed to be incurred, but to set a "per se" and perhaps even as a cause of all incurred at all... Let's get out of the experience of any case where a person is significantly above the measure of human collected has, we see that every high degree of power, freedom of good and evil as well as of "true" or "wrong" in itself does and what quality will may treat any bill, we understand the same again for each high degree of wisdom - the goodness in it as well as lifted the truthfulness, justice, virtue, and other folk leanings of valuing. Finally, any high degree of goodness itself: it is not apparent that he already presupposes an intellectual myopia and inelegance? Similarly, the inability to distinguish between true and false distinction between useful and harmful to a greater distance to go? Not to mention that bring a high degree of power in the hands of the highest quality, the most disastrous consequences ("the abolition of evil") would give rise to? - In fact, you only see at what inspires the "god of love," his faithful for trends: they ruin humanity in favor of the "good" - in practice, has the same God in view of the real nature of the world as God the highest myopia, devilry (Teufelei, [evil trick]) and impotence proved: from which there results, how much value its conception.

That alone is knowledge and wisdom has no value, any more than kindness: you must always have the goal yet, from where will these properties worth or worthlessness - it could be a target, from which represented an extreme knowledge of a high unworthy (Unwerth, [unvalued]) (e.g. where the extreme deception would be one of the requirements of the increase of life, similarly, if paralyze the goodness around the springs of the great desire and discourage would be able...

Our human life is given, as it is, all "truth" has all the "goodness" all "holiness," all "divinity" in the Christian style far proved to be a major threat - yet now mankind is in danger of a adverse life-ideality to perish

11 [123]

(366)

The advent (Heraufkunft) of nihilism.

Nihilism is not the only one contemplativeness about that, and not only the belief that everything is worthy to perish "in vain": you put in hand, we aimed to basically... That is, if you will, illogical: but the nihilist does not believe in the nescessity to be logical... It is the condition of strong spirits and wills: and such it is not possible to stay with the 'no' to stand 'of the sentence "- the no indeed comes from their nature. The destruction (Ver-Nichtung) by the sentence seconded the destruction (Ver-Nichtung) by the hands.

11 [124]

(367)

If we are "disappointed", so we are not there in terms of life: but that we have risen above the "desirability" of any kind eyes. We view with a scornful indignation at the what "ideal" means that we despise us just about every hour to keep down not that absurd impulse to what is called "idealism". The pampering is stronger than the wrath of disappointed...

11 [125]

(368)

The immaturity of the perfect moralist, and what our hidden self many skinned (vielhäutigen) pretensions, just to be, who say "give you, as you are" as if it would not only be something that is...

11 [126]

(369)

IV NB. The selection of equals, the "exodus", the isolation -

11 [127]

(370)

NB. against justice... At J. Stuart Mill: I for see horror (perhorreszire) his meanness, which says "what is the right one, the others are cheap, what you do not want, etc., which also add to any one else", which the whole human traffic reciprocity of power seeks to explain so that each action appears as a kind of redemption for something that is proven to us. Here is the prerequisite undistinguished in the lowest sense: here is the equivalence of the values of actions provided for me and you, here is the most personal value of an action simply annulled (that which can be compensated by anything and paid for -) The "reciprocity" is a great meanness, just that something that I do, not be done by someone else would and could, that no compensation should be - except in the most select sphere of "my equal," inter pares -; that in a deeper sense never gives back, because something is unique and only does unique - this basic conviction contains the cause of aristocratic separation from the crowd, because the amount of "equality" and therefore compensable, and "reciprocity" believes.

11 [128]

(371)

It is the feeling of kinship, which connects the children of a nation: this relationship is physiologically a thousand times stronger than commonly assumed. Language, customs, common interests and fates - that is all that much to understand oneself, to the same due to ancestors.

11 [129]

the decline of the German spirit, which has grown with the advent of father land (Vaterländerei) nationalism and the step -

11 [130]

No one talks to the woman of veracity: "Give yourself the way you are" means to wife talked almost the opposite of what it means as a call to the man

11 [131]

-- not for his faith, he is burned, with little green wood: but for the fact that he has no courage to his faith more.

11 [132]

-- a man, like his, he should: the sounds to us as absurd as "a tree, as it should be"

11 [133]

NB. One recognizes the superiority of the Greek people, the Renaissance man - but you would have without him its causes and conditions: the Greeks to this day lack a deeper insight

11 [134]

"Things that have a quality in itself" - a dogmatic idea with which we must absolutely break

11 [135]

For a critique of big words. - I am full of suspicion and malice against what is called "ideal": here is my pessimism to have recognized as the "higher feelings" that are a source of disaster reduction and the lowering of the value of people.

- one is deceived every time you have a "progress" expected from an ideal: the ideal of victory every time so far was a retrograde movement.

- Christianity, revolution, the abolition of slavery, equal rights, philanthropy, love of peace, justice, truth: all these big words have value only in stuggle (Kampf), as standard: not as realities but rather as a ceremonial words (Prunkworte) for something completely different (even opposite!)

11 [136]

Criticism of big words.

"Freedom" for the determination of power
"Justice"
"Equality of Rights"
"Brotherhood"
"Truth" (in sects, etc.

11 [137]

The "growing autonomy of the individual" shall talk of this Parisian philosophers, such as Fouillee: they should only look at the race moutonnière that they themselves are...!

Power but the eye on, their future masters sociologist!

The "individual" has become strong under reverse conditions: it describes the extreme weakness and atrophy of the people, they want their own needs and to the entire apparatus of the old ideal of lies! you are the type, that you present your herd really needs-as ideal feels!

The complete lack of psychological honesty!

11 [138]

(372)

The origin of the ideal. examination of the soil on which it grows.

A. Proceed from the "aesthetic" states, where the world is full of round, saw a perfect will-the pagan ideal: self-affirmation is the dominant of the buffon-

the highest type: the classical ideal - as an expression of prosperity has turned out one of the main instincts

- is again the highest style: style of the great expressions of the "will to power" itself (the most feared instinct dares to confess)
- it gives off -

B. Proceed from states where the world is empty, paler, diluted seen is where the "spirituality" and sensuousness takes the rank of perfection, is avoided where the most brutal, brutish direct (Thierisch Direkte), next: the "manner", "the angel "(priestly = virgin (jungfräulich) = ignorant) physiological characteristics of such" idealists "...
the anemic ideal: under certain circumstances it may be the ideal of such natures, which the first, the pagan pose (:as in Spinoza, Goethe sees his "holy")
- from one expects, you choose -

C. Proceed from states where we experience the world of absurd, poor, poorer, more deceptive, as we suspect that in their ideal or even want: the projection of the ideal in the natural resistance, resistance, actual, logical contradiction. The condition of that the so judges (- the "impoverishment" of the world as a result of suffering: it takes, not gives you more -)
: the unnatural ideal
- be negated, it destroyed -

(The Christian ideal is an intermediate form between the second and third, mostly with this soon, now with that shape.)

the three ideals
of life

A. Either an amplification
(pagan)

B. or a dilution
(anemic)

C. or a denial
(unnatural)

the "deification" felt in the highest abundance
in selection of the most delicate
in the destruction and disregard for life.

[Translator: for the above formating check the German]

11 [139]

The level of tension, resistance, the risk of legitimate distrust, the degree to be brought into the victims of human life in which the probability of failure is high, yet the ventures is risky: -

11 [140]

The herd-ideals (Heerdenthier-Ideale) - now culminating as the highest value heading of "society" attempt to give it a cosmic, yes metaphysical value (ihr einen kosmischen, ja metaphysischen Werth zu geben)

I am defending them against the Aristotelianism.

A society, which in itself that consideration and delicacy preserved in terms of freedom, must feel as an exception and to have a power against which they stand out, against whom it is hostile and looks down

- the more I make right and put me right, the more I get (gerathe) under the rule of average, and finally the most numerous

- the requirement (Voraussetzung, [presupposition]) that an aristocratic society has in him, to get between its members with high degrees of freedom, the extreme tension, which in the presence of the opposite impulse originates in all members: the will to power...

11 [141]

if you want to remove the strong contrasts and diversity rank, so it creates the strong love that high-mindedness, the sense of being-in-itself off too.

11 [142]

For the real psychology of freedom and equality society:
what decreases? The will to self-responsibility - sign of the decline of autonomy
the military and weapons capability (Waffentüchtigkeit) to
command the force - even in the most spiritual
the sense of awe, of subordination, of silence-rounder.
the passion, the great task of the tragedy, the hilarity
(Heiterkeit)

11 [143]

Chapter:
Criticism of big words.
From the origin of the ideal.

the herd-ideal

How to bring virtue to rule.
The circle of philosophers.

the ascetic ideal

The religious ideal.
Physiology of the ideal I. II III.

the men's ideal

The political ideal.
"Science"

the ideal of spirituality

III the herd-ideal
III the men's ideal
I the ideal of anti-nature
II the ideal of spirituality
I the pagan ideal
III the hermit ideal (Stoa, etc.)
II the ideal of sensualisation

Panel:

From the origin (Herkunft) of the ideal

A. the herd-ideal

their ideal of the gentleman

their ideal of the hermit

B. the pagan ideal

the ideal of anti-nature

C. the ideal of sensualisation

the ideal of spiritualization

the ideal of the dominant emotion

Criticism of big words.

Truth.

Justice.

Love you.

Peace.

Virtue

Freedom.

Goodness

Righteousness

Genius

Wisdom

11 [144]

Pascal: le pire est celui times, qu'on fait par bonne intention.

[is the worst times, we do by good intentions]

11 [145]

Role of "consciousness"

It is essential that you look at the role of "consciousness" does not lay hands: it is our relationship with the "outside world", which it has developed. In contrast, the directorate, respectively. the care and forethought in terms of the interplay of bodily functions, we shall not in consciousness, any more than the spiritual a

magazine loading (Einmagazinirung): that it gives a supreme authority, must not be doubted: a kind of guiding committee, where the various main desires their voice and assert power. "Lust", "pain" are hints from this sphere: the... will act similarly,. The ideas similarly,

In summa: what is conscious, is under causal relationships that are withheld from us altogether, - the succession of thoughts, feelings, ideas in the mind expresses nothing about it, that this sequence is a causal consequence: it is apparently so in the highest degree. This plausibility out we have our whole conception of spirit, reason, logic, etc. established (that there is not all: they are fictitious and syntheses units)... And this again in the things behind the projected things!

Usually, one takes consciousness itself as a body-sensorium and supreme authority: however, there is only one means of communicability (Mittheilbarkeit): it is developed in traffic and in terms of transport interests... "Traffic" here understood by the influences of the outside world and the necessary reactions on our part here; just as well as our reactions to the outside. It is not the line, but rather an organ of the line -

11 [146]

The means by virtue of which a stronger species maintains itself.
To concede a right to exceptional acts, as an attempt at self-control and freedom
Go into states where it is not allowed, not to be barbarian
Obtain any kind of asceticism by a superior force and certainty in terms of his will power.
Not to communicate, the silence, beware of the charm.
Learn to obey, in the sense that it gives off a sample for self-maintenance.
Casuistry of honor point driven into the finest (Casuistik des Ehrenpunktes ins Feinste getrieben).
Never close, "which one is right, the others are cheap" - but vice versa!
The retaliation, the return - may (Zurückgeben-dürfen) be treated as a privilege to concede a distinction -
The virtue of others not ambition (ambitioniren).

11 [147]

Theory of sex drive: "the 'homunculi', which unite desire into existence, their desire to live in one-collective desire, the consciousness that observes and for his own need of taking" - Renan's words Hartley Fouillee p 217.

11 [148]

The time comes when we are sure to must pay for two thousand years Christians to have been long: we lose the focus, let the live us - we have a long time know not where, yet one. We plunge headlong into the opposite value evaulation, with an equal volume of energy with which we have been Christians - with the absurd exaggeration of the Christian, we - - -

1) the "immortal soul", the eternal value of the "person" -
2) the solution, the direction, the well value in "beyond" -
3) the moral value as the highest value, the "salvation of the soul," as cardinal-interest -
4) "Sin," "ground," "flesh," "desire" - as "the world" stigmatizes.

Now everything is false through and through, "word", confused, weak or spans

a) attempting a kind of earthly solution, but in the same sense in which the ultimate triumph of truth, love, justice of socialism: "equality of persons"
b) one also tried the moral ideal to hold (with the primacy of unegoistic, self-denial, the negation of will)
c) one even tried to hold the "beyond": if only, as an anti-logic x: but you have clothes immediately so that a kind of metaphysical solace in the old style can be drawn from it
d) one trying to divine guidance in the old style, the rewarding, punishing, educating, for the better order of things, leading from the event pick out
e) one still believes in good and evil: so that the victory of good and evil as the destruction of the task feels (- that is English, a typical case of flathead John Stuart Mill)
f) the scorn of the "naturalness" of desire, the ego: attempt even the highest spirituality and art as a result of depersonalization and disinterestedness as to understand

g) one allows the church, still intrude into all important experiences and main points of the individual life, to give them consecration, higher meaning to be: we also have a "Christian state", the Christian "marriage" -

11 [149]

The perfect nihilism

its symptoms: the great contempt
the great compassion
the great destruction

its culmination point (Culminations-Punkt): a doctrine which even the life, disgust, pity and the desire to destroy excites, as absolutely and eternally teaches

11 [150]

The history of European nihilism.

The period of uncertainty, the tentative nature of all to preserve (conserviren) the old and the new drive cannot.

The period of clarity: you realize that the old and the new basic differences are: the old values from declining, the new one from the rising life born knowledge of nature and history are no more such "hopes" allowed - that all the old ideals are ideals hostile (born out of the decadence and the decadence determine how well the magnificent wall of morality Sunday) - we understand the old are not long and strong enough for a new one.

The period of three great passions
of contempt
of compassion
the destruction

The period of disaster (Katastrophe)
the emergence of a doctrine which
people sifting... which
drives the weak to make decisions
and also the strong

11 [151]

Insight that the "free spirits" is missing: the same discipline, which enables a strong nature to be strengthened and great enterprises, broken and stunted the mediocre.

: the doubt
: la largeur [de cœur]
: the experiment
: the independence.

11 [152]

my "future"

a tough formation [education] Polytechnic (eine stramme Polytechniker-Bildung) Military service (Militärdienst): so that, on average, every man is an officer of the higher classes, he was usually what he was

11 [153]

The vicious and unbridled: their depressing effect on the value of desires. It is the horrible barbarity of manners, which, especially in the Middle Ages, forcing a veritable "League of Virtue" - along with equally gruesome excesses of what the value of the human mind. The fighting "civilization" (taming) needs every kind of iron and torture to maintain itself against terribleness and beast of prey, nature upright.

This confusion is quite natural, although the worst effect: what people in power and the will to ask themselves, also gives a measure for what they are allowed to admit to himself. Would be transferred even though they may do things in respect of which a lesser man of vice and intemperance: such natures are the opposite of the vicious and unbridled.

Here the concept of harm "equivalency of the people before God (Gleichwerthigkeit der Menschen vor Gott)" extraordinary: one forbade actions and attitudes, which include, in itself, to the prerogatives of the strongly constituted

(Starkgerathenen) advisable - as if they were unworthy of the human. They brought the whole tendency of people strong into disrepute, by setting up the defenses of the most vulnerable (including to the most vulnerable) as the value standard (Werth-Norm).

The confusion goes so far that you really the great virtuosos of the branded life (whose autonomy the sharpest contrast to the vicious and "unbridled" gives up) with the ignominious name. Even now believed to have disapproved of a Cesare Borgia: it's easy to laugh. The church has done on account of their vices German Emperor in thrall, as if a monk or priest should have a say about what a Friedrich the Second should ask themselves. A Don Juan is sent to hell: that is very naive. Did you notice the absence in heaven all the interesting people?... Just a hint for the female, where they find their salvation at best... Think you a little bit consistently and also with a deeper insight into what is a "great man" there can be no doubt that the church all the "great men" sent to hell - it fights (kämpft) against all "greatness of man"...

11 [154]

The "honor-concept": based on a belief in "good society", in knightly main qualities of the obligation to represent themselves constantly. Much: that his life is not important to take; that one necessarily on most respectful manners, holds the part of all with whom it touches (to say the least, as far as not to "us" part) that neither confidential nor good-natured, yet funny, yet modest, except among equals, that they are always represented...

11 [155]

New Testament

The war against the noble and powerful, as it is conducted in the New Testament, is a war like that of the Reineke and with the same means: only in priestly anointing always and resolutely refusing (Ablehnung), to do his own cleverness (Schlauheit).

11 [156]

One speaks of the "profound injustice" of the social pact: as if the fact that this under favorable, those born under adverse conditions, an injustice was, or even that it is born with these properties, those with those... This is essential to fight. The false concept of "individual" leads to this nonsense. The circumstances in which a person grows to isolate him and him as a "spiritual monad", as it merely into dropping or set: is a consequence of the wretched souls of metaphysics (ist eine Folge der elenden Seelen-Metaphysik). No one has properties it may, neither God nor his parents, no one is responsible, that he is that he is so and so that it is under these circumstances... The thread of life, he is now is not disentangled from all what was and must be: because it is not the result of a long goal is none at all will be an "ideal human" or "ideal is of happiness" or "ideal of morality," it is absurd to go somewhere "pass" want: as if somewhere would be a responsibility (Verantwortung).

The revolt of the "suffering" against

God
Society
Nature
Drive up
Education, etc.

imagine responsibilities and forms of will, it does not exist. One should not be a wrong to talk in cases where no pre-conditions for right and wrong are there. That one soul every soul in itself is the same - or equal should be: this is the worst kind of optimistic enthusiasm (optimistischer Schwärmerei). The reverse is what is desirable, the greatest possible contrast (Unähnlichkeit) and hence friction, struggle (Kampf), contradiction, and, what is desirable is the real, fortunately!

11 [157]

The intent of equal rights, and finally on the same needs, an almost inevitable consequence of our kind civilization of trade and political voice equivalency brings the exclusion and the slow extinction of the higher, more dangerous, bizarre and summa newer people with him: the experimentation to speak, hear, and a certain stop is achieved.

11 [158]

The revolt-pessimism (instead of "indignation-pessimism")

11 [159]

For "great disgust": partly because suffering, partly
self generating
the nervous-Catholic-erotic literature
the literature-pessimism France | Flaubert. Zola. Goncourt.
Baudelaire.
the chez Magny dinners
For "big pity"
Tolstoy, Dostoyevsky
Parsifal

11 [160]

The true civilization is, after Baudelaire, dans la diminution du Peche originel. B

11 [161]

Le Français est un animal de basse-cour domestique si bien, qu'il n'ose Franchir aucune stockade. B

C'est un animal de race gelatin: ne lui l'ordure déplaît pas dans son domicile, et, en littérature, il est scatophage. Il raffole of excrements... B

11 [162]

Tartuffe. Not a comedy, but a pamphlet. An atheist, if he happens to be a man of good education is, is, in terms of the play, think, some serious questions that we shall never surrender the rabble. B

11 [163]

Baudelaire speaks in terms of Petronius terrifiantes impuretés ses, ses buffoonery attristantes
Nonsense: but symptomatic...

11 [164]

genus irritable vatum

11 [165]

as Trimalchion who wipes his hands on the hair of his slave...

11 [166]

vécus livres, poèmes vécus.

11 [167]

Byron: talkative. Mais, en revanche, ces sublime Default, qui font le grand Poet: diabolique la melancholy inséparable toujours du sentiment du beau et une personnalité Ardente, un esprit salamandra.

11 [168]

"... Il n'ya parmi les hommes de grand que le Poet, le Pretre et le soldat: l'homme qui chante, l'homme qui Bénite, l'homme qui se sacrifie et sacrifie. Le reste n'est que pour le fait fouet... "

11 [169]

"Il n'ya de gouvernement raisonnable et que l'assuré aristocratique. Ou république monarchy, base sur la démocratie, et sont également faibles absurd. "

11 [170]

"Avant tout être un grand homme et un pour soi même saint."

11 [171]

"Dieu est le seul etre qui, pour rain, n'a même pas besoin d'exister."

11 [172]

On the theory of "devotion"...
L'amour, c'est le goût de la prostitution. Il n'est même pas de plaisir noble, qui ne puisse être à la ramené prostitution. L'être le plus prostitution, c'est l'être par excellence, c'est Dieu. Dans un spectacle, dans un bal jouit chacun de tous. Qu'est-ce que l'art? Prostitution

L'amour d'un peut dérive sentiment Généreux: Le Gout de la prostitution. Mais il est bientôt corrompu par le goût de la Propriété.

11 [173]

Féminéité de l'Eglise de la raison de son omnipuissance commenters.

11 [174]

That love is like the ordeal or a surgical operation. One is that both of the executioner or the surgeon ever.

What is the greatest pleasure of love? Has been asked in the presence of Baudelaire's. One replied, in receiving, the other one: give yourself-in. He said: lust of pride, that: lust of humility (volupté d'humilité) All these foulmouthed (orduriers) talked like the imitation of Christ. Finally there was a brazen utopian, who asserted that the greatest pleasure of love would be for citizens to form their country.

Moi, je dis: la volupté unique suprême et de l'amour git dans la certitude de faire le mal. Et l'homme et la femme savent, de naissance, que dans le mal se trouve toute volupté.

11 [175]

We love women in relation to, as they are foreign to us. Aimer les femmes intelligent est un plaisir de pederast.

11 [176]

Leanness is naked, indecente as fat.

11 [177]

Enthousiasme qui à l'autre chose que les s'applique abstractions est un signe de faiblesse et de maladie.

11 [178]

The prayer. Connais donc d'une vie après les Jouissance et prie, sans Cesse prie. Est la prière reservoir de force.

11 [179]

The peoples do anything to have no great men. The great man must, therefore, to exist in order to have a force in the attack, which is larger than the resistive force that is developed through millions of individuals.

11 [180]

Respect of slumber, sinister aventure de tous les Soir, one can say that people fall asleep with a boldness that would be incomprehensible if one did not know that it comes from the ignorance of the danger.

11 [181]

Say those big beautiful ships, swaying imperceptibly quiet on the water, these powerful vehicles to idle and persuasive expression of homesickness (Heimweh), they are not in a dumb language: "When we depart pour le bonheur?"

11 [182]

En politique sur le vrai celui est, qui et fouette do le peuple, pour le bien du peuple.

11 [183]

The beauty, as you understand it Baudelaire (and Richard Wagner -) Slightly glowing and sad, a little uncertain, giving room for the supposition.

11 [184]

une tête séduisante et belle, une tête de femme, c'est une tête qui fait rêver à la fois, mais d'une manière confuse, de volupté et de tristesse; qui comporte une idée de mélancholie, de lassitude, même de satiété, — soit une idée contraire, c'est-à-dire une ardeur, un désir de vivre, associés avec une amertume refluante,

comme venant de privation ou de désespérance. Le mystère, le regret sont aussi des caractères du Beau.

11 [185]

A beautiful head man has no need to include (except perhaps in the eyes of a woman), this idea of pleasure in itself, which, in a white faced (Weibsgesicht), so as to attract one more provocation than it is generally melancholic. But this head glowing something sad and will contain, of spiritual needs, of aspirations that are kept in the dark, the idea of a power that gronde et basically not used, sometimes the idea d'une insensibilité vengeresse, sometimes - in the most interesting case - the mystery and finally le malheur.

11 [186]

Auto-idolatry. Poetic harmony of character. Eurythmy of the character and abilities. Retain all the skills. All abilities do grow. A cult.

11 [187]

What fascinates and makes up the beauty in woman.

l'air blasé, l'air ennuyé, l'air évaporé, l'air impudent, l'air froid, regarder de l'air en dedans, l'air de domination, l'air de volonté, l'air méchant, l'air malade, l'air chat, enfantillage, et nonchalance malice Mele.

11 [188]

In Protestant countries lack two things that are indispensabel for the happiness of a well-bred man, la galanterie et la dévotion

11 [189]

Exhilarating at the bad taste: the aristocratic pleasure of displeasing.

11 [190]

The Stoicism, which has only a sacrament: a suicide...

11 [191]

La femme est naturelle, c'est-à-dire abominable. Aussi est-elle toujours vulgaire, c'est-à-dire le contraire du dandy.

11 [192]

Il ya dans tout changement d'infâme quelque chose à la fois et d'agréable, quelque chose, qui tient déménagement et de l'infidélité you.

11 [193]

il ya des gens qui ne peuvent qu'en s'amuse troupe. Le tout seul vrai héros s'amuse.

11 [194]

One must work, if not taste, at least from despair, because, all things considered, work is less boring than to amuse.

11 [195]

Still quite a child, I felt in my heart 2 contradiktorische feelings: l'horreur de la vie et l'extase de la vie. C'est bien le fait d'un paresseux nerveux.

11 [196]

Baudelaire says of "De Maistre et Edgar Poe taught me see reason"

11 [197]

The death penalty, the result of a mystical idea, which is now entirely uncomprehended. The death penalty has not considered the target company to sauver, material management: they want the offender and saver (Sauver) spiritual element. So that the victim may be complete, must consent and pleasure to be part of the victim. Chloroform, one would be condemned to death for impiety (Gottlosigkeit, [Godlessness]): for that consciousness would take comme victime de sa grandeur and the chances to win paradise, take him.

As for the torture, it comes from the infâme partie du coeur de l'homme, which has a thirst for lust. Cruauté et volupté identical sensations, such as extreme heat and extreme cold.

11 [198]

Ce qu'il ya de vil dans une fonction quelconque.
Ne fait rien un dandy. Figurez vous vous un-dandy parlant au peuple, excepté pour le bafouer?
There are only three respectable beings: priest, warrior, poet. Savoir, tuer et créer.
The other people are taillables ou corvéables, faits pour l'écurie, c'est-à-dire pour ce qu'on exercens appeals for the professions.

11 [199]

La femme Sand was a moralist.
- elle le the year he had a style coulant, cher aux bourgeois.
- elle est bete, lourde elle est, elle est bavard. In moral matters the same depth of the sentence, the same delicacy of feeling, like concierges les filles et les entretenu.
- an naive old woman who does not want to leave the boards
- they had persuaded themselves, se fier à son coeur et bon bon sens à son and persuaded other great bêtes to do it well.
- I cannot think of that stupid creature, without a shudder of disgust (Abscheus).

11 [200]

I'm bored in France, because everyone in it is like Voltaire. Voltaire ou Antipoète (Emerson forgotten him), le roi des Badaud, le prince des superficiels, anti l'artiste, le prédicateur of concierges.

11 [201]

Voltaire's mockery of the immortal soul, which, during 9 months, between excrement and urine resides. Baudelaire divined in this localization of "malice une ou une satire de la Providence et contre l'amour, dans le mode de la génération, un signe du Peche originel. En fait, nous ne pouvons faire l'amour qu'avec of organes excrémentiels. "

11 [202]

Disinfection of love through the church: marriage

11 [203]

Dandysme. What is the greater man? This is not a specialist. C'est l'homme et de loisir générale d'éducation. Être riche et le travail aimer.

11 [204]

It's boring to love: it is a crime where one cannot help but to have one complice (Complicen).

11 [205]

Si tu étais Jesuits et révolutionnaire, vrai comme tout politique doit être l'ou l'est fatalement...

11 [206]

The dictators are les domestiques du peuple, nothing more, and the fame is the result of adaptation - adaptation l'esprit d'un à la national stupidities -

11 [207]

What is love? A desire to go off (hinausgehen).
The human animal is un adorateur. Adorer et c'est se se sacrifier prostitution. Aussi tout amour est-il prostitution.
l'indestructible, éternelle, universelle et ingénieuse férocité humaine. Liebe zum Blut, l'ivresse du sang, l'ivresse des foules.

11 [208]

NB. Defions-nous du peuple, du bon sens, du coeur de l'inspiration et de l'Evidence.
How can you let the women in the church? What a conversation they can lead to God?
L'éternelle Venus (caprice, hysteria, fantaisie) est une des formes séduisantes du diable.

11 [209]

In love, l'entente cordiale is a result of a misunderstanding. Malentendu ce c'est le plaisir. The gap remains unbridged (Die Kluft bleibt unüberbrückt).

11 [210]

"Soyons médiocre!" Saint-Marc Girardin, from passionate hatred of sublime.

11 [211]

One should not ascribe to the reigning princes of the merits and vices of the people over which they are the masters. These merits and vices are almost always to the atmosphere of the previous government.

Louis the XIV inherits the people of Louis XIII: gloire.

Napoleon inherited the people of the Republic: gloire.

Napoleon inherited the people of Louis-Philippe: déshonneur.

11 [212]

Indelible taste de la prostitution in the heart of man: hence his horreur of loneliness. - Il veut être deux.
The Genie (l'homme de genie) veut être un, donc solitaire

La gloire, c'est un rester, et d'une manière particulière se prostitution.

11 [213]

C'est de cette horreur la solitude, le besoin d'moi dans la chair oublier but extérieure, que l'homme appelle besoin d'aimer noble element.

11 [214]

De la nécessité de battre les femmes.

11 [215]

The trade is by its nature, Satanic. Le commerce, c'est le prêt-rendu, c'est le prêt avec le sous-entendu: Rend-plus moi que je ne te donne.
-- The spirit of each trade is totally flawed (vicié).

-- Le commerce est naturel, il est donc infâme.
-- Says the minimum is accused of all the traders who let us be virtuous, to win much more money than the gates, which are vicious. For the merchant, the decent (Honnetetät) itself is a speculative profit.
-- Le commerce est satanique, parce qu'il est une des formes de l'egoism -

11 [216]

Only through misunderstandings, all the world is consistent. If, unfortunately, the concepts, one would never understand each other with

A man of spirit that is so, who are ever with someone is to practice it, to love talking to fools and reading bad books. He will draw bitter flavors, which are abundantly compensating him for the fatigue.

11 [217]

One official, a minister - that can be estimable people: mais ils ne sont jamais divins. People with no personality, being without originality, born of the function, ie pour la domesticité publique.

11 [218]

Each newspaper gives the sign of the terrible human perversity: horreur d'un tissu. With this disgusting aperitif accompanied the civilized man, the morning meal. Tout en ce monde, sue le crime: le journal, La Muraille et le visage de l'homme. - How can a pure hand touched without a convulsion of disgust a journal?...

11 [219]

Sans la Charité, je ne suis qu'une cymbale retentissante.

11 [220]

Ont été mes humiliation of the Grace de Dieu.

11 [221]

Depending n'ai pas encore le plaisir d'un plan connu réalisé.

11 [222]

Tout est une volonté recul de la substance de parcelle perdue.

11 [223]

as Baudelaire who felt one day on the back stress (hinstreichen) le vent de l'aile de l'imbécillité

11 [224]

Guérir pour tout de, de la Misere de la Maladie et de la mélancolie, il ne manque que le travail absolument goût.

11 [225]

"Ridente ferient Ruina" written on his portrait.

11 [226]

1.

That humanity has to solve overall task, as a whole that it ran counter to any one destination, this very obscure and arbitrary idea is still very young. Maybe they will again go before it becomes an "obsession"... It's not a whole, this humanity: it is an inextricable multiplicity of ascending and descending processes of life - it

does not have a youth and then a maturity and finally old age. Namely, the layers are mixed up and over each other - and in some thousands of years it can still give younger guys a man, as we can prove it today. The decadence on the other hand belongs to all epochs of mankind everywhere there is ejection and decay substances, it is a process of life itself, the resignation of the decline-and-drop structure.

2.

Under the authority of Christian prejudice, there was this question did not: the meaning was the salvation of the individual soul, which was not more or less in duration of humanity into consideration. The best Christians desired that it have an end as soon as possible: - about what the individual do needful, there was no doubt... The task was now to individuals, as in any future for a future husband: the value, meaning, the radius value was determined, absolutely, eternally one with God... That which deviated from this eternal type was sinful, devilish, condemned...

The emphasis of value for every soul was in itself: salvation or damnation! The salvation of the eternal soul! Extreme form of self-concentration (Verselbstung)... For every soul there was only one perfection, but one ideal, but one way to salvation... most extreme form of equality, builds on an optical magnification of his own importance to the nonsensical... Nothing but nonsense important souls to themselves with terrible fear shot...

3.

Now no one believes any longer in this absurd-importance: and we have strained our wisdom through a sieve of contempt. Nevertheless, the visual habituation remains unshaken, a value of man in approaching people are looking for an ideal: it basically keeps both the perspective self-concentration (Verselbstung) upright as equality before the ideal. In sum, we believe you know what, in terms of the ideal man, the last desirability is...

This belief is only the result of an immense indulgence by the Christian ideal: as one which, with careful examination of each of the "ideal type", once again pulling out. It is believed to know, firstly, that the approach is desirable in a type; to know, secondly, the nature of this type is, thirdly, that any deviation from this type of a decrease, inhibition, a force and power loss of the people... states, where has this perfect dream man the vast majority of numbers for themselves: there are higher and our socialists, even the men utilitarians, not taken. - This

seems a goal in the development of mankind to come: at any rate is the belief in the ideal of progress is the only form in which thought is a kind of goal in the history of mankind today. In summa: we have the arrival of the "kingdom of God" moved into the future, on the earth in's human - but it has been basically kept the faith in the old ideal...

11 [227]

To understand:

That every species has contributed decay and disease constantly to produce the total value-judgments: that the ruling has become value-judgments decadence even comes to obesity, that we have to fight not only against the sequelae of all current misery of degeneration, but all previous decadence backward that is (d.h.) has remained alive. Such an aberration-overall area of mankind from its basic instincts, such decadence-overall of value judgments is the question mark par excellence, the real enigma that abandons the animal "man" the philosopher -

11 [228]

The main types of pessimism, the pessimism of the sensitivity (the hyperexcitability with a preponderance of the feelings of pain (die Überreizbarkeit mit einem Übergewicht der Unlustgefühle))

The pessimism of the "unfree will" (in other words, the lack of inhibition against the forces of stimuli)

The pessimism of the doubt (: the fear of all parties, especially touch and mixing)

the associated psychological states can be observed in overall (allesammt) madhouse, even if in a certain exaggeration. Ditto the "nihilism" (by the nagging feeling of "nothing (Nichts)"

But where is the Pascal's moral pessimism?

the metaphysical pessimism of the Vedanta philosophy?

the social pessimism of the anarchists (or Shelley's)?

the compassion-pessimism (like Tolstoy's, Alfred de Vigny's)?

- are not all equally decay and morbidity phenomena? The excessive... Important business of moral-values, or "beyond" fictions, or social calamities and sufferings

of all: each such exaggeration of a single viewpoint is in itself a sign of disease. Likewise, the preponderance of the No on the Yes!

What is not to be confused here: the desire to say no and do-no (Neinthun) a tremendous force and power of affirmation - all peculiarly rich and powerful people and times. A luxury to speak, a form of courage too, which opposes the terrible, a sympathy for the terrible and questionable, because, among other things, terrible and questionable: the Dionysian in will, spirit, flavor.

11 [229]

Leopardi complains, has reason to complain: but that he does not belong to the perfect type of the nihilists.

11 [230]

J'écris pour une d'Dizains âmes que je ne peut-être verrai jamais, mais que j'adore les sans avoir vues. Stendhal.

11 [231]

1844 c. Baudelaire depending on Sainte-Beuve (Joseph Delorme) says... Sainte-Beuve says to him: "Vous dites vrai, ma se poésie rattache à la vôtre. J'avais goût du même fruit amer, plein de cendres, au fond. "

11 [232]

Baudelaire: ("Volupté" l'histoire d'Amaury)
et devant le Miroir, j'ai Perfectionn
l'art cruel, qu'une démon, en naissant, m'a donné,
-- de la douleur pour faire une vraie volupté, -
son d'ensanglanter times plaie et de gratter Sat

11 [233]

Concevoir canevas un pour une lyrique buffoonery - translate et cela en un roman sérieux. Noyer le tout dans une et atmosphère abnormal songeuse, - dans des grands jours atmosphère - Que ce soit quelque chose de même de serein berçant et dans la passion. - Regions de la poesie pure. -

11 [234]

The further development of mankind after Baudelaire's idea. Not that we meet again approached the savage state, about the nature of the South American republics Désordre bouffon, where, rifle in hand, looking for his food, among the ruins of our civilization. That would still require a certain vital energy. The mechanism are such Americanization (amerikanisirt), the progress is measured (dermaaßen) the spiritualist game atrophic (atrophiirt) have within us that everything crazy, what has been dreamed of socialists' back, behind the reality remains positive. No religion, no property, no revolution even more. Is not in political institutions, the general ruin show (ou le progrès universal: there is little in the name) I have to say necessary, that a few of the policy that remains, se débattra péniblement dans les étreinte générale de l'animalité, and that the political governess will be forced, in order to maintain and create a phantom of order, to take refuge means qui feraient frissonner sonner notre humanité actuelle, pourtant endurcie si! (Haarsträubend!) Then the son flee the family, with 12 years émancipé par sa précocité gloutonne to enrich themselves, to his infamous father to make competition, actionnaire fondateur et d'un journal, diffuses the light, etc. - then even the prostitutes be a ruthless wisdom, condamne qui tout fors l'argent, tout, même les erreur des sens! Then all that is our virtue as something incredibly ridiculous to be viewed - Everything not is ardeur vers Plutus. Justice will prohibit citizens who do not know their fortunes, etc. - avilissement -

As for me, which I sometimes feel the ridicule of a prophet in me, I know I never la Charité d'un médecin'll find it. Lost in this miserable world, coudoyé par les foules, I'm like a tired man, who looks backward, looking nothing but désabusement et amertume deep in long years ago and is a storm in which there is nothing new, neither doctrine nor pain. Le soir, ou cet homme a vole la Destinée quelques heures de plaisir - the night that this man is an hour has abgestohlen

pleasure the destinies - Bercé dans sa digestion, oublieux autant que possible du passé, you are content présent et resign à l'avenir, enivré de son sang froid et de son-dandysme, fier de n'être pas aussi bas que ceux qui passent, il se dit en la contemplant fumée cigare de son: "Que m'importe, où vont ces consciences "? --

11 [235]

A little fresh air! This absurd state of Europe should not take longer! Is there any thought behind this cattle-nationalism (Hornvieh-Nationalismus)? Whatever value it might have, now that everything points to greater and common interests, this gruff self incite feelings?... And they call themselves "Christian state"! And near the top circles of the court chaplain, canaille!... And the "new empire", refounded on the consumption test and best despised (bestverachteten) thought that equality of rights and voting rights...

And in a state where the spiritual dependence and denationalization (Entnationalisirung) leaps to the eye and in a mutual self-merging and fertilizing the real value and meaning of the present civilization is!

Econmic (Wirthschaftliche) the unification of Europe is by necessity - and also, in response, the party of peace...

The struggle for a senior in a state that is good for nothing: this culture of big cities, the newspapers, the fever and the "futility"

11 [236]

A party of peace, without sentimentality, which themselves and their children, from using war, forbids to make use of the courts, which the struggle, the opposition, evoking prosecution against him, a party of the oppressed, at least for a time; soon the great party. Antagonistic to the revenge and the after-.

A war party, with the same fundamental nature and severity to be advancing in the opposite direction -

11 [237]

Buddhism and Christianity: the struggle (Kampf) with resentment.

11 [238]

Abolition of the "punishment". The "compensation" in lieu of all means of violence.

11 [239]

The original Christianity is abolition of the state:
It prohibits

the oath
the military service
the courts
the self-defense and defense of any whole
the difference between compatriots and foreigners, similarly, the proper objects

The example of Christ: it resists not those who do him harm (prohibiting the defense), he defends not himself, he does more, "he extends his left cheek" (to the question "are you Christ?" he answers "and will from now on, you see, etc.")

-- he forbids his disciples defend him, he makes out that he could have help, but will not.

-- Christianity is also abolition of the society (Gesellschaft): it's all preference of its outward rammed, it grows out of the disreputable and condemned, the leprosy of any kind, the "sinners", the "tax collectors" and prostitutes, the most stupid people (the "fishermen (Fischern)"), it spurned the rich, the learned, the noble, the virtuous, the "correct power"...

11 [240]

Toward (Zum) psychological problem of Christianity

The driving force remains: the resentment of the popular uprising, the revolt of the underprivileged

(With Buddhism, it is different: he is not born of a resentment-motion. It fights the same thing, because it spurs to action)
this peace party understands that renunciation is a hostile one in thought and deed, discernment and conservation condition
: herein lies the psychological difficulty which has prevented that they understood Christianity.
The impulse that created it enforces a fundamental fight of its own -

Just as peace and innocence-party insurgency that has a chance of success: they must win by the extreme mildness, sweetness, gentleness, their instinct understands that -

Art: the engine, whose expression is to deny, condemn, take the counterpart of this instinct by deed and word constantly on display -

11 [241]

A right to life, to work, to happiness!!!
(Ein Recht auf Dasein, auf Arbeit, auf Glück!!!)

11 [242]

un reve du doux "docteur charming" - Renan

11 [243]

The Christians have never practiced (praktizirt) the actions, which has prescribed to them Jesus and the brazen talk of "faith" and of "justification by faith" and its supreme and sole importance is only the consequence of the fact that the church is not the courage, still had the will to commit themselves to the works which Jesus demanded.

11 [244]

The Buddhist acts differently than the non-Buddhist; the Christian acts like all the world and has one of the moods and ceremonies of Christianity --

11 [245]

The profound and contemptible hypocrisy of Christianity in Europe: we really do deserve the contempt of the Arabs, Hindus, Chinese... You can hear the speeches of the first German statesman of what has now 40 years of Europe really busy... you hear the language of the court preacher, Tartuffe

11 [246]

-- "the Evil" does not resist...
But if you do not believe in good and evil, then what this means?
(Aber wenn man nicht an Gut und Böse glaubt, was heißt dies dann?)

11 [247]

- The old law, which resists evil and evil for evil, and the new rewards that cannot repay, does not resist

11 [248]

- It's only better if you repay all evil by good, - and the person makes no difference

11 [249]

Jesus denies Papal State Society of art, science, culture, civilization
All the sages have so denied at the time the value of culture and the state organization. -
Plato, Buddha,

11 [250]

We must destroy this temple and in three days.

11 [251]

I am not an hour of my life been a Christian: I consider everything I've seen, as Christianity, as a contemptible obscurity of words, a real cowardice in the face to all the powers who rule otherwise...

Christians of conscription, the parliamentary vote, the newspaper culture, and between all of "sin" "salvation," "Beyond" death on the cross speaking --: how can you stand in such a dirty business!

11 [252]

You all have not the courage to kill a man or even to whip or even just - overwhelmed but the immense madness in the state of the individual, so that it the responsibility for what he does (refusing obedience, oath, etc.)

- Everything a man does in the service of the state goes against his nature...
- similarly, everything he learned in regard to future service in the state, goes against his nature

This is achieved through the division of labor: so that no one has all the responsibility more.
: the legislature and the one who executes the law
: the discipline of teachers and those who have become hard and strict discipline in the
The state (Staat) as the organized violence (Gewaltthätigkeit)...

11 [253]

That Jesus has said something so dark and mysterious and that there is need of faith, to keep it just as true:

11 [254]

"What is highly esteemed among men is an abomination before God"

11 [255]

The intellectual state of Europe: our barbarity (Barbarei)

the poor and contemptible nonsense of a personal continuance of the individual: a viewpoint on the Hindus, Jews and Chinese are also

the faith in God

11 [256]

The entrance into the real life --
- one's personal life saved from death by living life in general -

11 [257]

- the church is precisely that against which Jesus preached - and fight against what he taught his disciples -

11 [258]

- The mutual intention on the back-paid will want: one of the most insidious forms of value-humiliation of the people. It brings those "equality" with them, which as worthy (abwerthet) the gap distance as immoral...

11 [259]

- you have no right, neither existence, nor work, nor even to "luck": what about the average man, not unlike the lowliest worm.

11 [260]

- "what do, of to believe?" - an absurd question.
("was thun, um zu glauben?")

11 [261]

What is missing in Christianity, which is the observance of all that Christ has commanded to do.
It is the shabby [French: mesquine, petty] life, but with an eye of contempt interpretation (interpretirt)

11 [262]

God made people happy, idle, innocent and immortal: our real life is a false, apostate, sinful existence, a criminal-existence... The suffering, the struggle, work, death can be estimated as objections and question marks against the life, as something unnatural, something that is not to take, against the need to remedy - and has!...

11 [263]

Humanity from Adam until now has been in an abnormal state, God himself has lent his son for the sins of Adam in order to make this abnormal condition is over: the natural character of life is a curse, Christ gives to those who at he believes the normal state: it makes him happy, idle and innocent. - But the earth has not begun to be fruitful without working, the women give birth without pain for children, the disease has not stopped: the believers are so bad here as the most incredulous. Only that man from death and from sin, is freed, claims that do not allow the controller that has claimed the church so certain. "He is free from sin" - not by his actions, not by a rigorösen fight itself, but by the act of salvation freely bought - therefore perfect, innocent, heavenly...

The true life is only a belief (that is (d.h.) a self-delusion, a madness) The whole wrestling fighting true bright and full of darkness being just a bad, bad life: to be redeemed by him is the task.

11 [264]

Religion has forged the concept of life: the science and philosophy has always been the handmaid of the teaching...

Whether one believes in God, in Christ, and to Adam or not we agree that life is merely an illusion, nothing true, reality is -

11 [265]

Life is bad: but it does not depend on us to make it better. The change is based on laws which lie outside of us. - The determinism of science and faith in the act of redemption to be on equal ground.

Ditto the fact that they concede to man a right to happiness, that they condemn this scale with the present life -

11 [266]

Everyone asks: "Why is not the life the way we want it and when will it be?" (Alle fragen: „warum ist das Leben nicht so, wie wir es wünschen und wann wird es so sein?“).

11 [267]

NB. NB. "Man, innocent, idle, immortal, happy" - this conception of the "highest desirability" is to criticize, especially.
Why is the debt, the work of death, suffering (and, Christian talk, the knowledge...) against the highest desirability (Wünschbarkeit)?
The lazy Christian concepts of "happiness" "innocence," "immortality" - - -

11 [268]

The "peace among men": as the highest conceivable good: the kingdom of God

11 [269]

are at peace with the world considered to no man, when he was a nothing, or how absurd! If peace is violated, does everything, to restore him. The worship of God is totally in the extermination of hostility among the people. Reconciled with one another at the slightest discussion, in order not to lose the peace, which is the true life. What spoils especially the peace? Once the sexual desire: however, monogamy and indeed insoluble. The second temptation is the oath: it draws the people into sin and no one swears an oath under any circumstances, so you have no master over you as a god. The third temptation is the revenge, which is called justice endure the rigors of home and do not give the evil with evil! The fourth temptation is the distinction of fellow countrymen and strangers, with no one break the peace because of your nationality and origin!

The practice of these five commands brought the state to which the human heart desires: among all the other brothers, all at peace with everyone, everyone enjoying the fruits of the earth to its end...

Luc. IV, 18

"The acceptable year of the Lord" - the gracious words which proceeded from his mouth -

11 [270]

the man has a right to nothing, he has commitments for the benefits he has received: he has no one to right. Even if he would give his life, he would not return all that he has received: therefore cannot be Lord be unfair to him. But if a man makes his right to claim the lives, if he pleads with the principle of everything, from whence he has life, it proves only one thing - he does not understand the meaning of life. The people, after they have received a benefit claim, there is something else. The parable of the workers were idle, unhappy that the Lord gives them the greatest happiness of life - work. They take the benefit and are still dissatisfied. You are wrong with their theory of the law come to work, therefore a reward for their work. They do not realize that they have received the highest good

for nothing, that they have to show gratitude for it - and do not request a payment. Matth. XX, 1 Luc. 17, 5, 10

The doctrine is the renunciation of the personal life and you ask the personal glory, - a personal reward... In the world there is glory and personal power, you, my students should know that the true meaning of life is not in personal happiness is, but that you serve each and everyone who humbles himself before Christ... does not recommend them to believe: he teaches them the true distinction between good and evil, important and secondary...

Peter understands that teaching is not: hence his lack of faith. The reward is proportional to the work has importance only in terms of personal life. The belief in reward for the work in proportion to the work, is a consequence of the theory of personal life...

11 [271]

Faith cannot come from the trust in his words: he can only come from insight into our situation. He cannot make it by promises of reward and punishment - "move mountains" of the faith can only be based on the awareness of our inevitable shipwreck, when we acceptiren not the salvation that we still open... - life conform to the will of the Lord [Mr.] – (das Leben conform dem Willen des Herrn)

11 [272]

Matth. 21, 18

- In the morning, but when he went back into the city, he hungered. And he saw a fig tree by the roadside and went out and found nothing thereon, but leaves, and said unto him: now grow on you henceforward never a fruit. And the fig tree withered away so soon. And as the disciples saw it, they marveled, saying: how did the fig tree withered but so soon? -

11 [273]

The five commands: you angry not, do not commit adultery; does not swear; defend yourselves not by force, does not draw into the war: You can, at moments, missing from these statutes, as you now to the articles of the code civil and mondain code missing. But, in moments of calm, then you will not do what it does now: you will not you organize an existence, which makes the task so difficult, not to be angry, not to break the marriage, not to swear not to to defend by force, not to go to war. Organized, you do rather an existence that it would make you hard to this!

11 [274]

For this your present life - Tolstoy says to the unbelievers, to us philosophers - vous n'avez actuellement aucune regle, drink celles qui sont Written on par des hommes que vous et mises en vigueur n'estimez pas par la police. La doctrine de Jésus vous donne ces règles, qui, assurément, sont d'accord avec votre loi, loi de votre parceque 'l' altruism 'ou de la volonté unique n'est pas autre chose qu'une mauvaise paraphrase de cette même doctrine de Jésus.

Tolstoy, ma religion. Moscow, January 22, 1884

11 [275]

No God died for our sins, no salvation through faith, no resurrection after death - these are all false mints of the real Christianity, for which one must make that sinister cross-head is responsible;
[Translation notes: “No god died for our sins; no salvation by faith; no resurrection after death - these are all counterfeits of real Christianity, for which one must blame that ominous crosshead”; Kein Gott für unsere Sünden gestorben; keine Erlösung durch den Glauben; keine Wiederauferstehung nach dem Tode — das sind alles Falschmünzereien des eigentlichen Christenthums, für die man jenen unheilvollen Querkopf verantwortlich machen muß;]

The good life is to love and humility, in the heart, fullness, which excludes even the lowliest not, in the formal renunciation of the reserve law--like, on defense, to victory in the sense of personal triumph, believing in the happiness here on earth, despite distress, resistance, and death; in forgiveness, in the absence of anger,

contempt, do not want to be rewarded, no one, have merged, and the religious-spiritual of ownerless, a very proud life under the will to poor and serving life.

After the church the whole of Christian practice had allowed himself to take and quite literally the life in the state, the kind of life, which Jesus had fought and condemned, had sanctioned, they had to put the meaning of Christianity somewhere else: the faith in unbelievable things, etc., in the ceremonial of prayer, worship, hard. The concepts of "sin," "Forgiveness," "punishment," "reward" - all quite insignificant and almost excluded from the first Christianity, now comes to the fore.

A dreadful mishmash of Greek philosophy and Judaism, asceticism, the constant straightening and condemnation (Verurtheilen), the rank order (Rangordnung); - - -

11 [276]

If you do not understand that the Church is not only the caricature of Christianity, but the war against organized Christianity: - - -

11 [277]

Tolstoy, p. 243

"La doctrine de Jésus ne peut pas s contrarie aucune façon les hommes de notre siecle sur leur manière d'envisager le monde, elle est d'accord avec leur d'avance Métaphysique, mais elle leur donne ce pas qu'il n'ont, ce qui leur est ce qu'il cherchent et ADDITION: elle leur donne le chemin de la vie, non pas un chemin inconnu, mais un chemin et familier à chacun explore. "

P. 236

L'entre les explications de l'antagonism Church, qui passent pour la foi et la foi de notre vraie génération, qui consiste à aux lois sociales et obéir à celle de l'Etat, est dans une phase entré Aigues, et la majorité des gens pour regulator civilis n'a que sa vie la foi dans le sergent de ville et la Gendarmerie. Cette situation serait Epouvantable, si elle était adjusting complètement; corn heureusement il ya des

gens, les meilleurs de notre époque, qui ne se contentent pas de cette religion, mais qui ont une foi toute different, relativement à ce que doit être la vie des hommes. Ces hommes sont comme les plus consider malfaisants, les plus dangereux principalement et le plus de tous les incroyants êtres: pourtant ce sont les et de notre temps croyant seuls hommes à la doctrine évangélique, si ce n'est pas dans son ensemble, au moins en partie... Souvent même il haïssent Jésus... On aura le beau et les calomnier persecute, ce sont les seuls, qui ne se soumettent protester Point aux sans ordre du premier venu, par conséquent, ce sont les seuls à notre époque, qui vivent d 'une vie raisonnée, non pas de la vie animale, ce sont les seuls, qui aient Erratum: avent
read: aient qui aient de la foi.

11 [278]

NB. It is not enough can have respect for people as soon as it suggests looking at how he fend to endure the circumstances to take advantage, adversary prostrate understands, one sees the other hand on the man, so far as he wants, he is the beast... It is absurd to speak as if he were a hotbed of cowardice, laziness, weakness, mawkishness, humility for the recreation of his strong and manly virtues needed: see the human desirability, his "ideals". The person desiring to recover from the ever-solid value to him of his actions: in nothingness, the absurd, worthless, childish. The spiritual poverty and inventionslessness (Erfindungslosigkeit) is dreadful at this so inventive and informative range of animals. The "ideal" is, as the penalty paid by the person, for the tremendous effort that he has to contest in all the real and urgent tasks. Listen to the reality, so does the dream, fatigue, weakness, "the ideal" is actually a form of dreams, fatigue, weakness and powerless... The strongest natures are the same, if this condition is about them: they deify the cessation of work, struggle, the passion, the tension of opposites, the "reality" in summa... the struggle for knowledge, the difficulty of knowledge

Innocence: they are called the ideal state of stultification [dumbing down, Verdummung]

Bliss: the ideal state of sloth

Love: the ideal state of the herd of prey, the enemy will have no more
so you have everything that made the people humiliated and brought down, into the ideal.

11 [279]

Jesus turned over a real life, a life in the truth that ordinary life: nothing is further from him than the clumsy nonsense of a "immortalized Peter," an eternal personal continuity. What he opposed, that is the-importance of "person" as he may just want to perpetuate?

Similarly, he fought the hierarchy within the community: he is not some proportion of salary, depending on the promises of power: how can he have meant by punishment and reward in the hereafter!

11 [280]

I cannot stop while the uprising was directed, its author is Jesus: when he is not the uprising against the Jewish church was - church understood exactly in the sense that we understand the word... It was a rebellion against the "good and just, "against the" Holy One of Israel, "against the hierarchy of society - not against the corruption, but against the tyranny of caste, of custom, the formula, the order of privilege, the spiritual pride of Puritanism in the spiritual areas, - it was the disbelief in the "higher men", the word spiritually understood, which led to this outrage, an outrage upon all that is a priest and theologian. But the hierarchy, which was in such a way called into question, was the foundation on which the Jewish people continued to exist at all, the hard-won last chance to remain, the relic of his old political separate existence: an attack on them was an attack on the deepest national instinct, the will of the Jewish self-preservation. This holy anarchist, the common people, the outcasts and "sinners" to protest against the "dominant status" called - with a language that would also lead today in Siberia - was a political criminal, as far as just a political crime under these circumstances, it was still possible. This led him to the cross: the testimony of this is the inscription of the cross: the King of the Jews. It lacks any reason to say with Paul, that Jesus died "for the sins of others,"... he died for his own "sin". Under other conditions found inside, for example in the middle of the Europe of today, would the same kind of person to live to teach as a nihilist, and talking about, and also in this case we would get to hear from his party, her master was for justice and love between

man and man died - not in his iniquity, but for our iniquity (- now the ruling classes: inasmuch as self-governance already is considered anarchists at fault.)

11 [281]

Paul, with an instinct for the needs of non-Jews who translated those great symbols of the early Christian movement into tangible and unsymbolic: once he made the contrast of true and false life of the contrast between this earthly and heavenly beyond that to which the death of the bridge is (- he put them in the movement of time, as now, and once as -) For this purpose he took a plunge into full paganism and took the personal immortality, something equally as anti-Jewish anti-Christian. But in the world, where there were secret cults, people believed in this continuation, under a prospect of reward and punishment. This gloom of heathenism by the shadow of debt repayment in the hereafter, for it was B., which fought against Epicurus... The trick of Paul, was the belief that Christ has been seen after death (ie, the fact of a collective-hallucination (die Thatsache einer Collektiv-Hallucination)) to exaggerate to a theological logic, such as whether the immortality and the resurrection of the main facts and, as it would be the keystone of the salvation of Jesus order (- it had the whole doctrine and practice of the old town are turned upside down)

This is the humor of the situation, a tragic sense of humor: Paul has just erected in the large scale again, what Christ had abrogated through his life. Finally, when the church is finished, it takes even the existence of state under its sanction...

11 [282]

NB.: A naive approach to a Buddhist peace movement, in the middle of the actual herd of ressentiment out... but by Paul to a pagan mystery doctrine which tolerate finally with the entire state organization learns... and wage war condemned, tortured, swears hates.

Paul goes out of the mystery necessity of the great religious and excited crowd: he seeks a victim, a bloody phantasmagoria, which can withstand the battle with the images of the secret cults: God on the cross, the blood drinking, the unio mystica with the "victim"

he seeks the continued existence (the blessed, atonement continued existence of the individual soul) as a resurrection to bring into causal connection with that sacrifice (after the manner of Dionysus, Mithra, Osiris)

he finds it necessary to bring the concept of guilt and sin in the foreground, not a new practice (as it was Jesus himself, and taught), but a new cult, a new faith, a belief in a miraculous transformation ("salvation" by faith)

He understands the great need of the pagan world and from the facts of life and death of Christ made a completely arbitrary choice, everything is new accented everywhere laid the emphasis on principle... he has annulled the original Christianity...

The assassination of priests and theologians led, thanks to Paul, in a new priesthood and theology - a ruling state, a church

The attack on the excessive-importance of "person" opens in the belief in "eternal person" (in the care's "eternal salvation"...), in the most paradoxical exaggeration of the personal egoism.

You can see what had happened to the death on the cross. When the demon appears bad tidings [Dysangeliums] see Nietzsche's *AntiChrisian,* #39]) of Paul...

11 [283]

That the harmfulness of a people already supposed to be an objection to him!... As if among the major supporters of life would not have the great criminal court!...

We let the animals with our desires untouched, even nature, but the people we want to absolutely different...

The most extraordinary people, assuming that their emergence is a will, a business decision, a vote would have been necessary, would never be striving...

So much I've learned: when the emergence of large and less people would be subject to the approval of the many (included, knew that this, which properties belong to the size and similarly, at whose expense all sizes become) - well, it would never an important human prevents...

That course of action regardless of the consent of the great majority makes its way: it is there that some amazing thing has crept upon the earth...

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In Morocco, you will learn about the Middle Ages, in Corsica, the Jewish and Arab history at the time of their concentration; Arabia in the patriarchal age; - - -

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Feel stronger - in other words, the joy - always requires a comparison (but not necessarily with others but with himself, in the midst of a state of growth, no one knew that until you compare to what extent -)
-- the artificial reinforcement: whether through exciting chemica, whether through exciting mistakes ("delusions")
e.g. the feeling of security, as it has a Christian. He feels strong in his faith may, in its preparedness and patiently allowed: he owes this artificial enhancement of the delusion of a god to be shielded
e.g. the feeling of superiority for example, when the Caliph of Morocco receives only globes, which take on his three united kingdoms 4 / 5 of surface
e.g. for example, the feeling of oneness example, if the Europeans imagines that the course of civilization is going on in Europe and when he himself seems to be a kind of abbreviated process of the world, or all of the Christian life at all revolve around the "salvation of man" is doing -

It depends on where you feel the pressure, the lack of freedom: depending on where else one of the stronger-feeling created his. A philosopher is, for example middle of the coolest trans rising (transmontansten) abstraction gym felt like a fish in its waters is: colors and sounds while pressing him to say nothing of the dull desires - from what the other "ideal" call.

11 [286]

Morphology of self-esteem:

First point

A: How far into the feelings of compassion and community, the lower, the preparatory stage are, for the time when the personal self-esteem, the value of the initiative in setting individual is not yet possible

B: How far into the level of collective-self-esteem, pride in the distance of the clan, the feel-inequality (Sich-Ungleich-fühlen), the aversion to mediation, equality, reconciliation, a school of individual self-reliance is, especially insofar as it forces the individual, the proud to represent the whole... He must speak and act with extreme respect for itself, insofar as it represents the community in person... Similarly: if the individual can feel as a tool and mouthpiece of the Deity (Gottheit)

C: to what extent these forms of self-denial in fact, give the person an immense importance: far greater use of their powers: religious fear itself condition of the prophet, poet...

D: to what extent the responsibility for the whole thing on individuals a wide view, a strict and terrible hand, a calm and cold and grandeur attracts the attitude and gesture to allowed, which he would not admit to himself his own sake

In summa, the self-collective emotions are the great pre-sovereignty of the staff
the distinguished level is the one who makes the inheritance of this exercise -

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In the concept of power, be it a god (Gottes), be it a man is always both the ability and the ability to use counting to inflict harm. Thus among the Arabs, as among the Hebrews. So with much more advisable to all breeds.

It is a fatal step when the dualistic force on the one of the others to cut... This is the moral to the poisoner of life...

11 [288]

My friends, today we have been on all fours in this "state" crawl and scream like a donkey: it needful, to make the disease knows that one is an ass - the only means to keep themselves uncontaminated by this madness

11 [289]

Heva is the serpent: it stands at the forefront of biblical genealogy (like the snake as a proper name among the Hebrews weight occurs)

11 [290]

The purpose of circumcision is a test of manhood of the first order (a Matura testimony, before being allowed to marry): The Arabs called it "flaying" (Schindung). The scene takes place outdoors: the father and his friends stood around the boy. The tonsor pulls the knife and naked, after he has cut off the foreskin, the penis (pubic portion) along the belly from the navel up to the hips of all races. The young man than swinging a knife with his right hand over the back of tonsor and yells "cut without fear!" Alas, when the tonsor hesitates and shakes his hand! But the father kills his son on the spot if he screams in pain. Finally the young man agrees to a Deo gloria and goes to the tent, where he falls down in pain on the floor. Some go on to suppuration of the tremendous reason to stay out of ten usually eight left: they have no pecten and covers their belly a pale skin. (In the 'Asir)

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uncircumcised barbarian = is both Jewish and Arab
(barbarisch = unbeschnitten ist sowohl jüdisch wie arabisch)

11 [292]

Christianity has not understood the Lord's Supper: the communion of flesh and drink, which transubstantiation (transsubstantiiren) naturally in meat and blood -

All community blood community. This is not only inborn, it is also purchased; as well as the blood not only innate, but is also acquired. Anyone who eats and drinks with each other, renewed his blood from the same source, brings the same blood in his veins. A stranger, even an enemy that will divide our meal (without and against our will) result, at least for a while in the community of our flesh and blood taken.

11 [293]

Common blood enjoyment is the oldest of the alliance, the covenant. The religious community is society (Eßgesellschaft). The animal, which supplies the blood of the covenant, is a victim, and covenant-making is done by each victim.

11 [294]

The "Christianity" has become something fundamentally different from what its founder and that would

it is the great antihelnistic (antiheidnische) movement of antiquity, formulated with the use of life, teaching, and "words" of the founder of Christianity, but in an absolutely arbitrary interpretation according to the scheme due to various needs: translated into the language of all existing underground religions -

it is the rise of pessimism, while Jesus wanted to bring peace and happiness of the Lambs

:and namely, the pessimism of the weak, inferior, the suffering, the oppressed their mortal enemy is 1) power in character, spirit and taste, the "worldliness" 2) the classic "good luck", the elegant frivolity and skepticism, the hard pride, the eccentric debauchery and the cool self-sufficiency of the wise, the Greek subtlety in gesture, and word form - their mortal enemy, the Romans as much as the Greek.

Attempt antihelnistism (Antiheidenthums) to justify itself philosophically and to make possible weather for the ambiguous figures of ancient civilization, especially Plato, these anti-Hellenes and Semites by instinct... Ditto for the stoicism that is

essentially the work of Semites (- the "dignity" than rigor, law, virtue as size, self-responsibility, authority, as the highest personal sovereignty - that is Semitic:

the Stoic is an Arab Sheik in Greek diapers wrapped and concepts (Begriffe)

11 [295]

Christianity has implemented from the outset in the symbolic crudities:

1) unlike the "real life" and "wrong" life: misunderstood as "life on this side" and "life beyond"
2) the term "eternal life" in contrast to the transience of human life as a "personal immortality"
3) the brotherhood through shared enjoyment of food and drink according to Hebrew-Arabic habit as "the miracle of transubstantiation"
4) the "resurrection" - as an entry in the "real life", as "born again" - it: a historical contingency that occurs sometime after the death
5) the doctrine (Lehre, [teaching]) of the Son of Man as the "son of God," the living relation between man and God - it: the "second person of the Godhead" - the very carried away: the son relation (Sohnverhältniß) every man to God, even the lowest
6) salvation through faith, namely that there is no other way to sonship of God as taught by Christ practice of life - vice versa in the belief that one has to believe in any miraculous redemption of sin, which is not by man but by that is done the Christ
: it had to be "Christ on the Cross" reinterpreted.

This death was certainly not the main thing in itself... it was just one more sign of how you have to behave against the authorities, and laws in the world - not in warding... That was the model.

Christianity takes the fight only to that already existed against the classical ideal, against the noble religion

In fact, this whole transformation of a translation into the needs and understanding level of the current religious mass: mass of those who believed in Isis, Mithras, Dionysus, the "great mother" and which demanded a religion

1) beyond the hope-
2) phantasmagoria of the bloody sacrificial animal, "the mystery"
3) the redemptive act, the sacred legend
4) asceticism, the denial of the world, the superstitious "cleaning"
5) a hierarchy, a form of community education

In short: Christianity adapts itself to the already existing anywhere ingrown anti-paganism, to the cults which have been opposed by Epicurus... closer to the religions of the lower mass of women, slaves, not the make-goods.

So we have a misunderstanding:
1) the immortality (Unsterblichkeit) of the person
2) the alleged other world (die angebliche andere Welt)
3) the absurdity of the concept of criminal punishment and the concept of being in the center-interpretation
4) the de-divinization of God's people instead of tearing its obligation, the deepest chasm, from which only a miracle, but the prostration of time helps the deepest self-loathing
5) the whole world of depraved imagination and morbid emotion, instead of loving silly practice, rather than a Buddhist happiness attainable on earth...
6) a religious order, with priests, theology, worship, sacraments, in short, everything that Jesus of Nazareth had fought
(7) the wonder in everything and everybody, superstition: while the distinguishing mark of Judaism and Christianity to be the oldest antipathy to wonder just its relative rationality

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Journal des Goncourt, I.

"A god à l'américaine, who is on a very human way, wearing the glasses through which there is little evidence of the newspapers" - a god (Gott) in photography -

... they asked news about your soul "you are in a state of grace?", As if they asked: "have you cold?"

Joubert: missing in his thoughts the French determination. This is neither clear nor franc. This smells like the small Geneva school - Mme Necker, Tracy, Jouffroy. The bad comes from Sainte-Beuve there. Joubert turns the ideas of how you turned boxwood.

- you have from time to time the want encanaillement d'un esprit de l'

- it lacks the broad brush in his conversation; louder pretty small, timid things (of Sainte-Beuve)

- the elderly have been working for a beautiful reality? perhaps they were not a "idealists"?

- they are looking for a zero to ten times its value

- in early youth, when all the vivacity of expansion resigns by loneliness -

"It feels like in a synagogue in the East, happy in a religion. A sort of familiarity with God, no prayer in the Christian Church, where one wants to have something always forgive...

The "4 Syndics" of Rembrandt, and the martyrdom of St. Marc by Tintoretto - the best pictures of the world for the Prix Goncourt.

The English comfort a wonderful understanding of the physical well, but a kind of happiness, as it may need blind: the eye finds no satisfaction in it.

NB: rien de si mal écrit qu'une beau discours.

Flaubert in Salammbo comes to light, swollen, declamatory, melodramatic, thick in love with the color

- the only one who made the discovery of a language with which one can talk about old times: Maurice de Guerin in "Centaur"

-people either love the truth, even the simple: it loves the novel and the charlatan.

> It is very strange that the four men plus les purs métier de tout et de tout industrialism, have come les quatre plumes les plus à l'art entièrement Voué just before the banks of the police correction elle: Baudelaire, Flaubert and Goncourt les.

We all have increased tenfold in the transport speed: but at the same time a hundredfold the necessity for speed in us...

Tout ce qui est Je hais coeur imprimé, you mis sur paper. Gavarni.

A corruption of ancient civilizations, only to feel pleasure in works of man and the oeuvres de Dieu à s'embêter.

we le siècle des chefs-d'oeuvre de l'are irrespect.

happiness in light of Algiers, the flattering type of light: how to breathe serenity...

The melancholy contemporaine French, une Mél non suicidante, non blasphématrice, non désespérée: une tristesse, qui n'est pas sans douceur et où rit un coin d'irony. Melancholy Hamlet, Lara, Werther, René even the melancholy of northern peoples as we are.

The type of 1830: energetic features, mild expression, a soft smile that caresses you; used to the battle of noble battles in glowing sympathies, to the loud approval of a young audience, while the base of the grief and the repentance-supporting, not to comfort, torn heart, have the political ideas of 1848 put him back in an instant fever. Since then, the boredom and the non-employment of his thoughts and aspirations. Distinguest a spirit of peaceful nostalgia for an ideal in politics, literature, art suffering, complaining, and only a half-whisper to yourself to taking revenge for the vision of the imperfection of things down here.

In the modern code, the code is the honor as well forget la fortune. Pas un mot de l'arbitrage de l'honneur: the duel, etc. What concerns the fortune of today, qui est presque toute exchange operations in the, commission-de, d'agiotage, change de coulisse ou d'agences de, so there is no provision to protect it and defend

it: no regulation of de ces trafics journaliers; the tribunals incompetent for all stock market transactions, the exchange agent gives no reçu.

La Bruyère: "On peut se servir of coquins, mais l'usage de doit être discrete."

How has the courage to speak to a theater audience? The piece is estimated by a mass reunies d'Humanité, une bêtise agglomérée... (From the book takes you in the solitude of knowledge -)

"If you're good, so cowardly to appear: one must be evil, so that one is for courageous": a topic for Napoleon III

"Against a good landscape, I feel more a la campagne as an open field and woods in full" We are too civilized, too old, too much in love with the factice artificiel and that we are amused by the green earth and blue of the sky would.

Similarly, Flaubert: horreur on the Rigi.

Literature of the 20th Century and crazy at the same time mathematically, analytically-fantastic: the important things in the foreground, not the essence, abolished the love (even at Balzac the money comes into the foreground): telling more of the story in his head than the heart.

Ces désespérances, ces doutes, non de nous, ni de nos ambitions, mais du moment et des moyens, au lieu de nous abaisser vers les concessions, font en nous, plus entière, plus intraitable, plus hérissée, la conscience littéraire. Et, un instant, nous agitons si nous ne devrions pas penser et écrire absolument pour nous, laissant à d'autres le bruit, l'éditeur, le public. Mais, comme dit Gavarni: on n'est pas parfait.

Journal des Goncourt, I, p. 147th

Café a rudimentary condition: for 40 cents. Serenity, perhaps with a gas (gas exhilarant): une demi-tasse de paradis

Gavarni: it is cruel, but it is, I have not for two sous in my veneration. (But sensitivity -)

Flaubert: l'idée de la forme nait, highest formula of the school, by Théophile Gautier

il faut comme des hommes à nous une femme Eleveens peu, peu éduquée, qui ne soit que Gaieté esprit et naturel, parce que celle-là et nous nous réjouira charmera ainsi qu'une agréable animal, auquel nous nous Pourron attacher.

The play time, where you can read all men and all women are piano, the world will be in full resolution, they has forgotten a word from the Testament of Cardinal de Richelieu: "ainsi qu'une corps qui en toutes ses yeux auroit of the parties, seroit monstrous, un État de même le seroit, si tout le sujet étoient savants. On y verroit aussi peu d'obéissance et la que l'orgueil présomption y seroient ordinaires. "

No more painters. An army of chercheurs d'idees ingénieuses. De l'esprit de touche non, mais dans le sujet du choix. Literature of the brush.

Raphael has found the classitic type of the Virgin by the completion of the vulgar type - by contrast to the absolute beauty, as she looked in the Exquise le Vinci and the rarity of the type of expression. A sort of very human joy, a round beauty, an almost Junon health. You will remain forever popular.

Voltaire, the last spirit of old France, Diderot, the first of the new. Voltaire was the epic, the fable, the little worn verse, the tragedy to the grave. Diderot has the modern novel, the drama and art criticism inaugurated.

Be a skeptic, to confess the skepticism - a bad way to make its way! The average of the skepticism is the irony, the formula is the least épais aux, aux obtus, sots aux, aux niais, aux is accessible masses? Then choquirt this denial, this doubt at all, the illusions of all, at least, those who affichiren all: the complacency of humanity itself, which requires the satisfaction with it - this peace of the human conscience, which the bourgeois affectation as the peace to issue his personal conscience. -

Basically, this metaphysical monologue I feel the preoccupation (Präoccupation) - "la la terreur preoccupation et du au-delà de la mort, que les donne aux esprits plus émancipés l'éducation religieuse."

The man made the woman, inasmuch as he gives her all his poems... Gavarni

Clowns and acrobats at their craft their duty: the only two actors, whose talent is unquestioned and absolute, like that of the mathematician or even more comme le saut périlleux. For this it gives a false impression of talent: either you fall or not fall.

Rien de plus charming, de plus que l'esprit français exquis of étrangers, l'esprit de Galiani, du prince de Ligne, de Henri Heine.

Flaubert: "après tout le travail, c'est encore le meilleur moyen d'escamoter la vie."

That which struck at Victor Hugo, who has the ambition to apply for a thinker: that is the absence of thought. This is not a thinker, which is a natural being (unnaturalistic says Flaubert) he has the juice of the trees in the veins -

De l'amoureux à la mode. Le ténébreux 1830, after Antony's influence. The dominant actor gives the tone for the seduction of love. 1860 it is the farceur (following the example Grassot)

There are no arms to work the land. The education of the workers destroyed the breed, and consequently the agriculture...

gives true freedom for the individual only so long as it is not in a totally civilized society enrégimenté is: in their possession, it loses the whole of himself, of his estates, of his goodness. The state has, in 1789, devilishly absorbed the rights of everyone, and I wonder whether, under the name of the perfect rule of the state, our reserves in the future, a completely different tyranny, servi par le despotisme d'une bureaucratie française -

11 [297]

The half-side efficiency: or the good person.

One attempts to imagine the deity of all the "evil" features and designs equivalent to an attempt to reduziren to half the people who make up his good qualities: it is hurt harm under any circumstances, want to...

The approach here: the intersection of the possibility of hostility, the uprooting of ressentiment, the peace as the one and only approved internal state...

The starting point is entirely ideological: it has "good" and "evil" recognized as a contradiction, it now holds for logical that the good renounced "evil" to the last root and reluctant one means by that, to wholeness, to unit to return to his own inner strength and self-dissolution and anarchy between opposing drives value to make an end.

But it keeps the evil of war - but war and leads!... In other words, one hears much less to hate, to say No, No, to do: for the Christian B. hates the sin (not the sinner holds them apart as holy list) - And it is this false separation of "good" and "evil" is the world of hateful, forever-to-fighting (Ewig-zu-Bekämpfenden) has grown tremendously. In practice, sees "the Good" sees himself surrounded by evil, evil in all doable (Thun) - it ends with the evil nature of the people to corrupt, to understand the goodness than grace.

- This creates a cause of hatred and contempt of overloaded type who has the means to cut off but, in fact, war and weapons: a worm-eaten kind of "chosen" apostles of peace

I. The complete "bullhead". (I. Der vollkommene „Hornochs".)

The stoic type. Or the perfect bullhead. The strength, self-control, the imperturbable, the inflexibility of a long peace as will - the deep rest of the state of defense, the mountain, the martial distrust - the strength of the principles and the unity of will and respect for the knowledge itself. Hermit type.

The consequent type: here will understand that you hate the evil could not believe that you resist him should not mean that you also should not lead to self-war: that the suffering that such a practice brings with it not only accepts, that it lives entirely in the positive emotions, that the party of the enemy takes in word and deed, that one impoverished by a superfetation the peaceful, kind, forgiving,

help and loving states the ground of the other states... that one has need of an ongoing practice

what is achieved here? - The Buddhist type: or, the perfect cow

This position is only possible if there is no moral fanaticism that when evil is not hated by his own sake, but only because it furnishes the way to states, which we do injury (anxiety, work, care, involvement, depending.)

This is the Buddhist standpoint (Standpunkt): there is not hated the sin here is missing the word "sin".

II.

The inconsistent type: leads to war against evil - it is believed that the war is not for a good man to have moral character and consistency, otherwise the war brings with it (and for which he is abhorred as evil) In fact, such a corrupt war against evil much more thoroughly than any hostility from person to person, and usually pushes even "the person" as imaginary opponent at least back in (the devil, the evil spirits, etc.) The hostile attitude, watching, spying against everything that is bad in us and could be bad origin, ends with the most tormented and restless constitution: so that now "miracle," wages, ecstasy, death desirable solution...

The Christian type: or the perfect hypocrite.

11 [298]

How wrong, mendacious as the M were always on the basic facts of their inner world! To have no eyes here, here or open up (aufthun) your mouth -

11 [299]

The big words
The great men
The great days.

11 [300]

"Objectivity" on the philosophers: moral indifferentism against him, blindness to the good and bad consequences: safety in the use of hazardous agents; divine perversity and diversity of character and exploited as an advantage -

My profound indifference to me: I want out any advantage from my knowledge and do not move even the disadvantages that they bring with them - this is included what might be called corruption of character, this perspective is out: I manage my character, but think neither to understand him, nor to change it - the calculation of personal virtue is not a moment occurred to me in the head. It seems to me that one closes the gates of knowledge, once one interests himself for his own personal case - or even for the "salvation" of his soul!... One must not take too seriously his morality and not take a modest claim to the contrary, let...

A hereditary monarchy doing (Erbreichthum) a kind of morality is assumed here maybe: one suspects that there is much to waste it and throw out the window, without thereby impoverishing much. Never be tempted to admire "beautiful souls". Know they are always superior. The virtue-monsters with an inward encounter ridicule; déniaiser la vertu - secret pleasure.

Is to roll themselves; no desire "better" or even just "different" are, to interested, not to eject tentacles and networks of any morality for the things -

11 [301]

This figure is not of a piece. Not only that they have been faced with all kinds of wisdom-and-upright (Biedermännerei) proverb, so that it is almost vulgar (vulgarisirt) the "moralists": the bad thing is that one has not the type itself untouched. One guesses how early this character different intentions from the outset has to serve: in a short time it was already just another tradition that already trimmed figure. It seems that the old typical prophet of Israel has rubbed off heavily on this figure: the unevangelical trains, the anger, the curses, the whole so unlikely prophecy of the "court", the whole desert-type, the unrestrained language against Pharisees and scribes, the expulsion from the Temple
- the cursing of the fig tree - the typical case, where, and how not to do a miracle

Thou shalt not curse. Thou shalt not do magic. Thou shalt not practice revenge. Thou shalt not lie (- because that one thing, merely because it is held to be true, would have the courtesy to be the truth is a lie: we experience the absurdity demonstratio to three times each day -

11 [302]

Here every word symbol, there is basically no longer a reality. The risk is extraordinary, to rob these icons. Cause almost all ecclesiastical terms and value relation (Hungen) mistaken: you cannot misunderstand the New Testament more thoroughly than it has misunderstood the church. They was missing all the prerequisites to understanding: the historian-neutrality, which takes care of the devil is whether "the salvation of the soul" in the words depends

The church has never had the good will to understand the New Testament: they wanted to prove to him. They sought and always look the same a theological system: it requires, - they believes in the one truth. It took until the nineteenth century - le siècle de l'irrespect - some of the preliminary conditions to win back to the book as a book (rather than truth) to read about this story is not as "sacred history", but as a of devilry fable, grooming, forgery, palimpsest, confusion, short recognize as reality again...

It shows itself not enough to account for it in terms of barbarism which we Europeans still live.

NB: The fact that you can believe, "the salvation of the soul" depended on a book!... And they tell me, you believe that today.

What helps all scientific education, all criticism and hermeneutics, if such a paradox of biblical interpretation, as it keeps the Church maintains, did not blush to the body color?

11 [303]

Dear

Look into it: this love, this compassion of the women - there is something selfish?... And if they sacrifice themselves, their honor, their reputations, who sacrifice themselves? the man? or rather a rampant needs?

- these are just as selfish desires, whether they do well to cultivate gratitude and others now...

- To what extent such superfetation (Hyperfötation) one of valuing everything else can be sacred!

11 [304]

We would have the right to be choke (chokirt) them: such enthusiasm as the Thekla is something you cannot possibly approve in principle. We can let ourselves be carried away by the talent of the poet used to sympathize with a single individual who experiences it, but he cannot serve as the basis for a general system serve n'aimons et nous en ce qui peut être France que d'une application universal.

The theater is much rigourous (rigoröser) morality in France than in Germany. Cela tient à ce que les Allemands prennent pour le sentiment de la base morale, tandis que nous pour cette base est la raison. Un sentiment sincère, complet, sans inborn, leur paraît, non Seulement excuser ce qu'il inspire, mais l'ennoblir et, si j'ose employer to this expression, le sanctifies. We have much stricter principles, and we never remove ourselves from them in theory. The feeling that disregards a duty seems to us only one more error, we would more easily forgive the interest because the interest lays in his transgressions more skill and decency. The feeling is challenging the views, opinion l'brave, and they are irritated, the interest it seeks to deceive by them preserves, and even when they discovered the deception, she knows her gratitude for this kind of homage.

11 [305]

Nous que l'amour comme les n'envisageons Human passions, c'est-à-dire ayant pour effet d'Egares notre raison, ayant pour but de nous procurer of jouissance. B. Constant.

11 [306]

The rule of the units makes the composition very difficult: les elles circonscrivent Tragédies, surtout historiques, dans un espace. - They often force the poet, in the events and characters, the truth of gradation, neglecting the delicacy of the nuances, there are gaps, abrupt transitions.

The French paint only a fact or a passion. They have a need of unity. Ils repoussent tout ce qui ne of caractères sert pas à faire qu'il la passion ressortir veulent peindre; suppriment ils de la vie de leurs anterieure héros tout ce qui ne pas nécessairement s'enchaîne au fait qu'il ont choisi.

The French system presents to le sujet qui fait le forme and also la passion, qui est le portable de chaque tragédie, in a perfect isolement. Unity of interest, perspective. The viewer realizes that this is not a historical personage, but un héros factice, créature d'une invention -

11 [307]

Need the love of restlessness and anxiety? is it the jealousy as fertilizer necessary? To achieve this it gently into the pure and peaceful air of dreams? - In the other case would be a clever disinterested (desinteressirter) Egoism and the first of the virtues of le plus raisonnable devoirs -

11 [308]

Sont les bien peu de chose circonstances, le caractère est tout.

11 [309]

On change de situation, on ne pas se s se corrige déplaçant.

11 [310]

The whole notion of rank of passions: as if the rights and standards should be guided by reason, too - while the passions of the abnormal, dangerous, are half brutish (Halbthierische), moreover, their goals by none other than pleasure-desires...

The passion is degraded 1) as if they just unseemly manner, and not always necessary, and the mobile is 2) insofar as it takes something in prospect, which has no great value, a pleasure...

The misunderstanding of passion and reason, as if the latter is a being for himself and not rather a relation (Verhältnißzustand) of various state passions and desires, and not as if every passion had their fill of reason in itself...

11 [311]

By painting only one passion (and not a whole individual character) gives tragic effects as harm to individual characters, which are always mixed, the unity of impression. But the truth loses. One wonders what would remain of the heroes, if they were not moved by the passion, certainly very little... The characters are innumerable. The theater passions a small number "Polyphontes le tyran ("the tyrant") est un genre: le tyran Richard III un individual"

11 [312]

Future. Against the romance of the great "passion".

To understand, as they would any "classic" taste a quantum refrigeration, lucidity, hardness to include: logic, above all, happiness in spirituality, "three unities" Concentration - esprit against hate feeling, temper, hatred of the multiple, uncertain, tail end, just as well against the unsuspecting Short Lace Pretty Kind (Kurze Spitze Hübsche Gütige)

One should not play with artistic formulas: one should remodel the life that it must formulate afterwards...

It is a cheerful comedy, only now we laugh about the learning that we see only now, that the contemporaries of Herder, Winckelmann, Goethe and Hegel

were claimed to have discovered the classical ideal again... And at the same time Shakespeare!

- and the same sex had broken away from the classical school of French in vile sort!

- as if not of the essence here as good as could be learned from there!...

But they wanted the "nature", the "naturalness": oh stupidity! it was believed that classicism is a kind of naturalness!

Cannot think without prejudice and softness to an end, which grow on the ground a classic taste.

Induration, simplification, strengthening, change for the worst (Verböserung) of man: it belongs together. The logical and psychological simplification. The contempt of the details of the complex, the unknown -

The Romantics in Germany protested against the non-Classicism, but rather against reason, intelligence, taste, 18 Century.

The sensitivity of the romantic-Wagnerian music: unlike the classic sensibility...

the will to unity (because the unit tyrannized: namely, the listeners, viewers) but unable to let it tyrannize in the main: namely in regard to the work itself (on the renunciation, shortening, clarify, simplify.

overwhelmed by the mass (Wagner, Victor Hugo, Zola, Taine) and never with the size (und nie mit der Größe)

11 [313]

"Fancied you think I should hate life, flee into deserts, because not all ripen flowers dream (Blüthenträume)?" - says the Prometheus of Goethe.

11 [314]

Wagner's art: a compromise between the three modern needs: for morbidity, according to brutal and innocent (idiot)...

11 [315]

Why the German music culminates at the time of German Romanticism? Why Goethe is missing in the German music? How much Schiller, precisely how much "Thekla" in contrast, is Beethoven!
- Schumann Eichendorff, Uhland, Heine, Hoffmann, Tieck in itself
- Richard Wagner Freischutz, Hoffmann, Grimm, the romantic saga, the mystical Catholicism of instinct, symbolism, the "free-thinking and the Restless" has, Rousseau's intentions
The "Flying Dutchman" tastes like France, where le ténébreux 1830, the seducer-type was
- Worship of the music: the revolutionary romanticism of the form
Wagner says (resümirt) the romance, the German and French -

11 [316]

The great words:
"Peace of Soul"
the "love"
the "classical taste"

11 [317]

The nationalism has in France as in Germany spoiled the spirit and flavor: a major defeat - and a definitive - to endure, one must be younger and healthier than the winner

11 [318]

The exoticism among the followers of Wagner's "Germanising"
(Der Exotism Wagners unter den Anhängern der „Deutschthümelei“)

11 [319]

The humor of European culture: it thinks this is true, but that does such Example, what use all the arts of reading and criticism when the church interpretation of the Bible (the Protestant as well as Catholic) will still receive up!

11 [320]

The Wagnerian, with his hasty admiration for everything to Wagner is not at all wonderful, but "Wagnerian" -

11 [321]

- this absurd overload with details, these underscore the small trains, the mosaic effect: Paul Bourget

The ambition of the grand style - and non-renunciation want-for what he did better on the small, the smallest, this overloading with details, this chaser working in moments where no one should have small eyes, this restlessness the eye, which will soon be set for mosaic and soon tossed for daring wall frescoes

I have the peculiar agony that excites me, listening to music Wagn, to back out, that this music is like a painting that does not allow me to stay in one place... that the eye continually to understand, adapt differently must: myopic soon, so it the most refined mosaic chaser working (Ciseleurarbeit) not miss, sometimes for bold and brutal frescoes, which will be seen from very far away. The non-cling-can make a certain look from the style of Wagner's music: style used here in the sense of style disabilities

11 [322]

Wagner: 1) do not be fooled by the German tendency

- his sensibility is so little German as possible, however, so his German kind of spirit and spirituality (counting style)

- he has the deepest sympathy for the great symbols of medieval Europe, and explores its "carrier" -

- the type of his hero is so little German as possible: Tannhauser, The Flying Dutchman, Rienzi, Lohengrin, Elsa, Tristan, Siegfried, Parsifal: they try but the - - -: remains of the "Meistersinger"

- the worship of the "passion" is not German

- the worship of the "drama" is not German: he has tremendous powers of persuasion through force and terror of the gesture.

2) what is German?

- the uncertainty of symbolism, the desire to inaccurate thought, the wrong "profundity", the arbitrary, the lack of fire, wit and grace, the inability to great line in the necessaries - - -

3) one must in the main not be misled: the musical drama W is a step backward, worse, a decadent form of music -

- he has everything musical, the music offered to make them an art of expression, the gain, the suggestion of psychological and picturesque

the extraordinary actor and theatrical instincts had been similarly, not German (- you know nothing about Wagner, if you're not in this his faculté maîtresse instinct, his dominant instinct understands)

the German depth, multiplicity, arbitrariness, abundance, uncertainty: the great symbols and enigmas, with gentle thunder of tremendous distance louder: the German gray skies and evil, who knows happiness only as caricature and desire -

11 [323]

Where he gets his appendix? For the majority of the unmusical, musical half, three-quarter-educated people of both sexes, whose vanity is flattered to understand Wagner

Victory of the non-musical, half musical education enthusiast, the flatter the great Wagner's attitude, as if there was a sign of superiority, to "understand" here

: he appeals to the good feelings and the advanced breast

he particularly excited what a rapturous - the German - Natural sensation (Naturempfindung)- - -

- he hypnotized the mystical-erotic females, by his music in the spirit of a mesmerist to their spinal cord inside makes palpable (- to watch the Lohengrin prelude in its physiological effects on secretion and - - -

- every time he reached the height of pathos at the same time with a width and current expansion, which puts him in contrast to all short of breath and moment-dramatists

11 [324]

the misunderstandings of the Church
the Last Supper
"The Son of God"
the death on the cross as a redemption
the fall-story
of "faith"

11 [325]

For a critique of the good man

Rectitude, dignity, sense of duty, justice, humanity, honesty, uprightness, good conscience - these are really fine-sounding words, properties for its own sake in the affirmative and approved? or are brought here to be worth indifferent (werthindifferente) properties and states only under any aspect, where they have value? - If the value of these qualities in them or in the benefit, advantage that follows from them (it seems to follow to follow, is expected)?

I do not mean, of course, an opposition between ego and alter in judging: the question is whether the consequences are, it is for the wearer of these properties, whether for the environment, society, the "humanity" in respect of which these properties are worth will: or if they have value in themselves...

Put another way: it is the utility, which condemn the opposite qualities, denying fight, called (- unreliability, duplicity, crankiness, self-uncertainty, inhumanity -)? Is the nature of such properties or only the consequence of such properties condemned?

In other words, it would be desirable that human existed not this second property? - This at least is believed -

But here lies the error, the shortsightedness, the narrowness of the angle-egoism.

In other words, it would be desirable to create conditions in which the whole advantage on the side of the righteous is - so that the opposite natures and instincts were discouraged and slowly die out?

- This is basically a question of taste and aesthetics: it would be desirable that the "most honorable" i.e. most boring man species would be left? the rectangular, the virtuous, the worthies, the brave, the lines, the "idiots"?

- Considering the vast profusion of "others" away: thus even the righteous do not even have a right to existence: he is no longer necessary - and we realize that only the gross utility has brought such an insufferable virtue in honor.

The desirability is perhaps on the reverse side: to create conditions that is where the "righteous man" in the humble position of a "useful tool" depressed - as the "perfect herd animal," at best herd herdsman: in short, where he not to be more in the upper order is coming -: what other properties requested -

11 [326]

Rubrics.

1 For a critique of the "good people".
2 From the School of the strong.
3 The three big words.
4 For a critique of "Christian".
5 How can virtue to rule brings.
6 The aesthetic value, its origin and future.
7 The advent of nihilism.
8 For the "modernity"

11 [327]

Diary of the Nihilist...

discovered the thrill of the "falsity"
"blank" no more thoughts, and the strong emotions revolving around objects without value:

- Audience for these absurd movements for and against
- superior, sneering, cold against the
- the strongest impulses appear as liars, as if we should believe in their objects, as if to tempt us -
- the strongest force cannot remember what for?
- it's all there, but no use -

atheism as the ideallessness (Ideallosigkeit)
phase rejected it, and the passionate no-doing (Neinthuns): it discharges itself into the accumulated desire for affirmation, for worship...
phase of contempt themselves against the no...
even against the doubt...
themselves against the irony...
himself against the contempt...
Disaster: if the lie is not something divine...
if not the value of all things lies in the fact that they are wrong?...
if not merely the result of the desperation of a belief in the divinity (Gottheit) of truth
if not just the lies and make false (falsification), the sense-inserting one value, a meaning, a purpose
if one should not believe in God, not because it is true (but rather false because he -?

11 [328]

I.
Concept of nihilism.
On the psychology of the nihilists.
The History of European Nihilism
Critique of "modernity"

The big words.
From the School of the strong.
The good man.
The Christianity

Genealogy of the ideal
The circle (Circe) of philosophers
The aesthetic values: origin and criticism

Art and Artists: New question mark.

11 [329]

NB. Critique of fatherland (Vaterländerei) (to "modernity").

11 [330]

Winckelmann and Goethe's Greeks, Victor Hugo's Orientals, Wagner's Edda-Person (Edda-Personnagen) gnawing, W. Scott English of the 13th Century - at some point you will discover the whole comedy: it was all beyond measure historically wrong, but - modern, true!

11 [331]

Besi.

Accuse anyone -

My wishes have not enough strength to guide me -

themselves against these négateurs jealous: jealous of their hopes - that they can take a hatred so serious!

"Why use this power?" -

With them to join me, because I did not prevent the fear of ridicule - and I'm out - but the hatred and contempt they inspire me. I have, despite everything faut, the habits of an homme comme il, and its traffic is repugnant to me.

"If I had more hate and jealousy in regard to perceived them, maybe I would have sat down with them into the agreement."

"I have fear of suicide, because I'm afraid to show size of the soul... I see that this would be another tromperie, - one last lie to all the myriad of yore! - What advantage is there in it, self-deception, only to play the Grand? - I always indignation and shame was a stranger I'll never know the despair... "

Also note that I have no pity for you to call, and you do not guess you expect to... Meanwhile, I'll call you and you expect -

I can, as I have always been able to have the want to do a good deed and I have pleasure in; way but I also wish to do evil and I also satisfaction there. All these impressions, if they occur at all, which is rare enough, as always, very easy...

"On peut traverser sur une une rivière poutre et non sur un Copeau." I have exhausted debauchery experiment on a grand scale, and my strength here, but I do not love her, she was not my goal.

If you no longer attached to his country, one has no more gods, which means no more destinations in existence...

One can endlessly diskutiren about everything, but for me is only a negation of any size and without force emerged. Finally, I still flatter myself by talking sun everything is always faible et mou.

The generous Kirilov has been defeated by one thought: he shot himself. I see the greatness of his soul in that he has lost his head. I would never act so. I never would have believed in an idea so passionately... More than that, it is impossible for me to occupy myself with ideas to such a point... Never, never would I be able to shoot me...

I know that I should kill myself, that I should cleanse the earth of mine, how miserable of an insect.

11 [332]

On the psychology of the nihilists.

"The most venerable of men, according to Goethe: - - - consistency, which is one of the nihilists.

Around this time he persuades himself to debauchery. One should not underestimate the logic is not, one must philosopher to understand. The ideas are

Täuscherei, the sensations are the ultimate reality... It's the last hunger for "truth" of the debauchery anräth - it could not "love" to be: it must be all the veils and embellishments that fakes wiped therefore it must be the debauchery, the pain and the combination of debauchery and pain.

An increase in: the pain is more real than the air... The affirmative element in the latter has the character of the esteem in which deception and exaggeration...

not the pain (Schmerz) slightly intoxicated, his sobriety...

--Beware of the intoxicating and beclouding pain...

--the pain you inflict is more real than the one we suffer -

11 [333]

The absolute change, which occurs with the negation of God -
We have absolutely no master more about us, the old well value world (Werthungs-Welt) is theological - it is overturned -
Shorter: there is no higher authority over us: God could be so far, we are even now God...
We must ascribe the attributes that we attributed to God...

11 [334]

The logic of atheism.

If God exists, everything depends on his will and I am nothing except his will. If he does not exist, then everything depends on me, and I must prove my independence -

The complete art of suicide to prove his independence -

God is necessary, therefore he must exist

But he does not exist

So you cannot live anymore.

This idea has also consumed Stavrogin: "If he thinks he does not believe that he believes. If he does not believe he does not believe that he does not believe. "

the classical formula for Kirilov's Dostoj

I am obliged to affirm my unbelief, in my opinion there is no more idea than the denial of God. What is the history of mankind? Man has done nothing but invent God in order not to kill. I, as the first bump back the fiction of God...

Another killing - that would be the lowest form of independence, I will reach the highest point of independence

The previous suicides had reasons for it, but I have no reason only, to prove my independence -

11 [335]

the beginning of nihilism
the replacement, the break with the floe
unhomely begins
scary ending

11 [336]

If nature has not spared even its masterpiece when they let Jesus live in the midst of falsehood and a lie (- and he owes the world everything he has let live -) without him, the planet, with all that it is mere folly, now, the planet rests on a lie, a mockery of stupid. Consequently, the laws of nature itself one imposture and a diabolical farce. Why is life so if you're a man?...

"If you are disappointed? if you have to understand that the whole error lay in the faith of the ancient god? "

The salvation of mankind depends on you to prove this idea -

I do not know how far can an atheist has to know that there is no God, and has not killed immediately...

"Feel that God is not at the same time and not feel that it's just become so God is an absurdity: otherwise you would not fail to kill themselves. If you feel that you're tzar, and, away to kill them yourself, you will live on the summit of glory...

"I am God only through force and I am unhappy because I am obliged to prove my freedom. All of them are unhappy because they are afraid to prove their freedom. When the man was as yet so unhappy and so poor, so this was because he did not dare to show themselves in the highest sense of the word free because he was satisfied with a student even insubordination... For I am terribly unhappy, for I have terrible fear. Fear is the curse of man -

This will save all men and physically transform the next generation, for, judging from me cannot dispense with its present physical form of the old man of God... I am looking for 3 years, the attribute of my divinity: and I've found it - the independence. I want to kill myself to prove my insubordination, and my new terrible freedom "-

11 [337]

Five, six seconds and no more: because it suddenly feels the presence of eternal harmony. A person can, in his mortal shell that does not endure, and he has to physically transform or die. There is a clear and indisputable sense. You seem to contact with all of nature and you say, "Yes, this is true" When God created the world, he said at the end of every day: "Yes, this is true, this is good!" This is not emotion that is joy. Forgives their anything because there is nothing to forgive. You love no more - oh, this feeling is greater than love. This is the most horrible gruesome certainty with which it expresses itself and the joy with which it meets. If it lasted longer, the soul could not endure it, they would disappear - During these five seconds I live a whole human existence, for them I would give my whole life, it would not have paid too dear. In order to endure it longer, one would have to transform them physically. I think the man listens to testify on. Why children, if the goal is reached? -

Understanding of the resurrection symbol:

"After the resurrection we will not witness anymore, you'll be like the angels of God" that is, the goal is reached: why children?... In the child expresses the unanswered Fried from the woman...

11 [338]

If people had consistency in the body, they would also have consistency in my head. But their mishmash...

11 [339]

What I like most anger is born? To see that no one has more courage to think over...

11 [340]

The sign of a great revolt: a cynicism on command, a thirst for scandal agaçant, irritation lassitude. Unnerved the audience on wrong paths will no longer recognize themselves

In moments of crisis you feel a lot of individuals from the deepest layers of the population appear that no goal, no idea of any kind and have a distinguished only by the love of Désordre. Almost always they are under the drive of the small group of "Avance", which make of them what they want...

The gens de rien got a sudden importance, they loudly criticized all respectable things, they who had not yet dared to open his mouth, and the most talented people they listened in silence, often even with a small smile of approval.

11 [341]

- a criminal seeking solidarity and its hold on him winning?

The espionage. In his system, each member has the eye to the other, the delaware transportation (Delation ist Pflicht) is required. Everyone belongs to all and all to each. All are slaves and equal in slavery. The slander and assassinate in

the extreme cases, but everywhere the "equality". For now, the level of scientific culture and the talent to make low, bring down! A scientific level is only accessible to higher intelligences, but there must be no higher intelligence. People of high ability have always possessed the power and have always been despots. You cannot help but be a despot, they have always done more evil than good, they are from exaggerating or they deliver up supplice au. Cicero's tongue cut, fade Copernicus, Shakespeare rocky... slaves must be equal: without despotism there has never been neither liberty nor equality, but may exist in a herd of equality... We must pave the mountains, with low education and science! We have enough for a millennium, but we must organize the obedience, the only thing that is missing in the world. The thirst for study is an aristocratic thirst. With the family or the love of the thirst disappears after property. We will kill this thirst: we will encourage the drunkenness, the noise, the delaware transportation, we are an extravagance propagiren without parallel, we will stifle the genius's in the cradle. "Reduction of all au même dénominateur, perfect equality!"

"We have learned a trade and are honnete people, we have nothing else necessary" - have recently said British workers. The necessary is only necessary that should be the motto of the globe, from now on. But you also have convulsions necessary, we will make sure we have another head and handlebar... The slave masters have. Full obedience, complete depersonalization: but every thirty years will be the signal for convulsions and all will suddenly make them, to devour each other, until, of course, to a certain point, for the sole purpose of not getting bored. Boredom is a feeling aristok, in which socialism there will be no desire. Bookings we us the pain and the desire, the slave will have to socialism... I thought the world to the Pope to deliver. He might with bare feet step out of his palace and the people say, "it has reduce me" - Everything, even the army will bow down at his feet. The Pope above, we have to him and us of socialism... The international agree with the Pope: he will either approve the same, he has no other way out...

They are beautiful! You forget sometimes what it gives to you exquisite! Even bonhomie and simplicity! They undoubtedly suffer, you suffer deeply due to this bonhomie. I am a nihilist, but I love the beauty - je suis nihilist, maize j'aime la beauté. They do not love the nihilists? That which does not love them, these are idols: I love you, I idols and you are mine!

You offend anybody and are generally detested; you consider all people as your equals, and all have fear of you: so is it legal. No one will dare to beat you on the shoulder. You are a terrible aristocrat, and when he comes to democrats, it is

the aristocrat charmeur. It is you equally indifferent to sacrifice your life or that of others. You are praecis the man whom one finds it necessary...

We urge the people in a self, we've been terribly strong. Not only are our people, who slay, make a fire and make classic coups. This inhibits us more... I do not understand anything without discipline. I counted them all: the teacher who moquirt with the children about their God and their cradle, the lawyer who defends a well-formed assassin who proves that he had a better education than his victim and that he was to get money procure, had no other means, to kill than, the students who try to be a sensation, a farmer kill, and the jurors who acquitted systematically all criminals, and the procurator, who trembles before the tribunal, is not liberal enough to... show under the administration, among the scholars - how many belong to us! (- And they do not know!)... On the other hand, everywhere an immense vanity, a beastly appetite... Do you know how much we thank the famous theories? When I left Russia, made the Littré's theory, which approached the crime of folly, forure, I come back, and there's the crime is no longer a folly, but even the good sense, almost a duty, at the very least a noble protest. "He bien, as an enlightened man is not assassinate, if necessary, he has money?" But that's nothing. The Russian God has given place to drink, all is drunk, the churches are empty... If we are the masters, we are Kuriren it... if necessary, we expelled (relegiren) for 40 years into a Thebaid. But for two generations, the necessary debauchery, one ignoble d, inoui, sale, the needful!... Until now, the Russian people, not in spite of the coarseness of his anger-vocabulary (Vokabulärs), had known the cynism. Do you know that the serf respect more when Turgenjef?... You beat, but he remained faithful to his Gods - and has left the T

The people must believe that we all know the goal. We will preach the destruction: this idea is so seductive. We will call the fire to help - and gun shots... Il se cache... It takes an incredible force...

11 [342]

The Theatromanie

11 [343]

"Ceci cela Turan"

11 [344]

The Decembrist (Russian uprising of 1825) has sought all his life to danger: the sense of danger he was intoxicated and became a necessity of his nature... The legend of the brave were certainly accessible to a high degree of fear: otherwise it would have been much quieter have transformed the sense of danger and not a necessity in their nature. But in themselves la poltronnerie defeat, with awareness of this victory and think that nothing could scare them back - has seduced them! Included... the struggle in all its forms, not only in the bear hunting in a duel and he valued himself at the stoicism and strength of character.

But the nervous disposition of the recent sex can no longer be the want of that free and immediate sensations, which with such ardor some restless person gnawing sought the good old days. N would have been as brave in all cases, such as those Decembrist: only, he would have found no pleasure in this struggle, he would have him with indolence and boredom acceptirt how undergoes an unpleasant necessity. For the anger, it could be compared to nobody: he was cool, calm, raisonnable - thus he was worse than any other.

11 [345]

Rome was preaching a Christ who has given in the third temptation, it has stated that he is not an earthly kingdom could do without and has just proclaimed that the Antichrist (Antichrist)...

11 [346]

God as an attribute of nationality

The people that the body (Leib, [flesh]) is God. A nation worthy of the name only as long as she has a stubborn and God are all the other pushes her away (von sich stößt), so long as it only expects to win with their God and expel the foreign gods from around the world.

The nations will move through the force of an insatiable need to reach the goal: it is the tireless constant affirmation and negation of the existence of their death. "The Spirit of Life", the "river of living water" that aesthetic or moral

principle of the philosophers, la "recherche de Dieu." In every nation, at every stage of its existence, is the goal of their movement la recherche de Dieu, a God for himself, to which it believes, the only true. God is the synthetic person of a whole people, as viewed from its beginning to its end. If the cults begin to generalize to the destruction of nationalities is near. If the Gods lose their individual character, they die and with them the peoples. The stronger a nation, the more different their God. It has never been a people without a religion (i.e. without the notion of good and evil). Every nation understands these words to his style. If these ideas are understood in the same way for several people, they die and the difference between good and evil begins to go out and disappear. The reason this has never been able to define, terms, and not even once they separate even close: they has always blended the same shameful in a way: a conclu en la science de la faveur brutal force. This is especially done by the half-science, the greatest curse of the despot, before coming to everything, even science...

11 [347]

The Jews have lived only to expect the true God, the Greeks deified nature and the world have their religion that is the philosophy and art inherited. Rome has deified the people in the state.

11 [348]

"Si un grand peuple ne lui seul qu'en Croit pas se trouve la vérité, s'il ne se pas seul Croit appel à l'univers ressusciter et à sauver par sa vérité, il Cesse immédiatement d'être un grand peuple pour devenir une matière ethnographic. "

A truly great nation has never satisfied with a secondary role, a self-influential role was not enough, it requires necessarily the first. The nation that dispensed with this conviction, renounces the existence...

11 [349]

il ya là un sens commun au défi audacieux: has seduced you!...

11 [350]

The second half of life consists of the habits that have been contracted in the first.

11 [351]

il faut être un grand homme pour savoir Résiste au bon sens: un grand homme ou un imbecile.

11 [352]

Malebranche said, God, because he is God, have to deal only with the simplest means
"Dieu, parce qu'il était Dieu, que par les ne pouvait agir voies les plus simples"
Consequently - there is no God (Folglich — giebt es keinen Gott).

11 [353]

"His feelings will follow?"

That one, yielding a genetic trap baskets feelings, his life in danger brings, and under the impulse of a moment: this is of little value... and is characterized not even... in the ability to do so are they all the same - and in the determination to exceed the criminal, bandit corse and we certainly honest (honnete) people...

The next level is, even in this crowd is overcome and the heroic deed not to do on impulse toward, - but cold, raisonnable without overflowing the stormy feelings of pleasure while...

The same is true of pity: it must first be sifted through the raison habit, in other cases it is as dangerous as any emotion...

The blind concession to an emotion, very indifferent whether it is a generous (genereuser) and sympathetic or hostile, is the cause of the greatest evils...

The size of the character is not that one does not have these emotions - on the contrary, they have been in the most dreadful degree: but that leads them on the reins... and still no joy in this restraint, but just because...

11 [354]

Christian misunderstandings

The thief on the cross - when the criminal himself who suffers a painful death condemned, "as this Jesus, without revolt, without hostility, kind, faithful, suffers and dies, but it's the right thing": he has the gospel in the affirmative, and thus he is in paradise...

The kingdom of heaven is a state of the heart (- is said of children "for theirs is the kingdom of heaven"), nothing that is "above the earth."

The kingdom of God "is" not arranged chronologically and historically, not by the calendar, something that would one day since the day before and not, but it is a "mind-change in the individual," something that comes every time and every time is not yet there is...

Moral: the founder of Christianity has had to suffer for it, that he has turned to the lowest stratum of Jewish society and intelligence...

- - they conceives him after the Spirit, which they understood...

- it's a real shame, a history of salvation, a personal God, a personal Saviour to have fabricated out (herausfabrizirt) a personal immortality, and keep all the meanness of the "person" and the "history" left over to have a lesson that all that is personal and historical denies the reality...

The legend of salvation instead of the symbolic and now all-time, here and everywhere, the miracle instead of the psychological symbol

11 [355]

If I understand anything about this great symbolist, it is this, that he saw and recognized only inner realities: that the rest of it (all natural, historical, political) understood only as an opportunity to sign and similitude - neither as a reality, as "real world"...

Ditto is the son of man is not a concrete person in history but an "eternal fact", not one time in the caged psychological symbol...

The same is true at last in the highest degree of God again... these typical symbols of the kingdom of God, the "kingdom of heaven"...

the "father" and "son": the latter expresses the entry into those total transfiguration (Gesammtverklärungs) state-of all things, the former is just this...

- and this idea has to be misunderstood to such an extent that it has asked the Amphitryon story (a poorly masked adultery) to the top of the new faith (besides

the horrible idea of an Immaculate Conception: as if in itself would be the conception, something stained -)
The deep degeneracy 1) through understanding the historical-want-
2) through the miracle-see-like (- as if this was broken and overcome the laws of nature!)
3) - - -

11 [356]

You cannot misunderstand Christianity more than if one assumes that initially the rough-and wonder-savior-history and that is the spiritual and symbolic corporate-only a later form of metamorphosis is...

Conversely, the history of Christianity is the story of the gradual increasingly coarser misunderstanding, must address one sublime symbolism...: with every extension of Christianity over ever broader and cruder masses, which were the origin instincts of Christianity (fact - which withdrawal (abgiengen) all conditions, it barbarian (barbarisiren) to the wants of the lowest strata of the barbaric later brought with it the necessity, vulgarisiren to Christianity until then...: - to understand -) is a legend in history, a theology, a founding churches came to the fore

The church is the will of the vulgar and barbaric language of Christianity as "the truth" to maintain - and... today!

The Pauline, the Augustinian Platonism - until at last this shameless caricature of philosophy and Rabbinic Judaism is finished, the Christian theology...

the degrading constituents of Christianity:
the miracle
the hierarchy of souls, the rank order
the history of salvation and faith in him...
the concept of "sin"

the history of Christianity is the necessity that a belief even as low and vulgar, as will the needs are to be satisfied with him -

... think of Luther! What could one do with such gross appetites overloaded nature of the original Christianity!

denaturalization of the Jewish stage: 'waste, unhappiness, repentance, reconciliation "as a left-over scheme - incidentally hatred against the" world "

Jesus goes straight for the state, the "kingdom of heaven" in the heart and cannot find the agent in the observance of the Jewish church - he expects even the reality of Judaism (his compulsion to get it) for nothing, he is clean inside -

he just does not care for the rough all (Sämtliche) formulas in relations with God: he defends himself against the whole doctrine of repentance and reconciliation, he shows how to live, to feel as "deified" - and how not to penance and contrition for his sins is this: "There is nothing in sin" is his major prejudice (Hauptürtheil). To "divine" to be, is the main thing that one has his fill: the extent even of the sinner is better because when the righteous...

Sin, repentance, forgiveness, -- that everything belongs to them... that is not mixed into Judaism, or it is pagan

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the deep instinct for how they should live to be "in heaven" feeling, while in other cases not at all feel in heaven... that is the psychological reality of Christianity

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Our nineteenth century finally has the prerequisite for understanding something that nineteen centuries have misunderstood the reason - Christianity...

It was unspeakably far from that loving and scrupulous neutrality - state full of sympathy and discipline of the mind - it was in a shameful manner at all times of the church, selfish, blind, pushy, rude, always with the air of submissive adoration

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the symbolism of Christianity rests on the Jewish, who had already resolved all of reality (history, nature) in a holy unreality and unnaturalness of the real story... want to see no more - that is not more natural for the success was interested -

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One is the one who is angry with us, either by deed, nor the heart to resist.

One should recognize no reason to divorce his wife. Maybe:"we should castrate himself."

One should make no difference strangers and locals, foreigners and fellow countrymen.

One should be angry with anybody, we should despise anyone... Give alms in secret - you will not want to get rich -

One should not swear - One should not judge - you should reconcile, to forgive you - do not pray in public -

Let see your good works, let your light shine! Who will go to heaven? The will of my Father in heaven does...

The "salvation" is not promised: it's there when you live so and so and does:

Not the church is just that: "false prophets in sheep's clothing, but inwardly ravening wolves"?...

"Prophecy, miracles, doable (Wunderthun), devil-expelling - that everything is nothing"...

On a completely absurd way to reward and punishment theory is gets in (hineingemengt): it's all so spoiled.

Ditto is the practice of the first church militant, the apostle and his behavior on a completely erroneous manner as necessary, as shown ahead of fixed...

the subsequent glorification of the actual life and teaching of the first Christians: as if everything would be required... but merely followed...

all the prophets and miracle-attitude, the anger, the evocation of the court is a vile corruption (e.g., Mark. 6, 11 "and those who do not receive you... I tell you truly, there is Sodom and Gomorrah, etc.")
the fig tree

"A prophet is not without honor except at home than with his own" is nonsense, the opposite is the truth...

Now even the fulfillment of prophecy: what there is all fake and been rightly done!

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NB. Schopenhauer had come out of his nihilism, a perfect right to be left alone to keep the compassion as a virtue: it is supported by the fact the negation of

the will to live is the brightest. Pity that crosses virtue (caritas), by allowing to live on the weak and depressed and to have offspring, the natural laws of development: it accelerates the decay, it destroys the genre - it negates life. Why does the other animal species get healthy? Because they lack the compassion.

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NB. The anti-social tendency, the mental disorder of pessimism: the three typical forms of decadence. Christianity as a religion of decadence, grew up on a floor, which full of degenerates of all three types

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We have made the Christian ideal again, it remains to determine its value.

1. What values are negated by the same: what is in the contrast-ideal?

Pride, pathos of distance, the great responsibility of the arrogance, the magnificent animality, the warlike and conquering instincts, the deification of passion, revenge, cunning, anger, lust, of adventure, knowledge...

:the noble ideal is negated: beauty, wisdom, power, glory and danger of the type of man: the goals-setting, the "future" man (- here is the Christianity as is (ergiebt) conclusion of Judaism -)

2. Is it fesible (realisirbar)?

Yes, but climatic conditions... Like the Indian... There is no work... - it detaches from the people, government, culture, community, jurisdiction, it rejected the instruction, the knowledge, education about good manners, purchase, trade off... it will replace everything that makes up the benefits and value of man - it closes it off by an emotional idiosyncrasy - apolitical, anti-nationalist, neither aggressive nor defensive - only possible within the most firmly arranged (festgeordnetsten) state and social life, which these holy parasites can proliferate on overheads...

3. it remains a consequence of the will to pleasure - and continue to do! "Salvation" is seen as something that proves itself that needs no justification, - all the rest (live and let live the way) is only a means to an end...

- But that is thought low: the fear of pain, before the contamination, before the corruption itself as a sufficient motive to let it all go... This is a poor way of

thinking... sign of an exhausted race... One should not be deceived ("will like a child ")

- the related natures: Francis of Assisi (neurotic, epileptic, visionary as Jesus)

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On the history of Christianity.

Ongoing changes in the milieu: the Christian doctrine, thus changing continually focus of their work...

favoring the lower and little people...

the development of charity...

the type of "Christian" Everything is gradually returned to what he originally negated (in its negation, he was -)

the Christian becomes a citizen, soldier, court personnel, workers, merchant, scholar, theologian, priest, philosopher, farmer, artist, patriot, politician, "prince"... he takes all the action again, which he has sworn off (- the self-defense, the holding court, the penalties, swearing, distinguishing between nation and nation, the low estimate, the anger...)

The whole Christian life is finally exactly the life of the Christ preached the separation...

The church is so good to the triumph of the antichrist, as the modern state, modern nationalism...

The church is the barbarization (Barbarisirung) of Christianity.

About Christianity became master: the New Age (Paul) of Platonism (Augustine), the mystery cults (doctrine of salvation, a symbol of the "cross") asceticism (- hostility against the "nature", "reason", "sense" -- Orient...)

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it lacks the eccentric notion of "holiness" -
"God" and "man" are not torn apart
the "miracle" is missing - it does not exist that sphere...

- the only one that comes into consideration is the "spiritual (i.e. symbolic-psychological) as decadence: a counterpart to the "Epicureismus"... the paradise, according to the Greek term, a "Garden Epicure"
it lacks the task in such a life
:it wants nothing...
:a form of "Epicurean gods" -
:it is a lack of reason, to set goals yet: to have children... all at once...
Christianity is still possible at any moment... It is bound by none of the impertinent dogmas, which are adorned with his name: it needs neither the doctrine of a personal God, nor of the sin, not of immortality, nor of salvation, yet by faith, it has absolutely no metaphysics necessary, much less the asceticism, much less a Christian "science"...

Now who said "I do not want to be a soldier," "I do not care about the courts," "the police services are not taken advantage of me" - which would be a Christian... "I will do nothing to the peace in me itself does: if I have to suffer from it, nothing will get me more peace than suffering "...

The whole Christian doctrine of what is to be believed, the whole Christian "truth" is nothing but lies and deceit and the exact opposite of what has been the beginning of the Christian movement...

the straight, which is in the ecclesiastical sense, the Christian is the anti-Christian (Antichristliche) from the outset: full of things and people instead of symbols, all of history instead of the eternal facts, all formulas, rites, dogmas, instead of a practice of life... Christian is the complete indifference to dogma, worship, priests, church, theology.

The practice of Christianity is no fantasy, no more the practice of the B it is: it is a means to be happy...

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Our time is ripe, in a sense (that is decadent), as the Buddha's time was...
Therefore, a Christianity without the absurd dogmas is possible...
the most disgusting spawn of ancient hybridism
The barbarization (Barbarisirung) of Christianity

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Christianismi buddhismi et Essentia.
(Comparing the first Buddhism and Christianity of the first)

Buddhism Christianity are religions conclusion: beyond the culture, philosophy, art and the state

A. Together, the struggle against the hostile feelings - this is recognized as a source of evil. The "happiness" as only internally, - indifference to the appearance of happiness and splendor.

Buddhism: to get away from life-philosophical clarity, a high degree of spirituality originated in the middle of the upper classes...

Christianity: wants basically the same (- already "Jewish church" is a decadent phenomenon of life), but, according to a profound lack of culture, without knowing what one wants to hang... consistent with the "happiness" as a goal...

B. as the strongest instincts of life are no longer perceived as pleasurable rather than causes of suffering

propel the extent that these instincts to action (the action is... but as pain) for the Buddhist

for the Christians: inasmuch as they give rise to hostility and conflict (the his enemy (Feindsein), the do-but woe as pain, as a disruption of "soul-peace" applies) (A good soldier has been reversed no enjoyment, except in a righteous war and his enemies want (Feindseinwollen) run.)

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The type of Jesus.

It desecrates, if you are a fanatical element into Jesus thinks..."impérieux" Renan

- it lacks all the torture in the belief that it is a good message and the status of a "good ambassador"...

- this belief has not been achieved, has no development, no disaster... but childish... is the childhood resigned in such natures as a disease -

- this belief is not angry, not blaming, not punishing, does not fight back -

- this belief does not "the sword"... he has no idea that he could separate...

- this belief proves neither by miracle nor by promises to pay... he himself is every moment, his evidence, his reward, his miracles -

- formulates this belief is not, because he lives - he has nothing else... for real... "true" ie alive...

- the hazards of high school, reading (the Prophet) to determine its language definitions: the Jewish is the Jewish concept of Christianity, especially the world. Vehicle, the Jewish psychology, but one should beware of confusing here -: a Christian in India would have used the formulas of the Sankhya philosophy of Lao Tzu in China - it comes to nothing -

Christ as a "free spirit": he does nothing out of all parties (word, formula, church law, dogma) "everything is fixed kills..." he only believes in life and life itself - and that is " "no, that is...

: he stands outside of all metaphysics, religion, history, science, psychology, ethics -: he has never suspected that there are like...

: he speaks only from the heart, from experience: everything else is the meaning of a sign language and an agent --

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To the type Jesus.

- What will be deducted? the whole way motivation (Motivirung) the wisdom of Christ similarly,, his life record... the latter should be done in obedience to the promise he fulfilled, he has a scheme of all that which has to do the Messiah to suffer, a program is... On the other hand, each “because "in the mouth of Jesus... Use unevangelical, cunning, wages, penalty...

- What will be entitled to deduct the abundant measure of bile, which has overflowed from the excited state of the first propaganda on the type of their master... they made him their own image, they justify themselves by participating in a judging, quarreling, angry, hating prophet rightly made him... they needed such a "role model" -: similarly, the belief in the "return" to the "court" (-- this is Jewish, s. Apocalypse)

The psychological absurdity and contradiction in the attitude of Jesus against the Jewish clergy and theologians of the Church...

Similarly, in the judge's demeanor in regard to those who do not accept...

Similarly, in the typical story of the fig tree -

The psychological problem in terms of the teacher of such a doctrine is exactly "how he behaves with other teaching and teachers?"

His teaching itself has not grown out of the opposition and contradiction: I doubt that such a nature can know about the contrast and opposition to his teaching... It lacks completely the free imagination of otherness-and-want-value (Werthen)... You can to the contrary (gegentheilige) the judgments cannot

imagine... Where there is true, they grieve the most intimate sympathy with only a "blind" and not talk about it...

It lacks the dialectic, there is a lack of faith of any provability of teaching, except by the "internal effects" ("fruits", "evidence of strength"
such a teacher cannot argue... he does not understand how one should fight the mistake... he defends is not, not does it attack...
In contrast, explaining, resume, stylization (Subtilisierung), his transfiguration of the old thing ... the shortening...

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a nihilistic religion, a senile-tough, all the strong instincts survived sprung-to-do people, and according to - step by step, transferred into other's milieu, and finally in the young, not yet lived to-do people, entering -

very strange! a final-shepherd-evening-happiness barbarians, Germans preached! How could all this be barbarian (barbarisirt) only Germanized (germanisirt),! those who had dreamed of a Valhalla... -: the best of luck in war found! - A national religion preached about in a mess inside, not even nations where there were -

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|: this nihilistic religion studied together the decadent elements and related matters in antiquity, namely:
a) the party of the weak and wayward (Mißrathenen)... (the committee of the ancient world, what she found most powerfully by itself...
the party and the bad moralists (Vermoralisirten) anti-pagan (Antiheidnischen)...
c) the party of the political-weary and indifferent (Romans blase...) the denationalization (Entnationalisirten), where a void was left
d) the party of those who have tired - like the work of an underground conspiracy -

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Christianity was in antiquity the great nihilistic movement that ended when it triumphed: it reigned and now more...

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The two big nihilistic movements: a) Buddhism b) Christianity: the latter has only now reached about civilized states in which it can fulfill its original purpose - a level to which it belongs... where it can be shown inside...

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Our priority: we live in the age of comparison (Vergleichung) we can calculate, has been recalculated as never before: we are the self-consciousness of history at all...

We enjoy different, we suffer: the comparison of an outrageous multiples is our instinctive action...

We all understand that we all live, we have no hostile feelings come back... Whether we own it loses out our responsive and almost affectionate curiosity goes boldly to the most dangerous things going on...

"Everything is good '- it costs us effort to deny...

We suffer when we are so unintelligent one party to take a stand against something...

Basically, we meet today at the best scholars, the doctrine of Christ - -

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For a critique of Greek philosophy

The appearance of the Greek philosopher Socrates a symptom of decadence, and the anti-Hellenic instincts come up on...

Still the whole Hellenic "sophist" is - included Anaxagoras, Democritus, the great Ionian -

But as an intermediate form: the polis loses their faith in their e gkeit of culture, of their men's rights over each other polis...

we exchange the culture that "the Gods" from, - one loses faith in the sole prerogative of the deus autochthonus...

the good and bad of different origins are mixed: the blurred boundary between good and evil is...

This is the "sophist" -

The "philosopher", however, is the reaction: he wants the old virtue...

- he sees the reasons in the decline of institutions, he wants old institutions -

- he sees the decline in the decline of authority: he is seeking new authority (trips abroad, in foreign literatures, in exotic religions...)

- he wants the ideal polis, having had the word "polis" to survive (much like the Jews as "people" firmly held, after they had fallen into slavery)

: they interest for all tyrants: they want to restore the virtue of force majeure -

- Gradually anti hellenish (Ächthellenische) everything is blamed for the decline (and Plato is as ungrateful to Homer, tragedy, rhetoric, Pericles, as the prophets of David and Saul)

- The decline of Greece is understood as an objection against the very foundations of Hellenic culture: fundamental error of the philosophers (Grundirrthum der Philosophen) -

Conclusion: the Greek world is perishing. Cause: Homer, the myth, the ancient morality, etc.

The development of anti-Hellenic philosopher-value judgments:

:the Egyptian ("life after death" as the court...)

:Semitic (the "dignity of the wise", the "Sheikh" -

:the Pythagoreans, the subterranean cults, the silence, the afterlife-fear means; the math: religious appreciation, a kind of traffic with the cosmic all

:the priestly, ascetic, transcendent -

:the dialectic - I think it's a disgusting and pedantic concept collecting (Begriffsklauberei) already in Plato?

Decline of intellectual good taste: one feels the ugliness and all direct dialectic rattling not already.

Together, the two movements of decadence and extremes:

a)the lush, loveable, mischievous, and magnificent art-loving decadence,

b) and the gloom of the religious-moral pathos, self-hardening of the Stoic, the Platonic senses libel, preparing the ground for Christianity...

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NB Our most sacred convictions (Überzeugungen), our unchangeable in respect of the highest values are judgments of our muscles.

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From J. Wellhausen

Justice as a social requisite:

"The righteousness of the Sermon on the Mount can only get their turn when the civil legal system is self-evident"...

The Jews have the arrogance of a spiritual aristocracy as the foundation on which their artificial construction of theocracy only been possible without the state despised... the state can be no "Church"... The foreign rule maintains the pathos of distance.

the stages of denaturalization:

: by the establishment of the monarchy there was just a nation, a unity, a overall Self-consciousness: but that was the "god of the desert" and also the (Canaanites) acquired nature god of agriculture and animal husbandry (Baal-Dionysus) - - - The Festcultus was still a long half-pagan, but was referring more to the fate of the nation and took off his natural character. Javeh to nation and empire in necessary relation: this belief was clear even the worst idolaters: came from no one other victory and salvation. The bourgeois state was the miracle, "the help of God" was "the magistrate Providence," they remained an ideal (- apparently because they lacked...)

Falls as the realm in cleavage and danger, as it continues to live in anarchy and external fragmentation, in fear of the Assyrians, to dream the greater the return of the perfect royal regiment of the national state of independence: this kind of imagination is the prophetic. Isaiah is the highest type, with its so-called Messianic prophecies - prophets were critics and satirists, anarchists, basically they had nothing to say, the line was in other hands, they want the restoration of the bourgeois state they wish by no means a "golden age", but a tight and strict regimen, a prince with military and religious instincts, which erects the trust in Jahve again. This is the "Messiah" means any of the modern sovereign longing of the prophets had done enough, maybe even too much: how to be feared...

But it was not fulfilled. You had a choice to give up his old God out of it or something else to do. The latter did for example Elias and Amos: they cut the tape,

more precisely the unity of people and God, they not only separated, but they lifted high up one side and pushed the other down: he conceives a new relationship between the two parties, one reconciliation relationship (Versöhnungsverhältniß). Yahweh had been the God of Israel and therefore the god of justice: now he was first and uppermost of the God of righteousness and, apart from it only the God of Israel. The Torah of Yahweh, originally as a helping all his actions, an honesty, pointing the way, solving complicated problems was the epitome of his claims, of which depended his relationship with Israel.

A law was therefore legally, that those to whom it was to give an undertaking to keep it. "Contract" for the law. Initially, the various representatives of the people committed themselves introduced to the attitude of the "Law", now to Yahweh and Israel will be the contracting parties... Since the solemn act by which Josiah the law, came the idea of the covenant between Yahweh and Israel in the middle of the religious reflection. The Babylonian exile has contributed as the Assyrian, that one is familiar with the idea of conditionality, the eventual solution did.

The fall of the empire was the enthusiastic imaginations run wild: the contrast-feeling against the rest spreads: is delirious after the exile of a general union of all peoples against the "new Jerusalem". Previously, the national state is the highest desire, now is a universal dream of world domination, which should rise above the ruins of the pagan kingdom in Jerusalem.

The danger was that the Jewish exiles, as before the Samaritan, were absorbed by the Gentiles. They organized the now sacred rest, so he remains, as bearer of the promise and the storms. Meanwhile survived...

Not essential equality of the contracting parties: the word berith by the capitulation, the terms of the stronger hangs -

Continued: Wellhausen.

Whereupon they could organize? The re-establishment of a real state was impossible, the foreign rule did not allow for such. As showed the importance of institutions.

The old community of King stood at the time of the restoration men in a bad reputation: it was seen rejected by Yahweh... They remembered the Prophet, who said, forts, horses, soldiers, kings, princes - all this helps anything...

The Jewish temple in Jerusalem Empire - under the shadow of royalty, were the priests of Jerusalem grew. The weaker the state, the higher the prestige of the temple, the independent power of the priesthood. Revival of the cult in the seventh

century, introducing costly material for as incense, heavy preference for the services (children and atonement) bloody earnest in the exercise of worship

When the Empire collapsed, were priests in the state of the elements exist for organizing the "community". The customs and regulations were there in the main: they were systematized, as a means for producing an organization of the rest...

The "holy constitution of Judaism": the art product... reduced to Israel to be "kingdom of priests and a holy nation". Previously, the natural order of society had their hold on God, faith, and now the City of God should be visibly displayed in an artificial sphere, at least in ordinary people's life. The idea that once permeated the nature, should now have their own holy body. - A superficial contrast between sacred and profane was, off bordered, they urged the natural area even further behind... (resentment active) holiness, empty, antithetical, the reigning idea is: original = divine, now the same priest, spiritually - as is the divine to the mundane, natural, opposed by external features -

Hierocracy (Hierocratie)... under adverse conditions with wonder worthy of forever apolitical energy put through (durchgesetztes) art product: the mosaic theocracy, the residuum of a fallen state - it has the requirement to foreign rule. Next Related to the Old Catholic Church, in fact, their mother...

What is the setback was. Yahweh's law meant the Jewish peculiarity, in contrast to the gentiles. This was in fact not in worship: you can find out between Greek and Hebrew rites no significant difference. The worship is pagan in religion of Israel in the priestly code it is the main thing. Is not that a step backwards into paganism? - It is what the prophets have fought most thoroughly. - Also: the cult is by its nature legislation priests are alienated from themselves and overcome. The parties have lost all memory of crop and livestock, they have become historical remembrance days, they deny their origin from nature, they celebrate the foundation of a supernatural religion of mercy and acts of Jehovah. The universally human, the vigorous leisure (Freiwüchsige) walks away, they are statutorily and specifically Israelite... do not pull more of the deity in earthly life, that they partake of its joys and sorrows, they are no more attempts, you do something for good, and they graciously to vote. Nothing but divine grace means that Yahweh has used as sacraments of the hierarchy. They are not based on the intrinsic value of things in a fresh occasions, but the painfully exact order of a will without motive. The bond between cult and sensuality cut. The cult is an exercise of piety, no natural but only a transcendent, incomparable and unangebbare importance. Its main effect of the

atonement. Since the exile, the sense of sin is permanent; of Israel rejected God's face...

The full value of the offerings not in themselves, but in obedience to rules, laid the emphasis of the worship him in a strange realm, morality. Sacrifice and offering retreat behind ascetic achievements related to the morality in even simpler connection. Regulations, which originally had mostly the sanctification of priests to worship functions in the eye, were extended to the laity, to observe the commandments of bodily purity was greater by overall importance than the great public worship, and led on a straight path to the ideal of holiness and universal priesthood. The whole life was concentrated in a holy train, was met by always a divine commandment. From the holding, nachzuschweifen our thoughts and heartfelt wishes. This small, constantly participating in private cult (Privatcultus) claim was the feeling of sin in the individual awake and active.

The great pathologist of Judaism is right: the cult has become a means of discipline. The heart he is a stranger: he is no longer rooted in the naive sense: he is dead works, despite all the importance, or perhaps because of embarrassment and conscientiousness. The old ways are patched together into a system, a system that served as a mold, as hard shell in order to save more noble in it. Paganism in its own territories conquered in the cult: the cult is after nature was slain in it, only the shell of a supernatural monotheism – Final (Schluss)

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My theory of the type of Jesus.

The type of the "redeemer (Erlösers)" spoiled, yes destroyed...

Causes: the spiritual level, in which continued during all coarsened, moved, shifted, the absolute blindness to himself (- this is not even the beginning has been made of self-knowledge -), the tremendous safety of all dissenters to their master as their apology... to use the criminal-death of Christ as a riddle...

It will be backward in type: the crudity of mind: one does not walk with impunity among fishermen

: generalizing the wrong type of miracle to nondescript (Allerwelt-Mann), Prophet, Messiah -

:the subsequent history and psychology of the young community, which earned their strongest emotions into the image of their master -

:the sick and extravagant pampering sense of efficacy (Gefühlsamkeit) take all reason: so that the Lord will immediately instincts - it's not the smallest trace of spirituality, of discipline and rigor in the spirit of conscientiousness.

What a pity that no one was under Dostoyevsky this society, in fact, heard the whole story best in a Russian novel - morbid, pathetic, individual features of sublime strangeness in the midst of deserts and-dirty vulgarity... (as Mary Magdalene

Only the death, the unexpected ignominious death, only the cross that was saved in general, the canaille, - only this gruesome paradox brought the disciples before the real riddle: "Who was that?", "What was that?"

The shocked and deeply offended feeling of suspicion, it would be such a death, the refutation of a thing, the terrible question mark "why so?" - Because it would all be necessary, meaning, reason, have the highest reason -: the love of a disciple knows no coincidence:
only now came apart, the gap, "who killed him?", "who was the natural enemy?" Answer: the dominant Judaism, its first state

- They felt themselves in revolt against the "order (Ordnung)"

- one behind him Jesus as in revolt against the order

Until then, this war was no train in Jesus more than that, it was impossible for its thinking. Virtually was also his reaction to the condemnation and the death of probably the whole counter: he does not resist, he defends himself not, he asks for them. The words to the thief on the cross mean anything else: if you feel that this is the right thing, not fight-to-not angry, not blame, but suffer suffer, to forgive, pray for those who persecute us and kill: Now, you have the one thing needful, the peace of the soul - then you're in paradise -

Apparently they understood not the main thing: the example of this freedom from all resentment:

Again yes the death of Christ does not make sense as the strongest and most powerful model testing his theory has to be...

His disciples were far from all, to forgive his death: the most unevangelical feeling that revenge was on top...

The impossible thing could be over: it takes a "retribution", a "court" (- and nothing less than evangelical reward and punishment!)

Only now the popular expectations of a Messiah came to the fore again: expecting an historic moment, where "the judge" comes to court over his enemies...

:now you only misunderstood the coming of the "kingdom of God" such as prophecy about a final act of the story

:now only it was into all the contempt and bitterness against Pharisees and theologians in the type of the master

:you did not understand the main thing: that just such a death, even the largest margin of victory over the "world" was (on the feelings of hatred, revenge, etc.) - over evil, the evil, this is understood only as an inner psychological reality

: the veneration of these completely out of balance more prudent souls could not bear to believe that a valid equality for everyone "Son of God," as he had Jesus taught: they throat was a riotous manner Jesus uplift (- just like the role of the Jews of Israel had lifted up as if as if the whole rest of the world his enemy. Origin of the absurd theology of one God and his son a -

Problem of "how could God allow this?" Then they found the absurd answer, "he gave his only Son for the forgiveness of sins, as the victim." As everything was misunderstood! Nothing is unevangelical than the guilt of the victim and even the innocent for the sins of the guilty;

: But Jesus had abolished the sin! - Not by "faith", but by the sense of divinity, God equality.

It enters into the type:

a) the doctrine of the court and the Second Coming

b) the doctrine of death as a sacrifice

c) the doctrine of the resurrection, so that the whole "salvation", the whole point of the gospel is eskamotirt at once in favor of a state - "after death"...

Paul, logistic irend rabbinical impudence with this view: "If Christ is not risen from the dead, then our faith is vain"

: did not last the "immortality of the person"

And so you had in the second generation after Jesus already all that as a Christian, which went against the deepest instincts of the evangelical
the victim, even the blood of victims, victims of the first fruits

Punishment, reward, court...
keep apart from this world and hereafter, from time and eternity
a theology rather than a practice, a "belief" rather than a lifestyle
a deep and deadly hostility against all non-Christian
all the desperate situation of the missionary has brought into the teaching Jesus all the hard and nasty things, do not accept against which its

missionaries are said to be the champion now been proclaimed
Once again in the main court, punishment, reward accepted were back, the whole doctrine and proverb wisdom (Sprüchwortweisheit) Jesus was soaked with it...

11 [379]

The nihilist.

The gospel: the message that the lowly and the poor, access to happiness is open - that has nothing to do than to break away from the institution, the tradition of paternalism of the upper classes: so far is the emergence of Christianity nothing more than the typical teaching-socialists (typische Socialisten-Lehre).

Possession, acquisition, country, status and rank, tribunals, police, government, church, education, art, military affairs: everything just as many preventions of luck, mistakes, entanglements, devil works, which proclaims the gospel, the court... all typical of the socialist doctrine.

In the background of the riots, the explosion of pent-up revulsion against the "masters", the instinct for how much happiness could be had for so long prints outdoor-feel-...

Usually a symptom of the fact that the lower layers have been treated to humane, that they taste a fortune already banned them in your mouth... not the hunger creates revolutions, but that the people have got en mangeant appetite...

11 [380]

The alleged youth

To cheat, if you dream here of a naive and young people's existence, which stands out against an ancient civilization, and it goes to the superstitious, as if in those layers of the lowest nation where Christianity grew and took root, the deeper source emporgesprudelt of life is again: you understand nothing of the psychology of Christianity, if seen as an expression of a new up-coming young people and races gain increases. Rather, it is a typical form of decadence, and the moral temporalization (Verzärtlichung) and hysteria has become a tired and aimless, morbid hodgepodge population. This wonderful company, which here gets together for this masterpiece of folk seduction itself is actually one and all Russia into a novel, all nervous diseases, they can provide them a rendezvous... the absence of duties, the instinct that all reason at the end was that nothing more profitable high satisfaction dolce far niente in a

:the power and certainty of future Jewish instinct, the enormity of his tenacious twill to power is in existence and its ruling class, the layers, which elevates the young Christianity, are marked by nothing stronger than the instinct-

fatigue. We have had enough: that's one thing - and you're satisfied with them, in itself, for itself - that is the other (das Andre).

11 [381]

Expressing inability to political otherwise than by religious ideals formulas

11 [382]

Renan.

In the orient, is the fool one priviligirtes beings; before he enters the highest councils, without any one dares to stop him, listening to him, you ask him. This is a creature that is believed closer to God, because, as his individual reason has gone out, assumes that he has in part to the divine. The esprit that singles out a fine scorn any error of reasoning is lacking in Asia.

It has placed less value on these writings as to the oral tradition: and remaining in the first half of the second century. Therefore, few of the authority of these writings: they are tidied, added them, the one (Einen) from the other -

In John's gospel lacks the parables, the exorcisms...

11 [383]

Ego:

"I was hungry and you gave me dined - comes from me, ye cursed, etc." Matth. 25, 41, etc.

this outrageous language, "what you have not done one at least of these my brethren, ye have done well not to me"

"the spirit of propaganda," as presents to the mind of Christ...

"the spirit of unsatisfied vindictiveness," which rages in words, curses and prophecies of court scenes...

"the spirit of asceticism" ("keeping the commandments" as a means of discipline, as a way to otherworldly rewards, as in Judaism) instead of that Christian indifferentism, which has all of these commodities by himself, of "bliss"... the essenes, John etc.

"the spirit of sin and feeling the necessity of redemption"

With the death of Christ and the psychological necessity, seeing no end to herein, all the popular tendencies were restored: all the crudities, which in spirit to transform the work that was typical of Spiritualists -

: curse of messianism, the coming of the "kingdom of God," the spirit of enmity and revenge, the expectation of the "wage" and the "punishment" of the arrogance of the "elect" (judge them, condemn the idea of victim- Judaism... the socialist tendency in favor of the poor, the "dishonest", the despised)

Jesus, who lived as a popular meeting all expectations, which is nothing other than to say that: "here is the kingdom of heaven", which transformed the crudity of these expectations in mind:

-- but was all forgotten with the death (in German: refuted) they had no choice, either the type of back-translated into the popular imagination-the "Messiah," the future "judge" in the struggle of the Prophet - -

In the aftermath of this shock, the uncertain and this enthusiastic band was not up, immediately entered the complete degeneration: it was all in vain...

an absurd coarsening of all spiritual values and formulas

the anarchist instincts against the ruling class come brazenly to the foreground.

: hatred for the rich, the powerful, the scholars - with the "Kingdom of Heaven," with the "peace on earth" was to end: from a psychological reality is a belief, an expectation of an eventually coming reality, "a return ": a life in the imagination is the eternal form of" salvation "- oh how different Jesus was understood!

11 [384]

The first degeneration of Christianity is the impact of Juda (Judain) - a regression to overcome (überwundene) forms...

11 [385]

"My kingdom is not of this world (Mein Reich ist nicht von dieser Welt)"
"I will destroy the temple of God and edify in three days"

the procedure against the "temptations" (mesith), which represents the religion in question: the stoning was included in the act
- every prophet, every worker of miracles, who removed the people from the old faith -
"Maître de ce grand irony"
Renan finds it reasonable that he paid his triumph with his life.

11 [386]

"he's just disputeur when he argues against the Pharisees (Pharisäer), the enemy forces him, as happens almost always, to accept his own sound" -

11 [387]

Renan, I, 346

Ses exquises mockery, ses malignant provocations frappaient toujours au coeur. Eternelles stigmata, elles sont dans la plaie restées cages. Nessus de cette tunique ridicule you, que le Juif, the pharisiens fils, en traine lambeaux après lui depuis dixhuit siècles, divin c'est Jésus, qui l'a tissée avec un artifice. Chefs-d'oeuvre de haute raillerie, se sont ses traits Inscrit en lignes de feu sur la chair de l'hypocrite et du faux submissive. Incomparables traits, traits Dignes d'un fils de Dieu! Un seul Dieu sait tuer de la varietal. Socrate Molière et la peau ne font qu'effleurer. Celui-ci porte jusqu'au fond of the os le feu et la rage.

And that is the same that could be said of Isaiah 42, 2-3!

11 [388]

He never had a concept of "person", "individual": we is one (man ist eins) if you love each other, if only from the other lives. His students and he were one (Seine Schüler und er waren Eins).

11 [389]

That he is God, God is the same as defamation of the Jews was shown (cf. John V, 18, X, 33). He is less than the Father, the Father has not revealed everything to him. He struggles to be called godlike (gottgleich). He is the Son of God: all of it will be able to (- it is Jewish: the divine sonship of several people in the Old Testament is allotted, of which one pretends (prätendirt) not entirely possible that they are equal to God) "son" in the Semitic languages is a very vague, free term (freier Begriff)

11 [390]

The great Umbrian movement of the XIII. Century, most closely related to that of the Galilean, was in the name of poverty (Armut):

Franz von Assisi: exquisite goodness, his delicate fine and tender communion with the universal life [Nietzsche wrote this mostly in French: Franz von Assisi: exquise bonté, sa communion délicate fine et tendre avec la vie universelle]

11 [391]

in rabbinic language of this time is "heaven" is synonymous (gleichbedeutend) with "God": whose names were avoided.

11 [392]

"The kingdom of God is among us," Luc. 17, 20

11 [393]

"blessed are God's words and do listen." Luc. 11, 27 etc.

11 [394]

it is missing altogether, the term "natural," "natural law": everything is morally, "miracle" is nothing "unnatural" (because there is no nature)

11 [395]

"The law is destroyed: he is the one who will destroy it" division among his first pupils, of which a substantial portion was Jewish... The case against him leaves no doubt...

11 [396]

"Neighbor" in the Jewish sense of fellow beliver (Glaubensgenosse)

11 [397]

there is no unevangelical (unevangelischeren) type than the scholars of the Greek church, by pushing the IV century Christianity to the way an absurd metaphysics, and similarly, the scholastics of the Latin Middle Ages.

11 [398]

Renan, I, 461
... Que le sentiment Jésus a introduit dans le monde est bien le Nôtre. Son parfait idealism est la plus haute regle de la vie et détachées vertueuse. Il a le ciel créé âmes of pure, où se trouve ce qu'on demande en vain à la terre, la noblesse parfaite des enfants de Dieu, la sainteté accompli, la total abstraction of souillures du monde, la liberté enfin, que la société real exclut et qui comme une impossibilité n'a que dans le toute son amplitude domaine de la pensee. Le grand maître de ceux dans ce qui se réfugient paradis idéal Jésus est encore. Le premier, il a la Proclame royauté de l'esprit: le premier, il a dit au moins par ses actes: "mon royaume n'est pas de ce monde". La Fondation de la religion est bien vraie son oeuvre...

11 [399]

"Christianity" has become synonymous with "religion" all it does outside of the great and good Christian tradition, will be infertile (unfruchtbar [barren]).

11 [400]

Our civilization ruled by a police minutely (minutieuse), gives no idea of what the man does in periods where the originality of each one has more free space.

Nos petites tracasseries préventives, bien plus meurtrières que les supplices pour les choses de l'esprit, n'existaient pas. Jesus konnte, drei Jahre lang ein Leben führen, welches ihn, in unseren Gesellschaften, zwanzig Mal vor das Tribunal gebracht hätte…

Dégagées de nos conventions polies, exemptes de l'éducation uniforme, qui nous raffine, mais qui diminue si fort notre individualité, ces âmes entières portaient dans l'action une énergie surprenante… Le souffle de Dieu était libre chez eux; chez nous, il est enchaîné par les liens de fer d'une société mesquine et condamnée à une irrémédiable médiocrité.

Plaçons donc au plus haut sommet de la grandeur humaine la personne de Jésus: M. Renan calls on us (fordert uns Herr Renan auf).

11 [401]

The medicine, which in a certain moral délicatesse sees the beginning d'étisie... (de phtisie? (of consumption))

11 [402]

La philosophie ne suffit pas au grand nombre. Il faut lui la sainteté. - A like Renan's malice.

11 [403]

Qui mieux être n'aimerait malade comme comme le Pascal que bien portant vulgaire? Renan.

11 [404]

Qu'on se figure Jésus, tiny room peg jusqu'à soixante soixante-dix to the ou le Fardeau de sa divinité, perdant Sat flame céleste, s'usant peu à peu d'un sous les necessite rôle Inouï! Renan.

Voué sans réserve idée à son, il ya toute chose subordonné à un tel que l'univers degré n'exista plus pour lui. C'est par cet accès de volonté héroïque, qu'il a Conquise le ciel. Il n'ya pas eu d'homme peut-être Çakia-Mouni excepté, à ce qui ait Point aux pieds foul la famille, les de ce monde Joies, tout soin Temporel... Pour nous enfants éternels, condamne à l'impuissance, inclinons-devant nous ces demi-Gods and! Renan.

11 [405]

Renan, p. 187

Le mouvement démocratique le plus exalté, dont l'humanité ait gardé le souvenir, agitait depuis longtemps la race juive. La pensée que Dieu est le vengeur du pauvre et du faible contre le riche et le puissant se retrouve à chaque page des écrits de l'Ancien Testament. L'histoire d'Israël est de toutes les histoires celle où l'esprit populaire a le plus constamment dominé. Les prophètes, vrais tribuns et, on peut le dire, les plus hardis des tribuns, avaient tonné sans cesse contre les grands et établi une étroite relation entre les mots de „pauvre, doux, humble, pieux" et de l'autre entre les mots „riche, impie, violent, méchant". Sous les Séleucides, les aristocrates ayant presque tous apostasié et passé à l'hellénisme, ces associations d'idées ne firent que se fortifier. Le livre d'Hénoch contiens des malédictions plus violentes encore que celles de l'Évangile contre le monde, les riches, les puissants. Le nom de „pauvre" (ébion) était devenu synonyme de „saint", d'„ami de Dieu".

11 [406]

Pierre Loti, Pêcheur d'Islande.

11 [407]

The state or organized immorality...
inside: the police, criminal law, estates, commercial, family
heart: the will to power, for war, for conquest, for revenge
how it is achieved that does a large amount of things to which the individual would never understand?

- by dismemberment of responsibility
- of command and execution
- by the interposition of the virtues of obedience, of duty, patriotism and love of prince

the maintenance of pride, austerity, strength, hatred, revenge, in short all the typical traits that contradict the hero type (Heerdentypus)...

the tricks to actions, measures of, to allow emotions, which, measured individually, are no longer "allowed" - no more "tasty" are -

- The art of "making it palatable to us" that allows us to enter into such an "alienated" worlds

- The historian shows their way of law and reason, the trips, the exoticism, the psychology, criminal justice, asylum, criminal, sociology

- The "impersonality" so that we as a media one collective essence (Collektivwesens) we allow these emotions and actions (Judge colleges, judges, citizens, soldiers, ministers, princes, society (Societät), "critics")... gives us the feeling as if we would place a victim...

Maintaining the military state is the last resort, the great tradition it is incorporated, it was noted with regard to the highest type of man, the strong type. And all concepts that perpetuate the hostility and distance ranking of states may appear sanctioned suggest...

for example nationalism, protectionism (Schutzzoll), - - -

the strong type is maintained as a value determinant (wertbestimmend)...

11 [408]

One should not dress up Christianity and decorate (as does this ambiguous M. Renan): it has a strong type death war (Todkrieg) against the man made (es hat einen Todkrieg gegen den starken Typus Mensch gemacht)

it has placed all of the basic instincts of this type in the spell
it has fabricated out (herausfabrizirt) from these evil instincts, the evil
it the strong man as the typically reprehensible and depraved man
it has taken the party all that is weak, lowly, wayward (Mißrathenen)
:it is an ideal out of opposition to the preservation instincts of strong life has been...
:it reason is has corrupted even the most spiritual people, taught by the highest instincts of intellectuality as sinful, as misleading, as temptations to feel...
the most wretched example -- the corruption of Pascal, who believed in the corruption of his reason through original sin, while it is corrupted only by his Christianity to him...

11 [409]

To authors, which today have pleasure still, a compromised and for all: Rousseau, Schiller, George Sand, Michelet, Buckle, Carlyle, the imitation (imitation)

11 [410]

NB. I distrust (mißtraue) all systematists and go out of their way. The will to system is a thinker (Denker), at least, something that is compromised, a form of immorality... Maybe one guesses at a glance under and behind this book, which systematists, it is even evaded (Mühe) with difficulty -- to myself...
(NB. Ich mißtraue allen Systematikern und gehe ihnen aus dem Wege. Der Wille zum System ist, für einen Denker wenigstens, etwas, das compromittirt, eine Form der Unmoralität… Vielleicht erräth man bei einem Blick unter und hinter dies Buch, welchem Systematiker es selbst mit Mühe ausgewichen ist — mir selber…
NB. I distrust all systematics and avoid them. For a thinker at least, the will to be a system is something that compromises, a form of immorality ... Perhaps, by looking under and behind this book, you can guess which systematist it has with difficulty evaded - myself ...)

11 [411]

Preface.

1.

Great things require that one of them is silent or talking big: big, that means cynically and with innocence (das heißt cynisch und mit Unschuld).

2.

What I relate is the history of the next two centuries. I describe what's coming, what can no longer come differently: the advent of nihilism. This story can now be told: for the necessity itself is at work here. This future speaks in a hundred signs, this destiny announces itself everywhere in; for the music of the future all ears are already pricked. Our whole European culture has been moving a long time now, with a tortured tension that is growing from decade to decade, as toward a catastrophe: restlessly, violently, falls, like a stream, wants to reach the end, which no longer reflects that was afraid to reflect.

(Was ich erzähle, ist die Geschichte der nächsten zwei Jahrhunderte. Ich beschreibe, was kommt, was nicht mehr anders kommen kann: die Heraufkunft des Nihilismus. Diese Geschichte kann jetzt schon erzählt werden: denn die Nothwendigkeit selbst ist hier am Werke. Diese Zukunft redet schon in hundert Zeichen, dieses Schicksal kündigt überall sich an; für diese Musik der Zukunft sind alle Ohren bereits gespitzt. Unsere ganze europäische Cultur bewegt sich seit langem schon mit einer Tortur der Spannung, die von Jahrzehnt zu Jahrzehnt wächst, wie auf eine Katastrophe los: unruhig, gewaltsam, überstürzt: wie ein Strom, der ans Ende will, der sich nicht mehr besinnt, der Furcht davor hat, sich zu besinnen.).

3.

- The here takes the word has, conversely, nothing yet remember to have done when: as as a philosopher and solitary by instinct, who found his advantage on the sidelines (Abseits), in the outside, in patience, in the delay in the retardation (Zurückgebliebenheit), as a venture - and - tempter-spirit (Versucher-Geist) who has already lost his way in every labyrinth of the future, as a fortune-telling bird spirit (Wahrsagevogel-Geist) who looks back when he tells what is to come, as the first perfect nihilist of Europe, but the nihilism itself already in be lived to the end, has - of him behind him, beneath him, beside himself (der ihn hinter sich, unter sich, außer sich hat)...

4.

Because you cannot lay hands on the meaning of the title, with the future this will be nominated gospel (Evangelium). "The will to power. Attempt at a revaluation of all values" -- this formula is a counter movement expressed, in intention principle and task: a movement that will succeed in any future that perfect nihilism, which requires him but, logically and psychologically, which is absolutely just can come to him and from him. For why the advent of nihilism is now necessary? Because our previous values are even there, the draw him into their final conclusion, because of Nihilism intended to end the logic of our great values and ideals - because we are experiencing nihilism only need to figure out what actually the value of these "values"... We have had, sometime, new values necessary...

11 [412]

Read books that could be written by many: they betray most clearly the intellectual habits of the scholar-type of a time (Zeit), they are "impersonal."

11 [413]

The Ouperman (Der Übermensch,)

: it's not my question, what separates the men: but what kind of person elected as higher values (höherwerthige), wanted to be bred...

Humanity is not a development for the better; represent or higher; or stronger in the sense in which it is believed today: the Europeans of the 19th century, is in their value (Werthe [worth]), far below the European of the Renaissance; development is absolutely no necessity of any increase, increase, gain...

in a different sense, it gives out a continuing success of individual cases in various locations around the world and from diverse cultures, which in fact represents a higher type: something that is in proportion to the overall-humanity a sort of "overrman". Such good fortune of great success have always been possible and perhaps always be possible. And even whole tribes, sexes, nations may under certain circumstances such a hit...

From the earliest times of our scenario (errathbaren) Indian, Egyptian and Chinese culture to this day, the higher type of man is much more similar than you think...

We forget how little humanity belongs in a single movement, such as youth, age, extinction are by no terms which belong to them as a whole

We forget to give an example of how our European civilization is only now again approaching that state of philosophical and friability (Mürbigkeit) late culture (Spätcultur), from the emergence of Buddhism is understandable.

If it will one day be possible to draw lines isochronous culture through history, the modern concept of progress will be like to stand on his head - and the index itself, after which it is measured, the democracy

11 [414]

Preface.

* * *

What is good? - All that heightens the feeling of power, the will to power, the power increases, even in humans.

What is bad? – Everything (Alles) that comes out of weakness.

What is happiness? - The feeling that power increases - that resistance is overcome.

Not contentment, but more power, not peace at all, but war; not virtue, but efficiency (virtue in the Renaissance style, virtu, virtue moraline.)

The weak and fail (Mißrathenen) should perish: first principle of society. And they should have to help.

What is more harmful than any vice? - Pity, indeed, with all fail (Mißrathenen) and weak - "Christianity"...

* * *

Not what will replace mankind in the order of nature, is my problem, I hereby make, but rather (sondern) what type of person you want to breed, should, as a more certain future higher, more dignified life.

Higher values (Höherwerthigere) this type is often already been there: but as a godsend, as an exception - never as deliberate. Rather, he has just been feared most, it has been almost the horror: and out of fear you have wanted the opposite

type, bred attained: the domestic animal, the herd animal, the animal of "equal rights", the weak beast man, - the "Christians"...

* * *

The will to power.
Attempt at a revaluation of all values.

11 [415]

The conception of the world, in which one encounters in the background of this book is oddly grim and unpleasant: among the previously known types of pessimism, none seems to have reached this degree of malignancy. This lack of contrast between true and apparent world: there is only one world, and this is wrong, cruel, contradictory, seductive, with no sense... is a world so constituted the real world... We have a lie necessary to this reality, this "truth" to come to the victory that is to live a lie... That is necessary in order to live, which is even with this terrible and questionable character of existence...

The metaphysics, morality, religion, science - they are in this book simply as different forms of deceit considered: with their aid is believed to life. "Life should inspire confidence": the task, so placed, is immense. To solve it, a person must already be a liar by nature, he must be more than any other artist... And yet he is also: Metaphysics, morality, religion, science - all just figments of his will to art, to lie, to escape from the "truth", to deny the "truth". This property itself, thanks to which he rapes reality with the lie, this artist-asset par excellence of man - he still has it with everything that is in common: he himself is indeed a piece of reality, truth, nature - it is even also a piece of genius lies...

That the character of existence is ignored - lowest and highest secret intention science, religion, artistic community. See much never see much wrong, much to see... Oh, how wise is still, in states where it is farthest away from that, to think wisely! The love, the enthusiasm, "God" - all subtleties of the last self-deception, all seductions to life! In moments when humans become the dupes, which he believes to life again, where he has outsmarted themselves: oh, how it swells up as him! What a delight! What feeling of power! How much artistic triumph in the sense of power!... The man was once again master of the "stuff" - masters of the truth!... And whenever a man is pleased, he is always the same in his joy, he is happy as an artist, he enjoys himself as a power. The lie is the power...

The art and nothing but the art. It is the great facilitator of life, the great seducer to life the great stimulus to life...

11 [416]

Revaluation of values.

Book 1: the Antichrist.
Book 2: the Misosoph.
Book 3: the Immoralist
Book 4: Dionysus.

Revaluation of all values.

11 [417]

I have the Germans [Translator: one letter "D" in the text for Deutschen likely] the most profound book given that they possess, my Zarathustra - I give them now the most independent. How? I said to my conscience, as you like throwing pearls before the Germans!...

(ich habe den D das tiefste Buch gegeben, das sie besitzen, meinen Zarathustra — ich gebe ihnen heute das unabhängigste. Wie? sagt mir dazu mein schlechtes Gewissen, wie willst du Perlen vor die Deutschen werfen!…)

12 = W II 4. Beginning 1888

12 [1]

Register for the first book.

(1)	The whole previous history of philosophy to history as the truth of will.	IV	
(2)	Temporary predominance of the social value emotions understandably, to establish a foundation.		IV
(3)	Criticism of the good man, not the hypocrisy of good...	II	
(4)	Kant's worth		I
(5)	To characterize the national genius.		I
(6)	Aesthetics		III
(7)	"Spirituality" and not merely commanding lead	III	
(8)	Formulate as a culmination point of God; decrease of him		III
(9)	Offenbach music		IV
(10)	Priest		II
(11)	For a critique of Christian morality of the New Testament.		II
(12)	each of reinforced kind of man to the level of a lower standing	IV	
(13)	War against the Christian ideal, not only against the Christian God		II
(14)	Francis of Assisi struggling against hierarchy	II	
(15)	Socrates against the noble instincts, against art	II	
(16)	the vices and the culture		II
(17)	the big lies in the history		II
(18)	the Christian interpretation of death		II

(19)	the eternal-constant, value question		III
(20)	Replacement of morality by the will of our goals and, consequently,		
	its agents give praise to...		IV
(21)	Forgeries in psychology.		II
(22)	Renan assaults about "science"	I	
(23)	Correction of the term "egoism"		IV
(24)	military terms		IV
(25)	Future of asceticism		IV
(26)	Future of worker		IV
(27)	Nihilism		I
(28)	"Truth," our preservation conditions as predicates of being projected	III	
(29)	Measure of unbelief, of approved "freedom of spirit" as a measure of power	IV	
(30)	Criticism and rejection of the term "objective"	III	
(31)	extreme form of nihilism: to what extent a divine way of thinking		IV
(32)	Dionysian: Towards a new type of the divine, my difference		
	from the beginning of Schopenhauer.	IV	
(33)	"What for?" The question of nihilism and the attempts to get answers	I	
(34)	the rank order is missing, the cause of nihilism.		
	Attempts to higher types think up...		I
(35)	what the great human cost has.	IV	
(36)	the will to truth	III	
(37)	Find and put in sense-	III	
(38)	more of the child's grandparents		
(39)	New Testament: caution!		II
(40)	condemnation of the modern will to power		IV
(41)	courage as a boundary, where the "true" is recognized...	III	
(42)	Music - the strong tradition. Offenbach, as against the German		
	music is a degenerate.		

(43)	the value of a human being not measurable by its effects. "Gentility"	IV	
(44)	Art philosophy of life, not art to discover the truth Epicurus.		
	The history of philosophy.		IV
(45)	good expressions...		
(46)	Will to truth: immense self-reflection.	III	
(46)	Will to truth		IV
(47)	the epistemological basic postures and their relation to the highest values		III
(48)	Hawk (Colportage) philosophy. To the ideals of the psychologist		IV
(49)	what is the point, value revaluation.		IV
(50)	La Rochefoucauld and J. Mill, the latter absolutely flat,		
	the former naive... "selfishness"		III
(51)	"Benefit" depends on "targets": utilitarianism.	III	
(52)	the fear of God before the people knowledge as a means		
	to power, to "equality with God." Value.		
	The history of philosophy -		III
(53)	Illusory, futility, the "real"		III
(54)	To characterize the "strong"		IV
(55)	the "posthumous" - question the clarity and authority	II	
(56)	Prerequisite for a revaluation of values	IV	
(57)	As the fame of virtue arises		II
(58)	the praise and gratitude - as will to power		III
(59)	the psychological forgeries under the rule of herd-instinct		II
(60)	Herd-instinct: what states and desires, he says.	II	
(61)	The denaturalization of morality and their steps	II	
(62)	the suppressed moral		II
(63)	the New Testament		II
(64)	Knowledge and becoming		III
(65)	Combating determinism		III

(66)	Restoration of asceticism.		IV
(67)	Law of contradiction		III
(68)	Derivation of our faith in reason		III
(69)	Superstition of the "genus"		II
(70)	Aesthetics		III
(71)	to plane		I
(71)	"Subject" thing in itself	III	
(72)	Nihilism		I
(73)	Future of the Jews		
(74)	The descriptive, the picturesque - his nihilistic element.	I	
(75)	Aesthetics		III
(76)	to the plane.		
(77)	The 18th century.		I
(78)	Future of Art		IV
(79)	The great man, the criminal		III
(80)	Progress of the naturalization of the 19th Century.		I
(81)	my "nihilism"		I
(82)	Morality as a means of seduction,		II
	as will to power		
(83)	Voltaire and Rousseau	I	
(84)	The main symptoms of pessimism		I
(85)	critical stress: the Extreme obesity. 19th Century.		I
(86)	Critique of modern man, his psychological hypocrisy - his romantic attitude	I	
(87)	18 Century.		I
(88)	Thierry, the popular uprising even in science.	I	
(89)	Future of Education: culture of the exception	IV	
(90)	"Responsible to his conscience," Luther's cunning: his will to power	II	
(91)	Instinct of civilized humanity against the big man		III

(92)	all the best of a bad made subservient Formerly	III	
(93)	justifying morality. Recapitulation.		IV
(94)	modern vice		I
(95)	"Culture" in contrast to "civilization"	I	
(96)	New Testament and Petronius.	II	
(97)	the logical plausibility	III	
(98)	Morphology of the will to power		II
(99)	against Rousseau		I
(100)	as a virtue comes to power		II
(101)	Metamorphosis and sublimation (the cruelty, falsehood, etc).	II	
(102)	such as hostile tendencies come to honor.		II
(103)	Look of appreciation		III
(104)	Duality, physiologically, as a result of the will to power	III	
(105)	the strengths of the future		IV
(106)	the growth in the high and the bad belong together		III
(107)	Virtue without estimate today: because there they would have one as vice circulate		IV
(108)	the historical forgeries in psychology	II	
(109)	principal of falsification of history, so they have a proof furnishes for the morale		II
(110)	Overall-reckoning with the moral: what you want in power?	III	
(111)	the moral values in the theory of knowledge		III
(112)	the moral values master (Herr) of the Aesthetic	II	
(113)	Causes for the emergence of pessimism	I	
(114)	the historical forgeries under the rule of morality: scheme.		II
(115)	Modernity		I
(116)	classically: the future aesthetics	IV	
(117)	Fashion traders and middlemen	I	

(118)	Modernity		I
(119)	Century 18th or older and Schopenhauer		I
(120)	Counterfeiting of modern artists.		I
(121)	modern separation of "public" and "dining room (Coenakel)"	I	
(122)	the preface. Deepest meditation. Before.		
(123)	whose selfishness takes their money in the maintenance of moral tyranny		II
(124)	justifying review of the dire consequence of moral tyranny.		IV
(125)	the patronage of virtue (greed, lust, etc.	II	
(126)	Spinoza, Goethe as the holy		
(127)	in conclusion: a Goethean view of love, real overcoming of pessimism	IV	
(128)	the three centuries		I
(129)	Goethe's attempt to overcome one of the 18 Century		IV
	why Goethe is missing as an expression of the 19 Century?		IV
(130)	The German strong type		IV
(131)	Mockery of the taxonomist		
(132)	Schopenhauer as the one who takes Pascal back	I	
(133)	the 17th century and 18th.		I
(134)	Rousseau and Voltaire c. 1760; Rousseau influence on the romantic period.	I	
(135)	the problem of "civilization"		I
(136)	Question of the value of modern humans?		
Whether his strong and weak sides belong to one another.			I
(137)	my five no(s): the preface?		IV

2th Book

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(139)	how to become masters of the renaissance ideal of		I
(140)	in honor of the 19th century.		IV
(141)	ashamed to be a Christian		IV

(142)	After effect of Christian providence which we owe to Christianity...	I	
(143)	to justify the moral		IV
(144)	"Reactive" Idealism and its counterpart	II	
(145)	the economic assessment of the current ideals	IV	
(146)	Exploitation of man by virtue: virtue machinery	IV	
(147)	Altruism in the biology!		III
(148)	Advantage of the continuum		IV
(149)	"Lower" and "higher" existence?		IV
(150)	Excretion of luxury surplus of mankind. the two movements	IV	
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(152)	Subject, substance		III
(153)	Sympathy as insolence similarly, "objectivity" of the critic		I
(154)	Pessimism of strength.	I	
(155)	Overall-insight about nihilism	I	
(156)	Overall-insight about the ambiguous character of our modern world	I	
(157)	With the art to fight the moralization		IV
(158)	romanticism: the false amplification		I
(159)	The rule justify	IV	
(160)	Science, two values		IV
(161)	Culture complex, not society		IV
(162)	Barbarism is not matter of choice		IV
(163)	Increase the power of man-overall: to what extent they all kind of decline due.	IV	
(164)	For the politics of virtue: as they come to power like it when the power is reached, there	II	
(165)	Artists not people of great passion		
(166)	Means of making a virtue to victory		II
(167)	lascivious melancholy of the Moorish dance: the modern fatalism.		I

(168)	modern art, to tyrannize as art.	I	
(169)	Means of making a virtue of the victory.		II
(170)	Herd instinct: estimation of the middle	II	
(171)	The woman, literature, art (the nineteenth century, uglification	I	
(172)	I. to nihilism. Plan		I
(173)	Perfection of the nihilists.		I
(174)	Emotions as a defensive weapon, and, what becomes of man without necessity to shield and weapon?		IV
(175)	Area - reduction of morality: progress	IV	
(176)	Stages of the denaturalization of moral	II	
(177)	Restoration of the "nature" in moral		II
(178)	Faith or works? Luther. Reformation. "self-despiser."	II	
(179)	Problem of criminal		IV
(180)	Metamorphoses of sensuality		III
(181)	Nihilism of the artists		I
(182)	the naturalization of the people of the 19th Century.		IV
(183)	Protestantism in the 19th century.		I
(184)	The ideal of the philosopher. Closing	IV	
(185)	History of moralizing and demoralization		III
(186)	Plan of the first Book "Plan"		I
(187)	Hierarchy of human		IV
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(189)	where the stronger nature has to look	IV	
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(191)	the tragic era		IV
(192)	the "idealist" (Ibsen)		I
(193)	not want to "do better, but more	IV	

(194)	Christian art of slander	II	
(195)	not uniform argumentation! "Virtue" nothing mediocre, something good	IV	
(196)	Marriage, sex drive		III
(197)	the Jewish wisdom of the early Christians		II
(198)	the New Testament book of seduction	II	
(199)	the three elements in Christianity. Its progress to democracy: a needle-door bright Christianity.		II
(200)	Christianity as a continuator of Judaism	II	
(201)	Irony to the small Christian		II
(202)	Individualism as a "will to power" to metamorphoses of the will to power.		III
(203)	Irony to the virtuous criticism of the "good people"		III
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(205)	Criticism of the "good people"	II	
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(208)	Marriage as concubine	II	
(209)	Principle of hierarchy...	IV	
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(212)	Jewish life as background for the "early church"	II	
(213)	Petronius		II
(214)	whether the prince can spare us immoralists?	IV	
(215)	Christ: The ideal ignoble species of man.		II
(216)	we knowledgeable - as immoral!		IV
(217)	Christian protest against the type of man, while he is only a caricature...	IV	
(218)	the denaturalization of genius (Schopenhauer) under the influence of morality.	II	
(219)	what Schopenhauer reconciles with the Old Testament: the fall-myth	II	
(220)	Register to make for my Yes, my no(s), my question mark.		IV

(221) I type "disciple" IV

(222) Schopenhauer wants to castrate of rogue and geese. To "rank order". IV

(223) to the strength of the 19 Century. IV

(224) whether the virtue I hurt I have? IV

(225) against the remorse IV

(226) The virtue of the noble translated IV

(227) my kind of justification of virtue IV

(228) on the hierarchy IV

(229) the power to caricature in any social valuing: means their will to power II

(230) a critique of the idealist: as opposed to me IV

(231) War against "genteel" in the soft-female-feminine sense IV

(232) our music, the term "classic" "awesome", etc. IV

(233) to what extent I do not wish the destruction of the ideals that I fight - I just want to be master of it... IV

(234) my position and Schopenhauer's a controversy, similarly, to Kant, Hegel, etc., Comte, Darwin, to the historians IV

(235) I tie on the strengths of the century. IV

(236) what the moral idiosyncrasy, even at an extraordinary individual, like Pascal? II

(237) how far I help the mediocrity being reinstated. IV

(238) morale-scholasticism is the longest-lasting. III

(239) the naiveté with respect to the last "desirables" while the "why?" knows not man's. IV

(240) Restoration of the proper concept of "good helpfully benevolent attitude" is not honored for the sake of utility, but from which, they felt III

(241) Altruism against the weakness III

(242) against the preoccupation with himself and the "eternal salvation" III

(243) Misunderstanding of love, compassion, justice, under the pressure of self-denial-morality. II

(244) Cult bids in culture bids temporarily

(245) useful are all emotions: there is no measure of value. III

(246) what sense the myopic perspective of the company in terms of "usefulness" II

(247) where today, "Christian" has absolutely no right... In politics... II

(248) against the overestimation of the "genus" and an underestimation
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(249) The "conscious world" cannot be considered as an investment
house transition point: necessity of an "objective value reduction ". IV

(250) "God" as the maximum state IV

(251) ashamed of the accident IV

(252) we knowledgeable - our last type of self-control IV

(253) the sublime example of dyspepsia. II

(254) my point of view of values IV

(255) not narrow-minded enough to the system

(256) Morality as the highest devaluation even in Schopenhauer's nihilism. I

(257) absolute dominance of morality over all other values: the conception of God

(258) the loss of all natural things by heading of allegedly higher spheres –
until the reign of "unnatural"

(259) The remains of the natural depreciation of moral transcendence.

(260) My intention, the absolute homogeneity of all events: the
moral distinction only a perspective IV

(261) Music pessimism I

(262) Marriage, adultery IV

(263) the Christian-Buddhist castratism [as "ideal": where seduction attraction? II

(264) the "mere appearance" of thought... III

(265) Dissimulation, increasingly, in the hierarchy of beings. To "thinking"... III

(266) the moral fanatic, after having emancipated itself from religion:
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(267)	"The reign of the good" irony, as uneconomical,		
	such as "good weather"		
(268)	what has been spoiled by the Christian ideal of asceticism,		
	fasting, monastic, hard, believe in themselves, the death...		
(269)	Samples moralistic slandering art		
(270)	On the origin of beauty: criticism of his value-judgments		III
(271)	the tragic artist	IV	
(272)	the more covert form of the Christian ideal as the worship		
	of nature, socialism, "Metaphysics of love", etc.		
(273)	our benevolent assessment of man in relation to the Christian morality.	I	
	the moralistic liberalism as a sign of growth in culture	IV	
(274)	the most moral person than the mightiest, most divine:		
	the whole knowledge was out to this to prove.		
	this relation for power has risen above all the moral values		II
(275)	the Judeo-Christian ideal wise	II	
(276)	the self-deification of the little people (80 a)		II
(277)	Paul: grooming the story to prove...		II
(278)	the reality behind the Christian communities: the small Jewish family	II	
(279)	first impression of the New Testament. It takes a stand		
	for Pilate, and then, almost, for the scribes and Pharisees...	II	
(280)	the psychology of the New Testament	II	
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(282)	How far into Christianity by the ruling classes could be patronized.	II	
(283)	Paul		II
(284)	Buddhism and Christianity		II
(285)	I tolerate no compromise with Christianity -		IV
(286)	to the plane of the first book		I
(287)	Pagan - Christian		

(288)	Form of "denaturalization" good for goodness, beauty for beauty, truth for truth's sake -		II
(289)	the counterfeiting of psychological necessity, for his ideal fighting		II
(290)	my absolute loneliness: introduction.	IV	
(291)	are "naturally"!	I	
(292)	"Suffer the little children": oh		
(293)	the psychological condition of Christianity.		II
(294)	Criticism of the Sermon on the Mount - ideality	II	
(295)	the ancient stupidity against the Christianity.		II
(296)	"Thing in itself" absurd	III	
(297)	The conception of gods, moralization why?		II
(298)	the immodesty of the New Testament join the discussion		II
(299)	Kant's naiveté to affirm existence		III
(300)	the intolerance of moral judges in general - an expression of weakness of the human		IV

(301) precede? no, go-for-itself

(302) for love take people

(303) Artist: Form: contents

(304) Sainte-Beuve

(305) George Sand

III: 22

IV: 73

(306) People, the fates are

(307) "Modern Woman" Duc de Morny

(308) the woman and the artist

(309) Highest point of view

(310) the stronger species in Europe of the future

(311) "Shepherd" the great average (Durchschnittliche)

(312) Stendhal: "the strong man is lying"

(313) the history of romanticism

(314) Pagan

(315) our pessimism (the recipe-book)

(316) that is something at risk, why? (For recipe-book)

(317) Emerson, Carlyle

(318) Skepticism, the great man (for receipt book)

(319) Bizet: ("Moorish"), the African sensibility

(320) how to bring virtue to rule

(321) Christianity, how it destroys Pascal.

(322) Taine, Zola: the tyranny

(323) the "idealist"

(324) the literature-woman

(325) the modern "workers"

(326) Pessimism of the master (Herr) against the Hartmann: lust as the standard bar

(327) The actor (Talma) -

what should be true, may not be true...

(328) "good taste": Sainte-Beuve's opinion.

(329) Pleasure and pain secondary.

(330) not a goal - not a final state: these are just facts!

(331) "Values": in what ways?

(332) Values: in what ways not?

(333) not "the will" want satisfaction, not that is "lust"

(334) The unpleasurable satisfaction

(335) the measure of the necessary pain as a sign of strength grade

(336) why we experience tragedies (recipe book)

(337) Caesar hygiene (receipt book)

(338) Recipe book: caution

(339) what is the value measured? not for the awareness

(340) the feed regulations contain revelations about "cultures"

(341) the royal generosity of people

(342) necessity than religious music masked

(343) Love, unselfishness, advantage -

(344) Prostitution, marriage

(345) "Fertilizer" which is not done is -

(346) "Futility": value -

(347) Voltaire's last words: Christian and classical

(348) Value everything derogator

(349) Deeper meaning of philosophical nihilism

(350) Value of the "futility"

(351) Causes of nihilism! Closing resümé!

(352) Nihilism as an intermediate state

(353) against the remorse (receipt book)

(354) "Nil" admire (receipt book)

(355) Types of infidelity: symptom of incipient nihilism

(356) not striving for happiness, man! but according to power !

(357) the challenge of adversity (receipt book)

(358) to theory of knowledge inner phenomenality

(359) Truthfulness - what is it?

(360) Joy everywhere to discover the immorality again

(361) the real man worth more than the desirable!

(362) Preface: rise of the nihilism.

(363) Subject, object

(364) "Hunger" in protoplasm

(365) The absurdity in God's word: we deny "God" in God

(366) the practical nihilist

(367) We - disappointed with the "ideal"

(368) Taunt: "be just!"

(369) Selection of peers, the "exodus", the isolation (receipt book)

(370) against the "fairness" (receipt book)

(371) People: kinship instinct

(372) the three ideals pagan; anemic; unnatural

12 [2]

12.	4.	Prescriptions for our life.
1.	1.	The nihilism that thought completely finished.
2.	1.	Culture, civilization, the ambiguity of the "modern".
3.	2.	The origin of the ideal.

4. 2. Criticism of the Christian ideal.

5. 2. As virtue is victorious.

6. 2. The herd instinct.

10. 4. The "eternal return"

11. 4. Great politics.

7. 3. The "will to truth".

8. 3. Morality as circle (Circe) of philosophers

9. 3. Psychology of the "will to power" (lust, desire, concept (Begriff), etc.

13 = Z II 3b. Early 1888 - spring 1888

13 [1]

Becoming and Being (Sein).

The point of view (Gesichtspunkt) of value. What are values?

To what extent are pleasure and pain, no final value measurements.

How to bring virtue to rule.

Characteristics of Christianity

Greek philosophy

Egoism as misunderstanding.

The future European.

Metamorphoses of nihilism:

the libertinage of mind, the vagabondage

the descendants of Rousseau:

the herd-instinct

13 [2]

The lack of sense; value of the neighbor, the little sense;

Pecking order.

The great mid-day (Mittag) (- The two paths) from the least privilege.

Psychology (emotion theory) as the morphology of the will to power. (Not "happiness" as motive)

The metaphysical values reduced

Physiology of the will to power.

On the history of nihilism (- hedonism as a form of the feeling of futility of it all).

What are moralists and moral systems?

Doctrine of the rule structures. Egoism. Altruism. "Herd".

The will to power in the history

(Domination over the forces of nature, the economic life

Cosmological perspective.

Dependence of art-value. What is classical ? "beautiful" ? romantic ? etc.

The eternal return.

13 [3]

I. The History of European nihilism. (Misunderstanding of pessimism.

what it lacks ? Much: the meaning is missing)

Highest decline of all other values The idealizing force has thrown himself on the opposite

I. The will to truth. Starting point: the decline in the value of "truth".

The stately types so far. Decline of the feudal type.

IV The doctrine of eternal recurrence. As a hammer.

On the history of the ranking

1 Physiology: the organic functions

2 Psychology of the emotions

II. What are moralists and moral systems.

IV We are to come. From the least privilege and the prerogative of the majority

II Origin of the highest value terms ("metaphysics")

"Herd", "good man" and so rule structure.

II The aesthetic value, origin, criticism.

IV Hierarchy of values.

13 [4]

A. From the advent of nihilism.

1. "Truth". From the value of truth. The belief in the truth. - Decline of the highest worth. Summation of all that is done against him.

2. Decline of any kind of faith.

3. Decline of all types of manorial

B. From the necessity of nihilism.

4. Origin of the highest previous value.

5. What are moralists and moral systems.

6. For a critique of aesthetic values.

C. From the self-overcoming of nihilism.

7. The will to power: psychological considerations.

8. The will to power: physiological considerations.
9. The will to power: historical and sociological analysis

D. The conqueror and the conquered.

10. From the prerogative of the few.
11. The hammer: doctrine of eternal recurrence.
12. Of the hierarchy of values.

Each book 150 pages.

Each chapter 50

13 [5]

You're away:
neither love nor hate.
As an old fortress,
Remember you!

14 = W II 5. Spring 1888

Nice, 25 March 1888.

14 [1]

Art. Preface

To talk about art with me not compatible with crabbed gestures: I will speak of it as I talk to myself, to wild and solitary walks, where I catch sometimes a shameful and ideal happiness in my life down. Its (Sein) life between tender and absurd things to spend, the reality of alien half artist, half bird and metaphysician, no Yes and No for the reality that unless they are from time to time in the way of a good dancer acknowledges with his toes, always from somewhere a sunbeam of happiness tickled; omitted and encouraged even by affliction - because affliction receives the lucky ones -; a small tail of farce even the holiest-hung - this is understood as a matter of course, the ideal of a heavy, very heavy mind, one spirit of gravity...

14 [2]

Homoeopathica

The effect of infinitesimal doses is specific for nerve health: ego.

"one is intelligent the more unfortunate as one is"
Schopenhauer

14 [3]

The imperceptible stages: the excitement, and sometimes the exhaustion

The hypnotic sleep can be induced by all sorts of sensorial stimuli (the sight, hearing, smell), but they must be sufficiently strong and long: the first effect is always of a general increase in mobility. Finally, however, fatigue de l'cérébral influx. The excitation is a force in the game, which is exhausted...

14 [4]

Psychologica

The desire, agreeable, if one believes strongly enough to achieve the objects

as an idea of what will enhance our sense of power: first initial of pleasure

otherwise unpleasant and sometimes against, is engaging. The desire is a state of distress: as with Schopenhauer.

14 [5]

Religion. decadence

The hazardous nature of Christianity

Nevertheless, that Christianity has emphasized the doctrine of selflessness and love in the foreground, its actual effect is the historical rise of egoism and selfishness of the individual in his utmost extreme - the extreme is the belief in individual immortality. The individual had become so important that he is no longer be sacrifice: before God was the "soul" right now. But that means the life of the

species on the most dangerous way call into question the recipient a practice which is the opposite of generic interest. The altruism of Christianity is a life-threatening conception: it sets all equal to each other...

But this is the natural course of development... and is all natural values reversed. If the patient is to have as much value as the healthy (or even more, according to Pascal)

This general philanthropy, in practice, the preference of all suffering, underprivileged, sick

actually has the power to sacrifice people weakened: it has the responsibility to reduce want to sacrifice himself - but just this absurd personal altruism has, from the standpoint of breeding, of no value. If you wanted to wait, how many sacrifice themselves to preserve the species, then one would be fooled...

All great movements, wars and so bring the people to sacrifice themselves: they are the strong, continuing in this way while their numbers diminish...

the other hand, have weak one dreadful instinct to be sparing to get themselves to each other to keep...

This "reciprocity of maintenance" is almost certainly the virtue and the love of its people...! typical: they want the state protected by them, they think that "was their first duty!"

under the general praise of "altruism" represents the instinct that if all care for each other, the individual is best preserved remains... it is the egoism of the weak, of the praise, the praise of altruism has created exclusive...

The dangerous anti-naturalness of Christianity:

- it crosses the selection -

1) they invents an imaginary value of the person, so extravagant and important that everyone is about equal worth

2) they represents the weak self-preservation as the supreme measure of value to them feuding nothing more than something like the nature of the weak and underprivileged are: harmful, exploitation, destructive...

3) they do not want to have word that the highest type of man who is probably more prudent and happy... it is the slander, the poisoning, the value of all natural crumbling of nature values.

14 [6]

Will to power as a moral

To understand the unity of all forms of corruptions, and not forgetting the Christian corruption

Pascal as a type

nor the socialistic-communistic corruption (a result of Christian) (ebensowenig die socialistisch-communistische Corruption (eine Folge der christlichen))

highest societies-conception of the socialists, the lowest in the hierarchy of the society

the "beyond" - corruption: as if the real world out there, who were of becoming a world of beings (Seienden)

There must be no contract type: here you have to destroy root out, make war - one must measure of value throughout the Christian-nihilistic (christlich-nihilistische) yet also drag and fight among each mask... From the current sociology, for example, from the current music example from the present pessimism (- all forms of the Christian ideal of value -)

Either one or the other is true: that is true here, the type of man uplifting...

The priest, the pastor, as a reprehensible life-forms

the whole education so far helpless, unstable, without emphasis, fraught with the contradiction of values -

14 [7]

To modernity.

The cowardice of consequence - the modern vices.

Romanticism: the hostility

against the renaissance (Chateaubriand, R. Wagner)

against the ancient ideal value

against the dominant spirituality

against the classical taste, simple, strict, the large scale

against the "lucky ones"

against the "warlike"

14 [8]

Value...

The highest quantum of power, the man is able to incorporate

man: not the man...

Humanity is still much more a means than an end. It is the type: the human race is merely the test material, the vast excess of failure, a debris field...

14 [9]

Nihilism

Nothing would be more useful and to promote more than one consequent nihilism indeed

: as I understand all the phenomena of Christianity, pessimism, they express "we are ready not to be, for us it is reasonable not to be"

this language of "reason" in this case also the language of the selective nature

What is condemning all terms, however, is the ambiguous and cowardly half of a religion, like that of Christianity: clearly, the church: who encourage, rather than to death and self-destruction, protects all failure and sick and self-propagating makes –

Problem: what means would a severe form of major contagious nihilism can be obtained: one which, with scientific conscientiousness, teaches and performs the voluntary death... (and not the puny vegetation (Fortvegetiren) with respect to the wrong post-existence -)

You cannot condemn enough Christianity, because there the value of such a purifying large nihilism movement as it was maybe going on, has devalued by the thought of the immortal private person: similarly, by the hope of resurrection: in short, always by a discourage the act of nihilism, suicide... It substituted the slow suicide, and gradually a little low but lasting life, and gradually a very ordinary middle-class mediocre life, etc.

14 [10]

Religion as decadence

Criticism of Christianity

It requires great selection and cleansing crises: in any case by nihilistic introduced religions and philosophies.

One understands that Christianity is something immortal misguided and failure is: from a means of selection, it was their opponents, drag and toxic greenhouse

14 [11]

the yes-saying affections

The pride

the joy

the health

the love of the sexes

the hostility (Feindschaft, [enmity]) and war

the reverence

the nice gestures, manners, objects

the strong will

the breeding of high spirituality

the will to power

gratitude to the earth and life

:everything is rich and wants to make, and bestows life and gilded and immortalized and deified - the whole power transfiguring virtues... all approve, optimist, Jathuende [German] -

14 [12]

Priests and other ink blotters, squid -

14 [13]

Physiology of the nihilistic religions

A typical course of disease

NB the nihilistic religions all: systematicity illness stories under a religious-moral nomenclature.

- In the heathen worship, it is the large annual cycle, whose interpretation revolves around the worship

- Christian worship in a cycle of paralytic phenomena, which revolves around the cult...

"Faith," a form of mental illness

Repentance

the redemption

the prayer

all neurasthenic

sin, an obsession [a fixed idea]

hatred against nature, against reason

Christianity as the disease

Christianity as a symptom of physiological decadence

14 [14]

Movement against art

Birth of Tragedy

III

These two artistic forces of nature: by Nietzsche as the Dionysian and the Apollonian opposites: he claims that - - - The word "Dionysian" is expressed: an urge to unity, a reaching out on the person, life, society, reality, as the abyss of oblivion, the passionate, painful over thresholds fuller in darker floating states; an ecstatic affirmation of large area [Gesammt] - character to life, as the all change equals, equal powers, equal-blessed, and the great pantheistic joy, and compassion, which also approves of the most terrible and questionable qualities of life and holiness, of an eternal will to procreation, to fruitfulness, to eternity out: Apollonian than unity feeling of the necessity of creation and destruction... The word is expressed: the urge to perfect-for-himself be the typical "individual" to everything that makes out raises, strong, clear, unambiguous, typically does: freedom under the law.

By their antagonism is the continuous development of art just as necessarily linked, as the advancement of mankind to the antagonism between the sexes. The abundance of power and the moderation, the highest form of self-affirmation in a cool, make brittle beauty of Apollinismus the Hellenic Spirit

the origin of tragedy and comedy as a present-see a divine type in a state of ecstasy-large area, as a witnessing of the local legend of a visit, miracle of foundation, the "drama" (-

This contradiction (Windersspruch) is the Dionysian and Apollonian in the Greek soul of the great enigmas of the Nietzsche dressed in the face of Greek life felt. Nietzsche tried to basically nothing to conjecture as to why exactly the Greek Apollinismus had to grow out of a Dionysian underground: the Dionysian Greek was necessary to be Apollonian, that is, to break his will to the monstrous, multiples, suspense, horror at one wishes to measure, for simplicity, to join such a rule and concept. The excessiveness, desert, Asian is on its base: the bravery of the Greeks is in conflict with their Asiatic: the beauty is not given to him, any more than logic, as the naturalness of morality - it is intended conquered, fought for - it is his victory...

14 [15]

This book is anti-pessimistic: it teaches a counter force against everything and no-saying and renunciation, a remedy of great fatigue

14 [16]

Type of God after the type of creative spirit, the "great man"

14 [17]

Birth of Tragedy.

2.

Beginning of section two
pages later: II

The art here is the only superior counterforce to all will to denial of life: as the anti-Christian, anti-Buddhist, antinihilist [Antinihilistische] par excellence...

It is the salvation of the knower - to see him (dessen) who sees the terrible and questionable character of life, wants the tragic knower.

It is the salvation of the actor - whose seen the terrible and questionable character of life, not just lives, living will, the human tragedy, the hero...

It is the salvation of the suffering - as a way to states, which wanted the suffering deified, glorified, is where the suffering is a form of great delight...

14 [18]

III

There are two states in which the art itself acts as a kind of violence in human nature: once as a vision, the other as the Dionysian orgies. The same is physiologically preformed in a dream and in noise: the former understood as an exercise of that power to the vision, to be a pleasure to see the forms-see, form-build (Gestalten-sehen, Gestalten-bilden).

The will to appearance, to illusion, to deception, to becoming and change is more profound "metaphysical" as the will to truth, to reality, to Being (Sein): the pleasure is more primitive than the pain, the latter is itself only the consequence of a will for pleasure (- for creating, designing, set-to-bottom, destroying) and, in its highest form, a kind of pleasure...

14 [19]

6.

This writing is anti-modern: it believes in modern art, nothing else, and basically not to modern art, but to the modern music, and basically not to modern music in general, but only to Wagner... And basically perhaps not even to Wagner unless faute de mieux.

p. 116th "What we knew to call it, it is said with a painful gesture - - -

Schopenhauer, Dürer.

It believes that a musical is coming... to a Dionysian music...

14 [20]

7.

This writing is behaving in German, even reaching true - they believes even in the German mind... yours is nuance that it is German, anti-christian: "the most painful, according to him at p. 142, is for us the long degradation, under which the German spirit, lived estranged from house and home, in the service treacherous dwarfs. "These dwarfs are the treacherous priest. - At another point, the question arises as to whether the German spirit was still strong enough to reclaim him, or will continue, like a sickly, stunted growth in diseased; if he could do with the elimination of foreign elements still serious effort to consume. In this book the transplantation of a deeply contradictory German myth, in the Christian's heart is seen as the true German, the German fatality.

14 [21]

4.

This book is such even anti-pessimistic: namely, in the sense that it teaches something that is stronger than the pessimism that is more divine than "truth": the art.

No one would, it seems, a radical negation of life, a real renunciation still more talk than saying no to life so much the word, as the author of this book: only he knows - he has experienced it, maybe he has seen nothing but - that art is worth more than the "truth".

Is already in the preface, with which Richard Wagner invited to such a dialogue will appear the creed, the Gospel of artists: "the art as the proper task of life, art as a metaphysical activity "...

14 [22]

5.

What must, under such condition, be made of science? How do they stand? In an important sense almost as an opponent of the truth because they are optimistic because they believe in the logic. It is recalculated physiologically, that it is the decline times of a strong race, where the type of scientific man is mature. The criticism of Socrates makes up the main part of the book: Socrates as an opponent of the tragedy, as liquidator of that demonic prophylactic instincts of art; Socratism as the great mistake of life and art: the morality, logic, sufficiency of the theoretical man a form of fatigue, the famous Greek serenity only one evening red... The strong races, so long as they are rich and rich are still in force, have seen the courage to things as they are, tragically... For them, art is more than an entertainment and amusement, it is a cure...

The book teaches that "all modern ideas and prejudices of the democratic taste in defiance," that the Greeks - p. X of the preface.

14 [23]

II

The essence of this conception is the notion of art in relation to life: it is, psychologically as well as physiological, as the great stimulant regarded as that which eternally to life, to eternal life pushes...

14 [24]

3.

One can see that in this book of pessimism, we say clearly that nihilism is regarded as the "truth" but the truth is not regarded as a supreme measure of value, still less as supreme power (als oberste Macht).

The will to appearance, to illusion, to deception, to becoming and change here is deeper and more original than "metaphysical" as the will to truth, to reality, to Being (Sein): - the latter itself is merely a form of the will to illusion. Similarly, the desire is as original as the pain: the pain is only partially as a consequence of the desire for pleasure (to the will, are growing, designing, consequently, to overwhelm, to resist, to war, destruction) It is a supreme state conceives of life-affirmation, in which even the pain (Schmerz), is any pain as a means of increasing ever included: the tragic-Dionysian state.

14 [25]

Toward the "Birth of Tragedy".

VIII.

The new conception of the Greeks is the distinguishing feature of this book, we have both of his other merits indicated - the new conception of art as the great stimulant of life unto life, similarly, the conception of pessimism, a pessimism of strength, a classical pessimism: the classic word used here is not for historical but for psychological demarcation. The contrast between the classical pessimism is the romantic: those in which the weakness, fatigue, which formulates racial decadence in concepts and values: the pessimism of Schopenhauer as similarly, that de Vigny's, Dostoyevsky's, Leopardi's, Pascal's, of all the great nihilistic religions (of Brahmanism, Buddhism, Christianity - they may be called nihilistic, because they have all glorified the antithetical concept of life, nothingness (Nichts), as goal (Ziel), as the highest good, as "God")

What distinguishes Nietzsche: the spontaneity of his psychological vision, a staggering range of foresight activities, of the experience to guess, has been deduced, the desire for consistency, the fearlessness of hardship and dangerous consequence.

4 [26]

Birth of Tragedy

But we come to the main object, to what distinguishes the book and page presents to its originality: it contains three new conceptions. The first we have already mentioned: the art as to the great stimulant of life, life. The second: it brings a new type of pessimism that classic. In three: there is a problem of psychology is new, the Greek.

14 [27]

Decadence as philosophy

Toward the psychology of the psychologists

Psychologists, as they are only from the 19th century possible are: no longer the loafer, the three look, four step forward and nearly are content to dig into themself. We psychologists of the future - we have little good will to self-observation: we take it almost as a sign of degeneracy, if an instrument to "know yourself" is looking for: we are instruments of knowledge and want all the naiveté and precision have an instrument; - therefore we must not analyze themselves, not "know". First feature of self-preservation instinct of the great psychologist: he looks for never, he has no eyes, no interest, no curiosity for themselves... The big egoism of our dominant intent wants it from us that we close nicely before our eyes, - that we call "impersonal", "disinterest," must be "objectively" appear... oh how much we are the opposite of that! Just because we are in an eccentric psychologist degrees

14 [28]

The psychologist.

1) We are not Pascal, we are not particularly at the "salvation of the soul" interested in their own happiness, one's own virtue... -

2) We have neither the time nor enough curiosity, such turn us to ourselves. It is, looked upon deeper, even more different: we distrust all navel-gazing (Nabelbeschauern) for the reason, because our self-observation as a degenerate form is the psychological genius, as a question mark on the instinct of the psychologist: as surely as a painter-eye is degenerate, behind which the will, is to see, around to see

14 [29]

Origin of moral values.

Egoism is worth as much as is worth physiologically who has it.

Each individual is the whole line of development yet (and not just how it conceives morality, something that begins at birth): it represents the ascent of the line is man, so its value is in fact exceedingly, and the concern for preserving and fostering its growth, may be extreme. It sets the descending line (There is a concern for the promised in their future, which is probably the more prudent individuals such an extraordinary law gives to egoism) represents the decay, the chronic disease: so it comes to small value: and the first equity is that he takes away as little as possible space, power, and the sunshine has turned out well. In this case, the company has the suppression of egoism (- expresses the sometimes absurd, morbid, is seditious -) for the task: handle it now to individuals or to whole rotten stunted economics classes. A doctrine and religion of "love", the suppression of self-affirmation, of endurance, carrying, helping, reciprocity, in deed and word may be within such layers of the highest value, seen even through the eyes of the rulers, for it holds the feelings of rivalry, resentment, envy down, the all too natural affections of the underprivileged, - even the deified them their slave, the ruled, that being poor, the ill, the stand-down under the ideal of humility and obedience. From this it is, why have the ruling classes or races and individuals, each time the worship of selflessness, the gospel of the lowly, "the God of the Cross" will be maintained.

The preponderance of valuing altruistic way is the result of an instinct for its failures. The value-judgment at the lowest basically saying, "I'm not worth much"

a merely physiological value-judgment, even more clearly: the feeling of powerlessness, lack of major affirmative feelings of power (in muscles, nerves, motor centers). This translates to value-judgment, depending on the culture of these layers, in a moral or religious opinion (- the supremacy of religious and moral judgments is always a sign of low culture -): it seeks to justify, from the spheres, where the concept "value" is known at all. The design, with the thought of Christian sinners are, is an attempt, the lack of power and self-assurance entitled to find: he will prefer to find guilty as nothing to feel bad: in itself it is a symptom of decay, interpretations this kind of need it at all. In other cases investigated the reason for the underprivileged in its "debt" (as the Christian), but in society: the socialist, the anarchist, the nihilist, by feeling their existence as something where somebody to blame should be, it is still the closest relative of the Christians, who also believes failure itself being bad and easier to bear if it has found someone, for which it is responsible to make. The instinct of revenge and resentment in both cases appears here as a means to sustain it, as an instinct of self-preservation as well as the preference for altruistic. Theory and practice of hatred against egoism, it is against their own, like the Christians, against the alien, like the socialists, is evident such as a value-judgment under the domination of revenge, the other as a wisdom of self-preservation sufferers by increasing their reciprocity and solidarity feelings... Finally, as already indicated, even those discharge of resentment in judging, rejecting, punishing of Egoism (one's own or an alien) nor an instinct of self-preservation in underprivileged. In summary: the cult of altruism is a specific form of egoism, which occurs regularly under certain physiological conditions (Voraussetzungen).

14 [30]

If the socialist with a fine indignation "justice", "right" to "equal rights" demands, it is only under pressure from its insufficient culture who do not understand why he suffers, the other, he makes it a pleasure; if it had better, so he would not dare to shout like this: then he found his pleasure elsewhere. The same is true of Christians: "the world" is condemned by him, slandered, cursed - he does not take itself from itself. But that is no reason to take seriously his shouts. In both

cases, we are still among the sick, which it doeth good to cry, to which the libel is a relief.

14 [31]

Value...

The concept (Begriff) "reprehensible act" makes us difficult: there can be nothing objectionable in itself. Nothing of all this, what happens at all, can be bad in itself: it should not because you want to get rid of: any as is so connected with everything that some want to exclude something, exclude all means. A reprehensible act: means a depraved world at all...

And even then: in a depraved world, the rejection would be bad... And the consequence of a mindset which rejects everything would be a practice that all the affirmative... If becoming a big ring, then any is equally valuable, eternal, necessary...

In all correlations of Yes and No, of preference and rejection, love and hate is expressed from only one perspective, an interest in certain types of life: to be talking about everything (Alles) that is, the Yes.

14 [32]

Value...

a nihilistic appreciation (Werthschätzung) says: " I am not worthy to be not ". It goes on and says, "you 're worth, not to be (nicht zu sein). "

14 [33]

As for the tragic pathos, it does not Nietzsche the old misunderstanding of Aristotle again -

as a transfiguration of lust and cruelty into Greek: elements, which in the orgiastic feasts - - -

the Dionysian as an overflow unit and multiple, partly terrible excitements

14 [34]

Drama

the drama is not like the half-scholars believe the story, but, according to the Doric origin of the word "drama" to understand Doric hieratic: it is the happenings, the "event", the sacred history, the founding legend the "reflection", the realization of the task of hieratic.

14 [35]

Art as a counter-movement.

The orgiastic element in the art of the Greeks had been underestimated, but that the orgiastic movements and one of the deepest crises to the Greek mind itself does - - -

One might remember that the cold and frivolous manner in which Lobeck, the whole area of rituals, myths and secrets kept from the body p. 564. 565.

One might say that the term "classic" - as it had formed Winckelmann and Goethe, Dionysian element that not only did not explain, but excluded them from themselves: and - - -

There was a time when people with special among philologists gratitude Lobeck - - -

14 [36]

Apollonian, Dionysian

III

There are two states in which the art itself appears as a force of nature in man, possessing about him, whether he likes it or not: once as a constraint to the vision, the other as a constraint to the orgy. Both states are also in normal life, only weaker, in dreams and in noise, as in - - -

But there is still the same contrast between dream and intoxication: unleash both in our artistic powers, but each different: the dream of the vision, linking, writing poetry, and the noise of the gesture, the passion of singing, dancing.

14 [37]

To modernity.

What makes us honor.

If anything makes us honor, it is this: we have the earnest where else to go: we take all of the time despised and left side low important things - we will do, however, the "beautiful feelings" cheap...

There is a dangerous aberration, as the body of contempt? As if there were not sentenced with it all the spirituality to be morbid to the vapors of "idealism"!

It has not all hand and foot, which was invented by Christians and idealists, we are radical. We have the "smallest world" as the all-decisive discovery: we are in a dangerous manner in which - - -

Pavement, fresh air in the room, the booth is not poisoned, grasped the food on their value, we have made with all seriousness necessary of existence and despise everything "sentimentality" as a kind of "levity and frivolity."

The hitherto despised moved into the first line.

I add the immorality: morality is merely a form of immorality, which in terms of the advantage which has certain kind of it, - - -

14 [38]

Type "Jesus"...

Jesus is the counterpart of a genius: he is an idiot. You feel his inability to understand a reality: he moves in circles around five or six terms, which he formerly belonged, and gradually understood, has understood that wrong - he has them in his experience, his world, his truth - the rest is alien to him. He speaks words as it needs everyone - he does not understand how anyone, he only sees his five, six floating concepts. That the real's instincts - not just the sex, but also that of the struggle, pride, heroism - are never woke up at him that he is backward and childish at the age of puberty remained: which belongs to type certain epileptic neuroses.

Jesus is unheroic in his deepest instincts: he never fights: who looks something like a hero in him, like Renan, the type vulgarizer into unrecognizable.

you feel the other, his inability to comprehend something spiritual: the word for spirit is in his mouth misunderstanding! Not the faintest whiff of science, taste, mental discipline, logic has fanned these holy fools: as little as it has touched their lives.

- Nature? Laws of nature? - No one has betrayed him, that there is a natural. He knows only moral effects: signs of the lowest and most absurd culture. It must be noted that: it is idiot surrounded by very clever people... just that his students

were not there - Paul was absolutely not an idiot! - it depends on the history of Christianity.

14 [39]

Criticism of Christianity.

Morality as Circe of philosophers

The struggle (Kampf) for "self" (Ich).

14 [40]

The unconscious effect of decadence to the ideals of science

There is a deep and totally unconscious effect of decadence itself on the ideals of science: our entire sociology is proof of this theorem. It remains to reproach them only the decay-structure of the society knows from experience, and inevitably takes its own instincts of decay as the norm of sociological proposition.

The falling life in modern Europe formulates them in their social ideals: they all look just the ideal of outmoded old breeds like...

The herd-instinct then - a now become sovereign power - is something fundamentally different from the instinct of an aristocratic: and it depends on the value of the units on what is the meaning of the sum...

Our entire sociology knows no other than the instinct of the herd, that is, sums up zeros... where every zero has 'equal rights', where it is virtuous to be zero...

The valuing, with today are the various forms of the society estimated is entirely one with that which the peace allotted a higher value than the war: but this opinion is anti-biologically, is itself an outgrowth of the decadence of life... Mr. Herbert Spencer is a decadent as a biologist - usually as a moralist (- he sees the triumph of altruism something more desirable!!!). Life is a result of the war, the society itself a means for war.

14 [41]

Renan, who has in common with the women that he is only dangerous if he loves, he has never embraced no small murderous ulterior motives an old idol (Götzen) from ideal, always curious as to whether what he embraces, not already shaking...

14 [42]

- German =

(4) Religion in the music.

How much misunderstood and even unavowed satisfaction of religious needs is still in the Wagnerian music! How much prayer, virtue, anointing, "virginity" "redemption talks" because with even... That the music is allowed by the words disregard the terms - oh how it pulls up their advantage, these fraudulent saints, which goes back to everything attempts to reverse (zurückverführt) what our intellect was once intellectual conscience need not be ashamed - it remains outside - when some old instinct with trembling lips banned drinking cups... This is smart, healthy, and, insofar as it shame before the satisfaction of the religious instinct betrays even a good sign... Insidious Christianity: the type of music "last Wagner".

14 [43]

By alcohol and music brings you back to levels of civilization and barbarism, which our ancestors have overcome: so far nothing is more instructive, nothing "scientific" than to intoxicate themselves... Also, some foods contain revelations about something from which we come from. Just how much secret as in the correlation of the German dumplings and German "childish minds"!... When you first in the womb, has excited immediately the latter: one begins to suspect... Oh how far once the "sense of understanding" is! -

14 [44]

Against this corruption of the music I defend myself by any means, and what a beautiful devil - - -

14 [45]

What has made the German spirit of Christianity! - And that I stand for Protestantism, how much beer is back in Protestant Christianity! If a mentally muffled (verdumpftere), lazier, more inclusive form track members of the Christian faith were possible! than the average of a German Protestants?... That's what I call a modest Christianity! Homeopathy one of Christianity's what I call! - I was reminded that it also introduces an immodest gives Protestantism, which the court preacher and anti-Semitic speculators: but nobody even claims that some "spirit" is "floating" on these waters... It's just an indecent form of Christianity, certainly no more reasonable...

14 [46]

In the Dionysian frenzy is the sexuality and sensuality: they are not missing in the Apollonian. There must be a tempo-type differences in the two states... The extreme quiet certain noise sensations (severe: the slowing of time and space sense) is reflected in the vision like the calmest gestures and types of souls. The classic style is essential is that calm, simplification, abbreviation, concentration - the highest feeling of power is concentrated in the classical type. Difficult to react: a great sense: no sense of struggle:

The nature of noise:

14 [47]

Against movement of art.

Pessimism in the arts? -

the artist loves gradually the means for its own sake, in which the intoxication gives recognize: the extreme delicacy and beauty of color, the clarity of the line, the nuance of the sound: the distinct, where else is lacking in the normal, all distinction

-: all distinct things, every nuance, remember it so far to the extreme force increases, which produces the noise wake back that feeling of intoxication.

-: the effect of art is the arousal state of the art creative, intoxication...

-: the essence of their existence remains at the art- perfection, their bringing forth the perfection and fullness

Art is essentially affirmation, blessing, and deification of existence...

-: What does a pessimistic art... Is not this a contradiction? - Yes.

Schopenhauer is wrong when he makes certain works of art in the service of pessimism. The tragedy teaches not "resignation"...

- Represent terrible and questionable things is in it an instinct for power and glory of the artist: he is not afraid...

There is no pessimistic art... The art in the affirmative. Job affirmed.

But Zola? But de Goncourt?

- things are ugly, they show: but that it is the same show, from lust at this ugly...

- does not help! you cheating on them when it's different claims

How liberating is Dostoyevsky!

14 [48]

Headings on a modern lunatic asylum (Narrenhaus).

Necessity of thought are moral necessities.

Herbert Spencer.

The final test of the truth of a sentence is the incomprehensibility of their denial.

Herbert Spencer.

14 [49]

Modernity.

The uglification of music.

the domination of the abstract, "which means"

indifferent to the "swamp" to which the senses do not want to say yes...

Music should definitely mean something that is not music:

it is from their

the rhythm

the melody

the color

the construction

the false profundity of thought as silence; the rage, the remorse, the spasm, the ecstasy - all easy things, gadgets, you can still mix up to the age

14 [50]

5. The means by which the actor comes on top

6. The danger of the theater as a place of corruption of all arts.

7. The superfluous all the innovations of Wagner's opera in itself

8. Carmen and the depressing effect of Wagner's: physiological appeal against Wagner

9. the ambiguity of the great tragic tendency in Wagner: my realism in aesthetics...

10. Restoration of the term "tragic"

11. The importance of this psychological-aesthetic phenomenon in the history of "modern soul".

12. : essentially un-German, - therein lies the distinction...

13. : critique of "romance".

14 [51]

Wagner as a problem.

A word of explanation.

By

Friedrich Nietzsche.

14 [52]

- - - whose intelligence at the right time with the German character, making peace, the emperor wrote march (Kaisermarsch), general-conductor positions ambitious…

the condescending to any dirt, which has sullied the German spirit, this so corrupt German spirit,

of cajoling with his Parsifal all the modern soul cowardly.

This has become very ambiguous personage, on whose grave nonetheless a Wagner Society - laid a wreath with the inscription - Munich:

Redemption for the redeemer!...

You see, the problem is large, the enormous misunderstanding.

If Wagner could become the savior,

Who delivered us from this redemption?

Redeemer who can free us from this?...

14 [53]

There are tools with which one talks about the bowels, others have their success in the spinal cord... You have betrayed me, that the effect of Wagnerian music is strongest for a cure in Carlsbad...

14 [54]

But Wagner is not only an example here... And he has been understood throughout the world... It has been making Wagner a new music that you make it in Russia, in Paris, South America, to make it even in Germany itself... I knew teaching to give, how to make this new music. If you want a lesson?...

14 [55]

Among musicians.

We are late musician. An immense inherited past is within us. Our memory constantly quoted. We may allude to one of us almost scholarly way: we consider ourselves already. Our listeners love it, that we allude: it flatters them, they feel taught there.

14 [56]

First of all theater set-optics: what is to act as true, may not be true.

The actor has the feeling that he represents, he would have lost if he had

You know, I hope, the famous designs Talmas

14 [57]

Conviction

On the Psychology of Paul.

The fact is the death of Jesus. This is interpreted...

That there is one truth and one error in interpretation, such people do not come to mind: one day they rise in a sublime way the head, "it could mean the death of so and so"

and now is he! One hypothesis is proven by the sublime swing, which gives them their creator...

"The proof of power": that is, a thought is its impact proved - ("by its fruits," as the Bible says naively)

what excites must perceive to be -

what is allowed to be blood, must perceive to be -

* *

Everywhere there is the sudden sense of power, the one idea excites in its author, this thought as a value attributed to: - and as you know how to honor not but one thought, than by him referred to as true, then the first predicate that he given in his honor, he was true... how could he act otherwise? He is a imaginer of power: they would not put real, so they could not work... It is as inspired understood: the effect which it exerts, has something of the overwhelming power of a demonic influence -

A thought which such a decadent unable to resist, he is completely void, as a true "proven"!

All these holy epileptics and face-seer had not one-thousandth of that righteousness of self-criticism with today's reading a philologist, a text or check an historic event in its truth...

there are, in comparison to us, moral cretins...

14 [58]

Carlyle..

The origin of science: they give eight. It arises not from the priests and philosophers, their natural enemies. It arises when the sons of artisans and tradesmen of all kinds, from lawyers, etc.: those which the efficiency of the craft and its prerequisite is also transferred to such questions and their answers.

14 [59]

Conviction and a lie.

The "improvement".

How to bring virtue to power.

Pity.

"Altruism".

Renunciation.

Desensualization

14 [60]

A belief of the alleged "blessed" to do after he took ill. A faith that relies on books, - a faith that takes a revelation can claim - a belief that the doubts are regarded as "sin", a faith that proves itself by martyr's death - - -

Another badge of the theologian is his inability to philology. I mean here the word philology in a very general sense, can read facts without falsifying them by interpretation, without - - -

14 [61]

Will to power as art

"Music" - and the great style

The greatness of an artist is not measured by the "beautiful feelings" he excitedly like to believe that the little woman. But according to the degree in which he approaches the great style in which he is capable of great style. This style has the passion, mean that he disdains to please, that he forgets to persuade, that he commanded, that he wants... master of the chaos are the one is, forcing his chaos to become form, necessity be in the form: logical, simple, unambiguous, are mathematics; act are: - that is the big idea. With it comes back you, nothing more irritating to the human love of such violence - a desolate places for them, a silence, a fear of crime remains a big...

All the arts are familiar with such ambitious to the grand style: why they are missing in the music? Never before has built a musician, like the architect who created the Pitti Palace [translator note: Palazzo Pitti]?... Here lies a problem. Heard the music perhaps went into that culture, where the kingdom of all kind of violence people already over? Contrary to the last term of the already great style of soul music - the "woman" in our music...?

I touch here a cardinal question: where is all our music? The era of classical taste to know anything you like it: it has blossomed as the Renaissance world reached its evening, as the "freedom" of which was from the customs and even from the requirements: it belongs to their character, to be counter - Renaissance? And other words, a decadence of art be? such as the Baroque style is a decadence of art? It's the sister of the Baroque style, because its contemporary in any case? Is music, modern music is not already decadence?...

The music is in the counter - Renaissance art: it is decadence as well as social expression

I've once put his finger on this question: if our music is not a piece of counter-Renaissance in art? if they are not the closest relatives of the Baroque style is? if they did not grow in contradiction to all classical tastes, so that in their ambition forbade any of the classicism of yourself?...

This value would rank first question the answer may not be in doubt if the fact had been estimated correctly, that the music of romance as their highest attained maturity and wealth - again as a reaction against the classicism movement...

Mozart - a tender and loving soul, but throughout the eighteenth century, even in his seriousness... Beethoven was the first great romantics, in the sense of the French concept of romance as Wagner is the last great romantics... both instinctive opponents of classical taste, the strict style, - to the "big" here... not to mention both - - -

14 [62]

Modernity

The German romantic music, their mindlessness, their hatred against the "Enlightenment" and "reason"

Atrophy of the melody is the same as the withering away of the "idea" of the dialectic, the most spiritual freedom movement - how much fight against Voltaire is in German music...!

how much clumsiness, stuffed awareness of what is to become the new concepts and principles of self -

you always have the principles of his talent

against the higher tragedy and mocking spirituality against the buffoon

I've seen beer drinkers and military doctors, the Wagner "understood"...

Wagner's ambition to force the idiots to understand Wagner

14 [63]

The hero, like Wagner conceives him, how modern! how bold! how witty he conceives him-complex! Wagner understood how to meet the three basic needs of the modern soul with his hero - they wants the brutality, the morbid and the innocent...

these magnificent monsters, with bodies from before and nerves of tomorrow, this blond saints whose little preexisting sensuality of women inspired so much tender curiosity, and so much kindness allows... Beaumarchais has Cherubin, Wagner has made Parsifal the beautiful women as a gift:

And as for the hysterical-heroic beings that Wagner conceives as a woman, deified, has the type of Senta, Elsa, Isolde, Brünnhilde, Kundry: they are interesting enough in the theater - but who wants them...?

that this type even in Germany, has not totally disgusted, has its foundation in this (though far from his right:) that is already an incomparably greater poet than Wagner, Heinrich von Kleist, the noble, he had been there the intercession of genius

14 [64]

Question: is the depersonalization of a truth, if one delves into a thought?

... Claimed the heart: he thinks it is quite usual that you let go and forget his moi -

Question: whether there is even mere plausibility, if what one finds interesting question, not our whole multiple of I is...

14 [65]

decad

What is inherited, that is not the disease, but the morbidity: the impotence in the resistance against the risk of adverse immigration, etc., and the broken resistance - moral terms, the resignation and humility before the enemy.

I was wondering if you cannot all these highest values of previous philosophy morality and religion with the values of the downhearted, the mentally ill can compare and neurasthenia: they represent, in a milder form, the same evil is...

the value of all morbid states that in certain states a magnifying glass, which normally are considered normal but poorly visible, show...

Health and disease are not essentially different, as the old physician and still believe some practitioners. One does not have distinct principles or entities make it, the fight over the living organism and make it their battlefield. This is old stuff and nonsense, which is good for nothing. In fact there is between these two kinds of existence only differences of degree: the exaggeration, the disproportion, the harmony of the non-normal phenomena constituent the pathological condition. Claude Bernard.

So good that evil may be regarded as an exaggeration, disharmony, disproportion, as best can be the good one diet protect against the risk of his exaggeration, disharmony and disproportion

The hereditary weakness, as dominant feeling: cause of the highest values.

NB You will weakness: why... mostly because it necessarily is weak...

The weakening of the task: weakening the desires, the pleasure and pain feelings, the will to power, the feeling of pride, to have and more-have (Mehr-haben) to; weakening as humility, weakening as faith, and the weakening of the disgust and shame at all natural, as a negation of life, as sickness and habitual weakness...

The weakening as the renunciation of revenge, with resistance to hostility and anger.

the mistake in the treatment: no one wants to fight through a weakness system strengthening, but by a kind of justification and moralizing: i.e. by design...

The confusion of two entirely different states: as the rest of the starch, which is essentially the abstention of the reaction, the type of the gods that nothing is moving...

and the rest of fatigue, rigidity, to the anesthesia.

: all philosophical and ascetic procedures aim at the second, but my in fact the first place... because they reached the state of the predicates, such as if a divine state is reached.

14 [66]

Moral decadence as

Why not be the weakness of fights, but rather are only "justified"

The decrease in the healing power of the instinct for the weakened: so that they covet as a remedy, which accelerates their demise. For example, most vegetarians would have a collaborated food necessary to the relaxed fiber to give

back power: but they keep their penchant for mild and gentle for a hint of nature - and weaken still ὑπὲρ μόρον...[beyond, against fate, ypér móron, translator note from the *Odyessey*, Book 1].

14 [67]

The woman reacts slower than the man, the Chinese slowly than the Europeans...

14 [68]

Religion as decadence

The most dangerous misconception.

There is a term that appears to be no confusion, no ambiguity admits: it is the exhaustion. These can be purchased, they can be inherited - in any case, they changed the aspect of things, the value of things...

In contrast to the one who, from the wealth which one represents and feels involuntarily gives up on things, it looks fuller, more powerful, more promising future - the present at any rate may, scales and botched the exhausted everything he sees - it impoverished the value: it is harmful...

Over here no mistake seems possible: the story still contains the gruesome fact that the weary still confused have been with the full - and full of the most damaging.

The poor life of the weak nor the impoverished life of the kingdoms of life enriches the strong it...

The first is the parasite, and the second one added giver...

As no confusion is possible?...

When the exhausted occurring with the gesture of the highest activity and energy: when the excesses of the degeneracy require a mental or nervous discharge, then mistook him one with the rich... It aroused fear...

the cult of fools is still on the worship of the powerful rich-life-

the fanatic, the possessed, the religious epileptic, all eccentric than most types of power have been seen

: as divine (als göttlich)

this kind of strength, the fear was aroused, especially as divine: here was the authority of their starting point, here interpreters heard, sought wisdom...

From this developed, almost everywhere, a desire to "deification (Vergöttlichung)" that is the typical degeneration of spirit, body and nerves: an attempt to find the way to this higher kind of being

ill make themselves great: provoke the symptoms of the disorder - that was stronger than human (übermenschlicher), more terrible, wiser:

- So rich that it was believed to be in power that you give could: everywhere, where was adored, sought someone who can deliver.

that they took the fool for something more than human

that is active in the mentally ill and epileptics terrible powers believed

Misleading here, the experience of intoxication...

This increase in the highest degree the feeling of power

therefore, judged naive to the power -

at the highest level of power had the intoxicated man standing, the ecstatic

There are two starting points of intoxication: the vast abundance of life and a state of pathological nourishment of the brain

Nothing has been paid dearer than the confusion in physiology. -

14 [69]

The physiological misunderstandings.

1. the disease (Krankheit) is misunderstood as a higher form of life

2. the noise

3. the impassibility.

14 [70]

The desire occurs, where the feeling of power

The luck that has become dominant in the consciousness of power and victory

Progress: the strengthening of the type, the ability to great want: everything else is misunderstanding, danger, - - -

14 [71]

Will to power as "natural law (Naturgesetz)"

Will to power as life

Will to power as art.

Will to power as morality.

Will to power as a politics

Will to power as a science.

Will to power as religion

14 [72]

Will to power.

Morphology.

Will to power

as "natural"

as life

as a society

as the will to truth

as a religion

as art

as moral

as humanity

The backlash

Will to nothingness (Nichts)

the vanquished (Überwundenen). The waste, the degenerate

14 [73]

Consequences of decadence.

Vice, depravity

the disease, the morbidity

the crime, the criminalist

the celibacy, the sterility

of hysteria, weakness of will, of alcoholism

Pessimism

Anarchism

14 [74]

The degeneration:

First principle: what is so far as the causes of degeneration are looked at, their consequences.

: vice: as a consequence;

: the disease sterility

: the crime

the detractors Sepsis

undermined (Untergraber) Asceticism

Doubters Nihilism

Destroyer Otherworldliness (Jenseitigkeit)

: the libertinage (the spiritual) - celibacy.

: the weakness of will: the pessimism, the anarchism, - - -

But also, what might be called a remedy considered against the degeneration, are only palliative effects against some of them: the "cured" are only one type of degenerates.

14 [75]

Concept (Begriff) "decadence"

The waste, decay, the committee is not something that would be to condemn themselves: it is a necessary consequence of life, of growth in life. The phenomenon of decadence is as necessary as any rising and forward in life: it has not in hand, it abolished. The reason wills, conversely, that it is their right...

It is a disgrace for all socialist systematics that they think there could be circumstances, social combinations, under which vice, disease, crime, prostitution, the north no longer would grow... But that is the life condemn... It is a society not to remain free, young. And yet in force, they must form their best rubbish and waste materials. The more energetic and bold they goes, the richer it will be with abortive, to monstrosity, the closer the demise of their age... is not created from by institutions. The disease did not. The vice did not.

14 [76]

Formerly it was said of all morality: "By their fruits ye shall know them", I say of all morality: it is a fruit, which I the ground know from which it grew.

14 [77]

We are Hyperboreans.

A preface.

The will to power.

First part.

Psychology of decadence.
Theory of decadence.
Second part.

Critique of the spirit-time (Zeitgeist).

Third part.

The big midday (Mittag)

Fourth part.

The strong.

The weak.

Where do we belong?

The great choice.

14 [78]

The will to power.

attempted revaluation of all values.

First part.

What comes out of strength.

Second part.

What comes out of weakness.

Third part.

And what are we? -

Fourth part.

The great choice.

14 [79]

Will to power

Philosophy

Power quanta. Criticism of the mechanism

Here we remove the two popular concepts of "necessity" and "law": the first puts a false constraint, the second a false freedom in the world. "Things" cannot be regular, not a rule: there is no such thing (- this is our fiction), they behave just as much under compulsion of necessity. This is not obeyed, for something that is as it is so strong, so weak, that is not the result of obedience or a rule or constraint...

The degree of resistance and the degree of superiority - a question of [missing word] at all events, if we, for our domestic use of the calculation, the knowledge expressed in formulas of "laws", the better for us! But we have to set any "morality" in the world that we feign as obedient -

There is no law: every power draws its ultimate consequence at every moment. The very fact that it gives no mezzo term, therein lies the predictability.

A quantum of power is due to the effect that it exerts, and it resists called. It lacks the Adiaphorie [translator Greek for indifference]: which would be conceivable in it. It is essentially a desire to rape and to defend themselves against rape. Not self-preservation: each atom affects the whole being, to - it is thought away, when this radiation will to power away from thinking. That's why I call it a quantum of "will to power": that the character is expressed, the thought away from the mechanical order not to be, cannot even imagine it.

A translation of this world of action into a visible world - a world's eye - is the term "movement". There is always sub intelligent (subintelligirt) that something is moving - this is, whether it be in the fiction of an atom or even clumps of its abstraction, the dynamic atom, yet always thought one thing, which seems, - that is, we are out of the habit not stepped out to lead us to the meaning and language. Subject, object, a doer of doing (Thun), the doing (Thun) and what it does, separately: let us not forget that this means a mere semiotics and nothing real. The mechanics as a theory of movement is already a translation into the language of the human mind.

We have units necessary to be able to count: why is not likely that there are such units. We have borrowed the concept of unity of our "I" understood - our oldest article of faith. If we did not consider units that we would never have made the term "thing". Now, rather late, we are abundantly convinced, that our conception of the self-concept guarantees nothing for a real unity. So we have to maintain the mechanism of the world theoretically upright to make always the clause, in how far we carry it with two fictions: the concept of motion (taken from our sense of language) and the concept of atoms = unit (from our psychic "experience" derived): it has a senses-prejudice and psychological prejudice to their condition.

The mechanistic world is so imaginary how the eye and the sense of touch alone, imagine a world (as "moved")

so that they can be calculated - that units are fictitious,

so that causal entities are fictitious, "things" (atoms) whose effect remains constant (- transfer of the false concept of the subject on the concept of the atom)

Number concept.

Concept of the thing (the subject term

Conceptual activity (separation of his cause and work)

Movement (sight and touch)

: that all impact motion is

: that where there is movement, something is moved

Phenomenal is: the interference of the number concept, the concept of the subject, the concept of motion: we have our eye, our psychology is still.

Eliminating we these additions: there remain no things, but dynamic quanta, in a tension to all other dynamic quanta: is their nature in its relation to all other quanta, in their "work" on the same - the will to power not a being, not a becoming, but a pathos is the most elementary fact of which are only one, a work results...

the mechanics formulates consequences in sensual yet to semiotic and psychological means of expression, it does not affect the causal force...

14 [80]

If the essence of Being (Wesen des Seins) is will to power, if anything like the growth of the power, displeasure every feeling, do not resist and be able to master, is: should we not then begin pleasure and displeasure as cardinal facts? Will be possible without these two oscillations of the Yes and No? But who feels like?... But who wants power?... absurd question: if the essence is the will to power itself and consequently feel pleasure and displeasure. Nevertheless, it needs the

opposites, the resistors (Widerstände), therefore, relatively, the overarching unity localizes - - -

when A affects B, then A is only separated from B localizes

14 [81]

Criticism of the term "cause (Ursache)"

Psychologically done the math: it is the term "cause" our sense of power by the so-called wool - our term "effect" of the superstition that the feeling of power the power itself, which moves...

a condition that accompanies an event, and already an effect of the action is, is projected as a "sufficient reason" of the same

Tension the power of our feelings: pleasure as the feeling of power: the resistance has been overcome - are illusions?

we translate the term "cause" back in the us only known sphere, from which we have taken him: so we have no change to believe in there is not a will to power. We do not infer a change, if not have a spread of power over others rather than power.

The mechanics shows us only the consequences, and moreover in the picture (motion pictures is a speech)

Gravity itself has no mechanical cause, as it is the only reason for mechanical consequences

Accumulation of the will to power as being specific for the phenomenon of life, for food, procreation, inheritance,

for society, government, morality, authority

should we assume this will not be as efficient cause in chemistry?

and in the cosmic order?

not only the constancy of energy: but rather maximum economy of consumption: so that the will stronger--want from each center of force from the only reality is - not self-preservation, but rather appropriation, Mr.-will, more-will-be stronger- -like (sondern Aneignung, Herr-werden-, Mehr-werden-, Stärker-werden-wollen).

That science (Wissenschaft) is possible, which is to us a principle of causality to prove?

"From the same causes produce the same effects":

"A permanent law of things"

"An invariable order"

because something is predictable, it has therefore been necessary?

if something is so and not otherwise happen, so it is not a "principle", not "law", not "order"

Power-quanta, whose essence is to exercise all other power-quanta power,

When belief in cause and effect, the main thing is always forgotten: the event itself

it has scheduled a doer, you have done this again hypothesis

14 [82]

Can we have a quest for power to accept, without a sensation of pleasure and pain-that is, without a sense of the increase and decrease of power?

the mechanism is only one sign language for the internal facts-world fighting and overcoming of will-quanta?

all the conditions of mechanism, material, atom, pressure and thrust, gravity are not "facts in themselves", but interpretations with the help of mental fictions.

life than our best-known form of being is a desire for specific accumulation of power

: all processes of life have their lever

: nothing will survive, and sums up everything to be accumulated

Life as an isolated case: hypothesis from there to the general character of existence.

: striving for a maximum feeling of power

: is an essential pursuit of more power

: quest is none other than the pursuit of power

: the lowest and innermost desire is this: is a mere mechanical consequences of semiotics.

14 [83]

Problem of philosophers and of

scientific men.

Moonrise-type

intensity in the rest. React to the relative apathy and difficulty.

The great passions, all, and wonderful coming together to help...

Influence of age,

depressive habits (sedentary à la Kant)

revising

inadequate nutrition of the brain

Read

Essential: if not a symptom of decadence already in the direction of such generality: where is objectivity as a volitional disgregation (so far remain can...

this requires a large Adiaphorie [translator Greek: indifference] against the strong impulses:

a kind of isolation

Exceptional position

Resistance

against the normal shoots

Type: the separation from the homeland, in ever widening circles, the growing exoticism, the mutation is becoming the old imperatives - - even this constant question "where?" ("happiness") is a sign of detachment from organizational forms, outbreak.

Problem: if the scientific man nor a symptom of decadence rather than a philosopher -

he is as a whole not in isolation, only a portion of it is absolutely dedicated to the knowledge to straighten (dressirt) for a corner and look -

- here he has all the virtues of a strong race and health necessary

- great severity, masculinity, intelligence -

- here, one could speak of a division of labor and training which is very useful to the whole and only at a very high degree of civilization possible. He is more a symptom of high multiplicity of culture than of their fatigue.

The decadence scholar is a poor scholar. During the decadent philosopher was at least so far as the typical philosopher.

14 [84]

Compared with the artist is the appearance of the scientific people is in fact a sign of a certain level containment and humiliation of life.

But also a reinforcement, severity, willpower (Willenskraft)

: how the falsehood, the indifference to truth and useful to the artist sign of youth, of "childishness" may be...

: their habitual way of their unreasonableness, their ignorance about themselves, their indifference to eternal values, serious (Ernst) in the "games"... their lack of dignity; adjacent buffoon and God the holy and the rabble (canaille)...

: the imitation as an instinct, commandeered

The affirmative, the decline artist.

Moonrise artists - artists of decline, whether they belong not to all phases... Yes.

14 [85]

Pyrrho, a Greek Buddhist

Plato, perhaps when the Jews went to school

14 [86]

On the term "decadence" -

1. The skepticism is a consequence of decadence: as well as the libertinage of the spirit.

2. the corruption of morals is a consequence of decadence: weakness of will, necessity of strong stimulants...

3. the mode of cure, the psychological, moral, do not change the course of decadence, they keep on not they are physiologically null

: insight into the great nullity of these presumptuous "reactions"

: there are forms of anesthetized against certain fatal consequence phenomena, they bring the morbid element is not out

: they are often heroic attempts to annulated the people of decadence, a minimum of its harmfulness to enforce.

4. Nihilism is not the cause but only the logic of decadence

5. the "good" and "bad" are just two types of decadence: they keep each other in all basic phenomena.

6. the social question is a consequence of decadence

7. the disease, before all the nerves and diseases of the head are signs that the defensive nature of the strong force is missing, it just speaks the irritability, so pleasure and pain are the foreground issues.

14 [87]

the ancient Philosophy from Socrates to have the stigmata of decadence: morality and happiness.

Pyrrho climax. Buddhism reached the stage

Epicureans in Christianity

Ways to happiness: a sign that all the main forces of life are exhausted

14 [88]

The accumulative times and individuals

the prodigal: the genius, the victorious, the conquering, the undiscovered, the adventure

necessarily followed by the decadent latter

14 [89]

Counter-movement: religion

The two types:

Dionysus and the Crucified.

It should be noted: the typical religious person - whether a form of decadence?

The great innovators are one and all morbid and epileptic

: but we cannot because of a type of religious people, the heathen? If the pagan cult not a form of thanksgiving and affirmation of life? Would not be his highest representative of an apology and deification of life?

Type of a more prudent and full of delight over-flowing spirit...

The contradictions and ambiguities of one type of existence to himself participating and redeeming type?

- This is where I put the Dionysus of the Greeks:

the religious affirmation of life, whole life, not denied and bisected

typical: that the sex act brings depth, mystery, awe

Dionysus against the "crucified" because you have the contrast. It is not a difference in terms of martyrdom - just has a different meaning the same thing. Life itself, its eternal fruitfulness and recurrence requires the torment, the destruction, the will to destruction...

In another case, the suffering, the "Crucified as the innocent," as a defense against this life, as a formula of his condemnation.

One guesses: the problem is that the meaning of suffering: whether a Christian meaning, or a tragic sense... In the first case, it should be the way to a blissful existence, in the latter area being as blessed enough to have a monster of grief to justify

The tragic man affirms even the harshest suffering: he is strong, full, deification enough to

The Christian denies even the happiest lot on earth: he is weak, poor; disinherited enough to suffer in any form is still alive...

"God on the Cross" is a curse on life, a pointer, to save him from

cut into pieces of Dionysus is a promise to life: it is eternally reborn and come home from the destruction

14 [90]

The physiological falsehood in the pictures of Raphael.

A woman with normal secretions has no need of salvation. That all this probably more prudent and advantageous natures ever trouble themselves about those anemic saint of Nazareth, goes against the natural history. Belonged to another species: one that knows how to Dostoyevsky, - pathetic, depraved and twisted monstrosities with idiocy and fanaticism, with love...

14 [91]

the religion as decadence

Buddha against the "crucified"

Within the nihilistic movement you may still have the Christian and the Buddhist hold sharply divided

: the Buddhist expresses a nice evening out, a perfect sweetness and gentleness, - it's gratitude to all that lies behind, in the calculation, it lacks the bitterness, disappointment, resentment, the

: last, the high spiritual love, the refinement of physiological contradiction is behind him, it also rests from it: but of this there has still its spiritual glory and sunset-glow. (- Coming from the upper castes. -

: the Christian movement is a degenerate movement of waste and scrap element of any kind: it expresses not the decline of a race, she is beginning to have an aggregate production from the combined pressing and examined disease entities... It is therefore not national, not racial-related: it appeals to the disinherited of everywhere

they has the rancor on the ground against all the well-constituted man (Wohlgerathene) and dominant, it needs a symbol that represents the curse on the well-constituted man and rulers...

it also stands in contrast to all the intellectual movement, to all philosophy: it takes the party of idiots, and utters a curse against the Spirit. Resentment against the talented, scholars, spiritual-independent: it divined in them has turned out well-constituted man, the lordly (Herrschaftliche).

14 [92]

The problem of Socrates.

The two opposites:

the tragic ethos

the Socratic attitude

measured against the law of life

: to what extent is the Socratic spirit of decadence, a phenomenon

: how far in but still a strong health and vigor in the whole habit, in the dialectic and ability, firmness of the man of science itself (shows - the health of the plebeian whose malice esprit Frondeur whose sagacity the rabble at the bottom (canaille au fond) kept in check by the wisdom: "ugly"

Uglification:

the self-derision

the dialectical drought

prudence as a tyrant against the "tyrants" (instinct)

it is all exaggerated, eccentric, caricature of Socrates, a buffoon, with the instincts of Voltaire's body;

-he discovered a new way Agon -

-he is the first fencing master in the noble circles of Athens

-he represents nothing but the highest wisdom: he calls it "virtue" (- he divined as life:
-he was not free to wise to be, it was de rigueur

have in force, to the grounds and not to engage in the struggle with emotions - the list to discover the unraveling of the affective errors... how to catch everyone, you bring in the emotion, the affect that, - Spinoza illogical exercise in self-mockery... procedure to the feeling of resentment in damage to the root

I seeking to understand what is to be derived from partial and idiosyncratic states of the Socratic problem: his equation of reason = virtue = happiness. With this absurd theory of identity, he has charmed: the ancient philosophy did not go back...

Problem of Socrates. The wisdom, light, and hardness logic as a weapon against the savagery of the shoots. The latter must be dangerous and menacing gang: otherwise it makes no sense, the wisdom to train up to this tyranny. From the wisdom of making a tyrant: but to have the instincts to be tyrants. This is the problem. - It was very timely at that time. Reason = virtue = happiness was.

absolute lack of objective interests: hatred against science: idiosyncrasy themselves as problem feel

Acoustic hallucinations with Socrates: morbid element

Bother with morality itself is resistant to most where the mind is rich and independent. How is it that Socrates moral monomaniac is?

All "practical" philosophy comes into desperate situation immediately to the fore. Morality and religion as the main interests are distress-sign

Solution: The Greek philosophers are on the same basic fact of their inner experiences, such as Socrates: 5 Step away from excess, from the anarchy of the debauchery, decadence all people. They perceive him as a doctor:

Solution: The ferocity and anarchy of the instincts in Socrates is a symptom of decadence. The superfetation of logic and reason similarly, brightness. Both are abnormalities, both of which belong to each other

Logic as the will to power, for self-rule, for "happiness"

Criticism. The decadence betrays itself in this preoccupation of "happiness" (i.e., the "salvation of the soul" that is, its state as a danger to feel)

their fanaticism of interest for "happiness" shows the pathology of the ground: it was a life interest. Be rationally or perish was the alternative before they were all

the moralism of the Greek philosophers shows that they are in danger of feeling...

14 [93]

Will to power as knowledge

Criticism of the term "true and apparent world"

The first of these is a mere fiction (bloße Fiktion), made up of nothing but fictitious things

The "apparent" is itself a reality (Realität): it is a form of their Being (Seins) that

in a world where there is no being, by the need apparent until a certain calculable world of identical cases are created: a tempo, in the observation and comparison is possible, etc.

"Plausibility" is a groomed and simplified world in which our practical instincts have worked: it is for us absolutely right: that we live, we live in it: proof of its truth for us...

: the world apart from our condition of living in it, the world that we have not reduce on our Being (Sein), our logic, and psychological prejudices

exists not as a world "in itself"

it is essential relations world: it has, under certain circumstances, from any point of their different face: their Being (Sein) is essentially different at every point: it presses on each point, resists its at any point - and this summation are completely in each case incongruent.

The measure of power determines which character the other measure of power is: under what form, violence, compulsion, or resist it works

Our particular case is interesting enough: we have a conception made to live in a world to percipient just enough that we have it stand...

14 [94]

Decadence as philosophy

For a critique of the philosopher

It is a self-deception of philosophers and moralists if they step out of the decadence that they compared the same fight.

It stands outside of their will: and, however little they recognize it, we later discovered, as they have been among the strongest supporters of decadence.

The Greek philosophers such as Plato, the man of a good thing - but he solved the instincts from the polis, the competitions, the military prowess, from the art and beauty, from the mysteries of the faith in tradition and grandfathers...

- he was the seducer of noble: he himself seduced by the commoner Socrates...

- he negated all the requirements of the "make Greeks" of meal and grain, took on the dialectic in everyday practice, conspired with tyrants, drove future politics and gave the example of perfect detachment from the old instinct.

He is deeply, passionately, in particular anti-Hellenic...

They are in order, the typical forms represent decadence, this great philosopher:

The moral and religious idiosyncrasy (Idiosynkrasie)

Anarchism

the nihilism ἀδιάφορα [translator note Greek: adiaphora, indifference]

the cynicism

the hardening

hedonism,

the reactionism (Reaktionismus)

the question of "happiness" of the "virtue", the "salvation of the soul" is the expression of physiological inconsistency (Widersprüchlichkeit) in this decline natures: it lacks the instincts of the heavy weight, the where ?

: why dare none to deny the freedom of the will? They are all preoccupant by they "salvation of the soul" - what lies in the truth?

14 [95]

Two successive states: one cause, the effect of other

: is wrong (falsch).

the first condition has nothing to effect

the second has no effect.

:it is a fight between two dissimilar to elements of power: it will reach a new arrangement of forces, according to the degree of power each.

The second condition is something fundamentally different from the first (not the "effect (Wirkung)"): the point is, that the factors contained in the struggle (Kampf) to come out with another power quanta (Machtquanten).

14 [96]

[+ ++] You despise the body: they let him out of account: indeed, they treated him like an enemy. His madness was to think we could a "beautiful soul, carry around in a monster of cadaver... To make the others also incredible, they were necessary, the term" beautiful soul "to be set differently to change esteemed the natural value, until a pale, sickly, idiotically ecstatic beings as perfection, as "English", as transfiguration, was perceived as a higher man.

14 [97]

"Will to power"

"The will to power" is in democratic ages so hated that their whole psychology seems directed at its reduction, and slander...

The type of the great ambition: to be the Napoleon! And Caesar! And Alexander!... As if that was not just the greatest detractors would have the honor!...

And Helvetius we developed that seeks power in order to have the pleasures that the powerful at its disposal...: he sees this striving for power as the will to pleasure as hedonism...

Stuart Mill: - - -

14 [98]

Will to power on principle

Criticism of the term "cause"

I need the starting point "will to power" as the origin of the movement. Consequently, the motion may not be from the outside due - not causing...

I need movement approaches and centers, from where does the desire to get...

We have absolutely no experience with a cause

: psychologically, the whole concept of us comes from the subjective conviction that we are the cause, namely, that the arm moves... But that's a mistake

: we are different, the perpetrator, from doer and from this scheme we make use everywhere - we are looking for a doer to every event...

What have we done? we have a sense of power, tension, resistance, a muscle feeling, which is already the beginning of the plot, as the cause misunderstanding

: or the will, and to do this because it follows on the action, understood as the cause - the cause, i.e. - - -

"Cause" occurs not from a few cases where it seemed given to us and where we have projected it to the understanding of the events, the self-deception is proved.

Our "understanding of an event" was that we invented a subject which was responsible for the fact that something happened and how it happened.

We will have our feeling, our "feeling of freedom," our feeling and our intent accountability summarized by a doer in the term "cause":

: causa efficiens and finalis is in the ground conception one.

We thought that an effect is explained if a state would be shown, in which they already inherent

In fact, we invent all causes of action according to the scheme: the latter is known to us... Conversely, we are unable to say, of anything ahead of what it "looks".

The thing that subject, the will, the intention - all inherent conception of "cause".

We look for things to explain why something has changed. Even the atom is such an added imaginary "thing" and "for subject"...

Finally, we understand that things seem consequently atoms nothing because they are not there... that the concept of causality is completely useless - From a necessary sequence of states follows not the causal relation (- that would mean their acting ability of one to 2, to make jump to 3, 4, 5)

The interpretation of causality a deception...

The movement is a word that is no reason the movement is not a cause -

a "thing" is a sum of its effects, synthetically bound by a concept picture...

There are neither causes nor effects.

Linguistically, we do not get rid of it. But it is nothing. When I use the muscle of his "effects" separately think, so I negated it...

In summa: an occurrence is not effected, nor effecting

Causation is an asset to work, invented and added to the events...

there is not what Kant means no sense of causality

you wonder, you're worried, you want something familiar to hold on to what...

once in the new us something old is revealed, we are reassured.

The alleged causality instinct is only the fear of the unfamiliar and trying him in a little -known to discover

a search not for causes but for the familiar...

The man is immediately calmed down, if it becomes a new - - - he tries not to understand to what extent the fire caused any matches

In fact, science has emptied the concept of causality, its contents and left him to keep a parable formula, when it's basically become indifferent on which side of the cause or effect. It is alleged that in two states-complexes (power constellations) the quantum force remained the same.

The predictability of an event does not lie in the fact that a rule has been followed

or was a necessity,
or obeys

or a law of causality is projected by us in every event:

it is the recurrence (Wiederkehr) of identical cases

14 [99]

Decadence as philosophy

The example fatigue. Pyrrho. The Buddhist. Compared with Epicurus.

Pyrrho. Among the lowly life, low. No pride. Honor and believe what all believe, the common way of life. On guard against science and spirit, and everything inflates... Simple: indescribable patience, unconcerned, mildly.

ἀπάθεια [praftis], even more πραΰτης [apathy].

A Buddhist for Greece, grew up between the turmoil of the schools; arrived late, tired, tired of the protests against the zeal of the dialectician, the disbelief of the weary in the importance of all things. He has seen Alexander, he has seen the Indian penitents. Late and refined to such acts all humble, all poor, all idiotic even seductive. The anesthetic: stretch that does Pascal. You feel on the other hand, in the crowd and confused everyone with a little heat: they have heat necessary, these weary...

Overcome the opposition, and no desire for honor, not a competition: the Greek negative instincts. - Pyrrho lived with his sister, who was a midwife. -

The wisdom of dress that she no longer stands, give it a coat of rags and poverty; do the lowest tasks: go to market and sell milk pigs...

Candy, bright, indifference, no virtues, the sign need. Can be equated in the virtue last self-conquest, last indifference.

Pyrrho, like Epicurus, two forms of Greek decadence: used in hatred against dialectics and against all the acting virtues - both said together time philosophy - with intent to what they love, low, ordinary, even despised name for choosing, one representing state, where neither sick nor healthy, still alive, is still dead... Epicurus, naive, idyllic, grateful, Pyrrho, traveled, defunct, nihilistic...

His life was a protest against the great doctrine of identity (Happiness = Virtue = Knowledge).

The right to life is not through science, wisdom does not "wise"...

The right life does not want happiness, refrain from happiness...

14 [100]

The actual Greek philosophers before Socrates are: something changed with Socrates

all these are noble person gnawing a way of making sure people and customs, traveled to the seriously strange gloom, not with a slow mind state affairs and diplomacy. You take all great ways conceptions of things first: they represent themselves, they bring into the system.

Nothing gives a higher notion of the Greek spirit, as the sudden fertility of types, such as unwanted completeness in the preparation of the great opportunities philosophical ideal.

I see only one original character in the one to come: a latecomer, but necessarily the last... the nihilists Pyrrho,... he has the instinct to everything that now on top, the Socratic, Plato

Pyrrho draws on Democritus, Protagoras...

the artists optimism Heraclitus, - - -

14 [101]

the decadence in general

If pleasure and pain relate to the feeling of power, would life be a growth of power, so that the difference of the "more" into consciousness entered... A level of power held: would the desire to measure only to reductions in the level have, on pain states - not to desire more states... The will to the very nature of desire: that power is growing, that the difference comes into consciousness...

From a certain point, which occurs at the decadence reverse difference in consciousness, the decline: the memory of the strong moments of formerly suppressed feelings of pleasure down the current, - the comparison weakens the desire now...

14 [102]

For the hygiene of the "weak". - Everything that is done in the weakness fail moral: do nothing. Only the bad thing is that just the power, the doer hang out, not to react, is the most ill under the influence of weakness that you never faster, never blind reacts as if you did not react should...

The strength of nature lies in wait and pushing the reaction: a certain ἀδιαφορία [translator note Greek: adiaphora, indifference] is their so much my own, as the weakness of the constraints of the counter-movement, the suddenness irresistibly of "action"...

the will is weak and the recipe to prevent stupid things would be to have a strong will, and nothing to do...

Contradiction...

A kind of self-destruction, the instinct of preservation is compromised... The weak harm themselves... this is the type of decadence...

In fact, we find a tremendous reflection on practice, the impassibility to provoke. The instinct is right on track as do-nothing useful so far as to do something...

All practices of the order, the solitary philosopher who fakir are of the correct value entered dimensions that a certain kind of man is still the most benefit when they prevent as much as possible, to act -

Relief funds: the absolute obedience

the activity machines

the separation of men and things, which would promote an immediate decision and action

14 [103]

1.

I note with surprise that the science is now resigned to be dependent on the apparent world: a real world - it may be, as it (sie) wants, certainly we have no body of knowledge for them.

Here one might now ask: with which organ of knowledge is given to even those opposed to just?...

So that a world that is accessible to our bodies, understood as a function of these organs, it is so that we as a world subjectively conditioned so that is not expressed, that an objective world at all possible. Who defends us to think that the subjectivity is real, essential?

the "in itself" is even an absurd conception: a "nature in itself" is nonsense: we have used the term "Being (Sein)," "thing" only as a relational concept...

The bad thing is - that contrast with the old "apparently" and "true" value-judgment, the correlative propagated: low in value, and absolutely "valuable"

the world is not apparent to us as a "valuable" world should be an instance of the bill against the highest value awareness. Full value in itself can only be a "real" world...

First, it claims that it exists

secondly, it has a very specific idea of their value

Prejudice of prejudices! (Vorurtheil der Vorurtheile!) were first possible in itself, that the true nature of things, so the conditions of life would be harmful, contrary, would that give the appearance needful would do, in order to live... This is indeed the case in so many situations: for example in marriage

Our empirical world would be from the instincts of self-preservation caused in their limits to knowledge: we thought was true, good, valuable for what is good for the preservation of the species...

a. we have no categories, we are likely to differ according to which a true and apparent world. It could just simply be an apparent world, but not only our apparent world...

b. The real world is accepted, it could still lower in value for us: just want to be the quantum of illusion in his conservation value for our higher rank. Unless, that the bill is a good reason to believe of condemnation?

c. that a correlation exists between the levels of value and the degrees of reality, so would that the highest values and the highest reality is a metaphysical postulate of the condition on the basis that we, the rank order of value to know: namely that the rank order is a moral is... Only in this condition is the truth necessary to define all highest values.

the "appearance" would be an objection to any value at all

2.

It is of cardinal importance that the true world abolishes. It is the great reduction in the value and questioning world, we have: they had been our most dangerous attack on the life

war against all the conditions on which way you have feigned a real world. Among those conditions is that the moral values of the top are

The moral valuing would be disproved as the top, if it could be proved as the result of an immoral valuing

: as a special case of the real immorality

: they reduce thus even a semblance

and as apparently they would, by itself, no more right to condemn the bill.

3.

"The will to truth" would be to investigate then psychologically: it is not a moral force, but a form of will to power. This would have to prove that it is all immoral agents served: the metaphysics of progress -

: the methodology of the research is only achieved when all moral prejudices have been overcome... it represented a moral victory over the...

NB. We are now faced with the examination of the claim that moral values are the highest values.

14 [104]

The moral values than sham values, compared with the physiological

14 [105]

Our knowledge has become scientifically in proportion as they can apply number and measure...

The attempt would make, if not a scientific order of values to a simple number and force of measuring scale would build...

- any other "values" are prejudices, naiveté, misunderstanding...

- they are everywhere reducible on that number and scale of the force measure-

- the upside in this scale means any growth in value:

The downside of this scale means reduction of the value

Here you have the license and the prejudice against himself.

a morality, a long experience and proven test, demonstrated most recently as a law of life comes to consciousness, as dominant

and so does the whole group of related conditions and values into it: it is venerable, unassailable, holy, truly

it belongs to their development, that their origin forgotten is... It is a sign that they have become master...

* * *

Much the same could have happened to the categories of reason: the same could, among many keys and around grasping, have proven themselves by relative usefulness... There came a point when summed they, as a whole to consciousness, brought –

and where they are ordered... that is where they worked as commanding...

From now on... they were considered a priori as beyond experience, as irrefutable...

And yet they express perhaps nothing more than a certain racial and generic expediency, - merely its usefulness is their "truth" -

Of the source of reason -

A.

The highest values were previously the moral.

B.

criticism of these values.

C.

- - -

14 [106]

Provision for the young theologian:

1. that he and the woman ever contained any fermented neither substance, that he neither boots nor umbrella wearing, that he had any sense stimulus (song, dance and music) contains

2. If the candidate receives an involuntary defilement during his slumber, he shall be at the rising of the sun dip three times into the holy swamp, saying that "That which is gone from me against my will come back to me!"

3. When his teacher interrupts him, he should not lie to him, still seated, still eating, still running, even from afar, still respond with a sidelong glance:

4. Rather, he should come to him and, upright, respectful, and watch him answer.

If he is in the cart and noticed his teacher, he should get out immediately in order making him his honors.

The student may use the wife of his teacher, not bathing, nor perfume, nor mass, nor arrange their hair surface, nor anoint

He may also not bow down to the young wife of his teacher and respectfully touch their feet, set, namely, that he by his age already has the knowledge of good and evil.

It is the nature of woman that men's pleasure and will try them. But the wise can never go so far to yield to this attraction, namely in cases where this is reprehensible.

One should not dwell in deserted places alone with his mother, his sister, his daughter and other relatives inside: the senses are excited by solitude so powerful that they sometimes get on the wisest law.

This was the case with the wise Vasta, who flee to the wickedness of the people of Gotha, with his two daughters in a cave withdrew: where he made them both with mothers (woselbst er sie alle beide zu Müttern machte).

14 [107]

Theory and practice

Criticism of the value of moral

Dangerous distinction between "theoretical" and "practical" as in Kant, but also among the ancients

- they act as if the pure spirituality of the problems set before them the knowledge and metaphysics

- they act as if, as is the response of the theory fail, the practice had to be judged by its own value measurements.

I taught my first against the psychology of philosophers: their estranged calculation and "spirituality" is only the faintest impression last a physiological

fact, it lacks the absolute voluntariness is, everything is instinct, everything is directed from the very start a certain way...

- against the second I wonder if we know another way to do good than to think always well: the latter is an action, and the former requires thinking. ? We have an asset, the value of a life any other way of judging as to the value of a theory by induction, by comparison... The naive believe that here we would be better off here, we know what is "good", - the philosopher's to talk. We conclude that this is a belief there is nothing more...

"One must act, therefore it requires a guide "- said even the ancient skeptics

the urgency of a decision as an argument, something here for exercise to keep!...

You must not act - said their most consistent brothers, the Buddhists and devised a guideline on how to be untied from the action...

Not fit to live, as the "common man" lives, keep well and good, what he considers right: that is the submission by the herd instinct.

You must drive his courage and strictness so far, such a submission like a shame to feel

Not live with double standards!... Not separate theory and practice! -

14 [108]

Will to power as a moral

The predominance of moral values.

Consequences of this dominance, the corruptions of the psychology, etc.

the fate everywhere, hanging on them (ihr)

What does this domination? What one has to?

- a degree of greater urgency of a specific yes or no on this matter

- you have all kinds of imperatives used it to make it appear as a set of moral values: they have been commanded for the longest time - they seem to instinctively like inner commands...

- it is pressing preservation conditions of the society from the fact that the moral values as undebatable are perceived

- the practice (Praxis): that wants to be called, the usefulness of understanding with each other over the highest values, this has become a kind of sanction

- we see used all the means whereby the reflection and criticism in this field lame is that: - what attitude does not square, not to speak of those who reject it as immoral to "research" here -

As has been brought to the morality rule.

14 [109]

Science and Philosophy

All these values are empirical and limited. But the one who believes in them, which they worshiped wants, just not recognize this character...

Philosophers believe these values to all and a form of worship which the effort out of them a priori truths make

falsifying character of worship...

the worship is the high-test of intellectual honesty: but it gives in the entire history of philosophy, no intellectual integrity

but rather the "love of the good"...

: the absolute lack of method to examine the measure of these values

secondly, the reluctance to consider these values, even to take their due

In the moral value all anti-scientific instincts were considered together in order to exclude the science here...

As the incredible scandal that is the morality in the history of science to explain...

14 [110]

Formula of "progress" superstition of a famous physiologist of cerebral activity

"Ne fait jamais de L'animal progrès commenters espèce; l'homme seul fait comme de progrès espèce."
[translator note: "Never makes progress commenters; the animal species, man is only as a kind of progress"].

"NO:---

14 [111]

Decadence as philosophy

The major reason in moral education for all has always been that they sought to achieve this, the security of an instinct: so that neither good intentions nor good means as such only came into consciousness. Drilled as the soldier, the man should learn how to act. In fact, this unconsciousness belongs to every kind of perfection: even the mathematician handles his combinations unconsciously...

What is the meaning of the response of Socrates, who recommended the dialectic as a way of virtue, and made fun of if morality did not justify itself logically?... But even the latter part of its goodness... it's no good without them nothing!... Shame cause was a necessary attribute of perfection...

It means exactly the resolution of the Greek instincts, as they prefaced the provability as a condition of personal excellence in virtue. There are even types of dissolution, all these great "virtuous" and words maker...

In practice it means that the moral judgments of their conditional nature, from which they are grown and in which alone they make sense, from its Greek and Greek-political land torn up and will, be natural lighting under the guise of sublimation. The great concepts "good" "fair" will be detached from the conditions to which they belong: and as liberated "ideas" objects of dialectics. One seeks a truth behind them, they are taken as entities or as a sign of entities: to invent a world where they are at home, where they come from...

In sum, the mischief is at a peak already in Plato... And now they had necessary, invent the abstractly perfect man to

good, just, wise, dialectician - in short, the scarecrow of the ancient philosophers,

a plant, separated from each floor, one humanity without any specific regulative instincts; a virtue, which "proves" reasoned.

the totally absurd "individual" in itself! the unnaturalness of the highest rank...

In short, the denaturalization of moral values was the consequence of creating a degenerate type of man - "the Good", "the lucky ones," "the wise"

Socrates is one of the most profound moment in the history of human perversity

14 [112]

It would make us doubt against a people, to hear that he has need of reasons to stay respectable: it is certain that we avoid its use. The word "because" in some cases compromised; refuting sometimes even by a single "because". Let us now hear further that such candidate has the virtue of bad reasons necessary in order to remain respectable, so this gives no reason as yet to increase our respect for him.

But he goes on, he comes to us, he tells us in the face: "You mean morality interfere with your disbelief, sir unbeliever, so long as you are not of my bad reasons to want to say to God, in a punitive afterlife, a freedom of the will to believe, you will prevent my virtue... Moral: we must abolish the infidels, they prevent the moralizing of the masses."

14 [113]

Moral decadence as

Today, when we each "such and such a man should be" puts a little irony in the mouth, where we hold very fact that, despite everything, only that is what one is (despite everything, to say education, teaching, milieu, coincidences and accidents), we have learned to turn in moral matters on a curious way, the relation of cause and consequence - nothing makes us different, perhaps more thoroughly by the old moral believers. We say, for example no longer "the vice is the cause of it, that a man and physiologically to perish," we say no more "by virtue prospers a man, he brings a long life and happiness." Our opinion is rather that vice and virtue, not causes, but consequences are. It is a decent person, because you're a decent human being: that is because one is born a good capitalist instincts and prosperous relationships... If you come to the poor world, by their parents, who have all just wasted and nothing gained, so you "incorrigible," that is ripe for separated penitentiary and insane asylum... We no longer know the moral of the physiological degeneration to think: it is a mere symptom-complex of the latter; is necessarily bad, as it is necessarily ill... Bad: the word here expresses certain inability to physiologically associated with the type of degeneration: for example the weakness of the will, the uncertainty and even a majority of the "person", the fainting, upon any suspension of the stimulus and response to "speak" to the freedom from any kind of suggestion of a foreign will. Vice is not a cause; vice is the result... is a fairly arbitrary term vice-definition to summarize some consequences of the physiological degeneration. A general proposition, as they taught Christianity, "the man is bad", would be entitled if it were entitled to take the type of degenerates as normal type of man. But this is perhaps an exaggeration.

Certainly the sentence has a right everywhere, even where Christianity flourishes and is on top: a morbid because that ground is proven, an area for degeneration.

14 [114]

Growth or exhaustion

Criticism of Christian values.

Criticism of ancient philosophy.

Toward history of European nihilism.

Christianity nihilistic

the groundwork this: ancient philosophy

14 [115]

Science (Wissenschaft) and Philosophy

How far does the corruption of the psychologist by the moral idiosyncrasy (Moral-Idiosynkrasie):

None of the ancient philosophers had the courage to the theory of "unfree will" (that is, to negate a moral theory)

None has had the courage, what is typical of lust, desire to define it any way ("happiness") as a feeling of power: for the lust of power was seen as immoral

None has had the courage to understand the virtue as a result of immorality (a will to power) in the service of the species (or race or polis) (because the will to

power was considered immorality, because that would have recognized what the truth - - - that virtue is only form of immorality)

It happens throughout the development of morality is no truth: all the conceptual elements, working with those who are fictions, all psychological, to which one adheres, are forgeries, all forms of logic that you introduced in this kingdom of lies, is sophistry. What distinguishes the moral philosophers themselves: this is the complete absence of any cleanliness, any self-discipline of the intellect: they maintain "good feelings" for arguments: their "swollen breasts" seems to them the bellows of divinity... The moral philosophy is the scabrous game in the history of the mind.

The first great example: exercised under the name of morality, morality as a patron of an unheard-of mischief, in fact, a decadence in every respect.

14 [116]

Decadence as philosophy

You cannot strict enough insist that represent the great Greek philosophers, the Greek decadence of any contagious drive and make... This made entirely abstract "virtue" was the greatest temptation to run his own abstract: that is to extract...

The moment is very strange: the Sophists strip to the first critique of morality, the first insight into the moral...

- they are the majority (the local contingency) of the moral judgments of value side by side

- they imply that any moral justification dialectically - that it made no difference: that is, they guess, like all of a moral justification must be necessarily sophistical -

- a sentence that was afterwards proved in the greatest style of the ancient philosopher Plato (and Kant)

- they put out the first truth, that "an ethic in itself," a "good in itself" does not exist, that it is a fraud to speak of "truth" on this field

Where only the intellectual integrity was at that time?

the Greek culture of the Sophists had grown out of all the Greek instincts: it is part of the culture of the Periclean period, as necessary as Plato does not belong to them, he has their predecessor Heraclitus, Democritus, in the scientific types of ancient philosophy, it has the high culture of Thucydides, for example his expression

- and, lastly, it has to be right: every advance in knowledge has epistemological and moralistic restored, the sophist...

our current thinking is to say in a high degree of Heraclitus and Protagoras Democritic... it was enough that they Protagoras, Protagoras, because the two pieces together took Heraclitus and Democritus in the

Plato: a great Cagliostro - just think how Epicurus judged him, as he judged of Timon, the friend of Pyrrhus, - -

Perhaps is the righteousness of Plato no doubt?... But we at least know that he wanted to know taught as absolute truth, which is not even related to him as the truth was, namely, the separate existence and immortality of the special "souls"

14 [117]

Against the motion: the art

The intoxication, actually more of a force according to:

strongest in the mating season of the sexes:

new organs, new skills, colors, shapes...

The "beautification" is a consequence of the increased power

Beautification as a necessary consequence of the force increase

Beautification as an expression of will of a victorious, increased coordination, a harmonize all strong desires, one infallible perpendicular heavyweight

the logical and geometrical simplification is a consequence of the increase in force: vice versa again increases the perception of such simplification, the sense of power...

Forefront of development: the grand style

The ugliness of a type means decadence, contradiction and lack of inner desires coordination

means a decline in organizing power to "will" physiologically speaking...

the state of pleasure, which is called noise, is exactly a great feeling of power...

the space-and time-sensations are modified tremendous distances are surveyed and, as it were perceptible

the extension of the look on a larger scale and ranges

the refinement of the organ for the perception of many small and fleeting

through divination, the power of understanding on the slightest help, as information about any suggestion that "smart" sensuality...

the strength of feeling in the muscles as a rule, as suppleness and pleasure in movement, as a dance, as lightness and presto

the strength as a desire for proof of strength, as bravado, adventure, fearlessness, being indifferent...

All these heights moments of life to encourage each other, the images and imagination of a sufficient suggestion as for the others... are such states eventually cohere into who might have reason to remain a stranger. For example

the religious intoxication and sexual arousal (two deep feelings after just ordinated almost surprising. What do all pious women, old and young? Answer: a saint with nice legs, still young, still idiot...)

the cruelty in the tragedy and pity (- coordinated also normal...

Spring, dance, music, all competition between the sexes - and even those Faustian "in the bosom of eternity"...

the artists, if they're any good, are strong (even physically) created surplus, power animals, sensual; is without a certain overheating of the sexual system to think a Raphael... Making music is also a kind of making of children, chastity is merely the economy of an artist: - and certainly also hear from artists with the fertility of procreation on...

The artists will not see it the way it is, it is full, but simpler, but more: to them must be a kind of eternal youth and spring, a kind of habitual intoxication in his body.

Beyle and Flaubert, two harmless in such questions, in fact, commended the artists interest in the chastity of their craft: I have to mention also of the same council gives Renan, Renan is a priest...

14 [118]

the epidemics

,the hallucinations

,the dances and sign language signs

,the song (remains of dance

, - - -

normal functions:

to practicing

:the dream (an intoxicated state he leads a)

:the optical face images

:Auditory images (Gehörsbilder)

:Tactile (Tastbilder)

14 [119]

Against movement

the arts

art acts as a suggestion to all the muscles and senses, which are originally in the naive artistic people active: it speaks only to artists – they talk about this kind of fine excitation of the body. The term "layman" is a mistake. The dove is no species of good hearing (Guthörigen).

All art works tonic, multiplies the force, ignited the desire (i.e., the feeling of power), stimulates all the finer memories of intoxication, - there is a separate memory that comes down in such states: a remote and volatile world of sensations versa there back...

The ugliness that is the contradiction to art, what is excluded from the arts, it no - every time when the decline, the depletion of life, the powerlessness, the resolution, the decay of long-distance only encouraged, reacts to the aesthetic man with his No.

Ugliness seems depressed, it is the expression of depression. It takes power, it impoverished, it pushes...

Suggested to the ugly, you can test it on his health condition, how different the bad condition also increases the ability of the imagination of the ugly. The

selection is different, of property, interests, questions: there is one the ugly closely related condition in the logical - severe numbness... Mechanical is missing here, the emphasis: the ugly lame, the ugly stumbles - unlike a divine frivolity of the dancers...

The state has an aesthetic about the empire (Überreichthum) means of communication, together with an extreme sensitivity to stimuli and signs. It is the culmination of communicativeness and transferability between living beings - it is the source of the languages.

the languages have their origins stove: the tonal languages Sogut as the sign and view languages. The fuller phenomenon is always the beginning: our civilized assets are subtracted from assets fuller. But even today you can still hear with the muscles that you read even with the muscles.

Each has an abundance of mature art based on the convention: so far it is language. The convention is the condition of the great art, not their absence...

Any increase in the power of communication increases the life-force, similarly, the power of human understanding. The into life itself into other souls is originally nothing moral, but a physiological irritability of suggestion: "sympathy," or what is called "altruism" is called, are mere refinements of that calculated for spirituality psychomotor reports (induction psycho-motor says Ch Féré) It divides never thought of it communicates itself to movements that mimic characters, which are read by our thoughts back to back...

* * *

I sit here a number of psychological states to sign a full and flourishing life, which one is now accustomed to judge as pathological. Now we have forgotten, meanwhile, between healthy and sick to speak of a contrast: it is by degrees, - my contention in this case is that what is today called "healthy", a lower level of the presents, which under favorable conditions would be that we are relatively healthy... sick... The artist belongs to an even stronger race. What makes us even harmful, what would be unhealthy for us, in his nature ---

the plethora of juices and forces can virtually symptoms of partial bondage, bring on sensory hallucinations, suggestions of sophistication - with, as an impoverishment of life... is different due to the stimulus, the effect remains the same...

Especially not after the same effect, the extreme relaxation of all morbid nature after their nervous eccentricities has nothing in common with the states of the artist has not atone for their good times...

He is rich enough to do so: he can waste without being poor...

As one might judge today "genius" as a form of neurosis, so maybe the artistic suggestions-force - and our artists are in fact related to the hysterical little woman only! This speaks against "today" and not against the "artist"...

But it is objected to us that it is the impoverishment of the machine over the extravagant understanding-force (Verständnißkraft) enables any suggestion: witness our hysterical little woman (hysterischen Weiblein) "beyond our researchers”

* * *

Inspiration: description.

* * *

The inartistic states: the objectivity, reflection, hung out of the will...

the scandalous misunderstanding of Schopenhauer, who takes the art as a bridge to the denial of life...

* * *

The inartistic states: the impoverishment, stripping, drain ends under the gaze of the Christian life is suffering......

* * *

Problem of tragic art.

* * *

The Romantics: an ambiguous question, as all things modern.

* * *

the actor

14 [120]

Love

If you want the most astonishing evidence of how far the power of transfiguration of intoxication? The "love" this is proof, that is, what love, in all languages and dumbness of the world. The noise is done here with the reality in a way that in the consciousness of the lover extinguished the cause and something different in their place seems to find - a tremor and glossing of all magic mirror of Circe... This makes man and beast is no difference, still less, spirit, kindness, honesty... One is fooled fine if you're fine, you will be fooled coarse if one is coarse: but love, and even the love of God, the Holy Love, "redeemed souls' remained in the root of unity: as a fever, which causes to trans-figuring to a noise that doeth good, about to lie... And anyway, you lie good if you love over and over is: it seems transfigure to stronger, richer, more complete, it is perfect... We will find the art as an organic function: we find them placed in the angelic most instinct of life: we find them as the greatest stimulant of life - art, therefore, sublimely useful also in the fact that their lying... But we would be wrong to lie in their power to stop: it does more than merely imaginary, it shifts the values themselves.

And not only that it shifts the sense of values ... The lover is worth more, is stronger. In animals, driven out of this new state, pigments, colors and forms, especially new movements, new rhythms, new call-notes and seductions. In humans, it is no different. His total household is richer than ever, more powerful than all the non-lover. The lover is spendthrifts: he is rich enough to do so. He now ventures, adventurers will be a donkey in generosity and innocence, he believes in God again, he believes in the virtue because he believes in love and grow this idiot on the other wing of happiness and new skills and even the art itself does him at the door. We expect from poetry in sound and word from the suggestion that intestinal fever: what remains of the poetry and music?... L'art pour l'art, perhaps: the cold virtuoso croaking frogs asked that desperate in their swamp... All the rest created the love...

14 [121]

Will to Power psychologically

Conception unity of psychology.

We are used to keep the design of an immense variety of forms compatible with an origin from the unit.

That the will to power is the primitive form of affect that all other emotions are but his designs:

Is that there is a significant education, instead of the individual "happiness" each striving for the survivors to put power: "it strives for power, for more in power" - lust is only a symptom of the feeling of power reached a differential awareness -

- it does not strive for pleasure, but pleasure is when it achieved what it sought: desire accompanied not feel like moving...

That all the driving force is the will to power, there is no physical, mental or dynamic force also...

- In our science, where the concept of cause and effect is reduce the equation relation, with the ambition to prove that on each side the same amount of power, lack the driving force: we consider only the results, we apply it as an equal in terms of content to power, we shall bring the issue of causation of a change...

it is a mere matter of experience that the change does not stop: in itself, we have not the slightest reason to understand that that one other must follow to change another. On the contrary, an accomplished state track need to get yourself if there is a fortune in it, just do not want to get...

The proposition (Satz) of Spinoza by the self-preservation would actually put a stop to the change: but the proposition (Satz) is false, the opposite is true. Just to all living things most clearly show that it does everything so as not to receive such, but more to be...

is the "will to power" a "will" or identical with the term "will"? It means as much as desirable? command or argument?

it is the "will" of which Schopenhauer thinks it is the "in-itself of things"("An sich der Dinge")?

: my proposition (Satz) is: that the will of psychology hitherto, an unwarranted generalization is that this desire does not exist, that instead of designing a specific intent to break into many forms, you have crossed out the character of the will by the content, where to? has been subtracted

: this is the highest degree the case with Schopenhauer: that is a mere empty word, what he calls "the will". It is even less a "will to live" because life just a single case of the will to power is, - it is quite arbitrary to say that everything (Alles) strive to transfer to this form of the will to power

14 [122]

For epistemology merely empirical:

There is no "spirit", nor reason, nor thinking, nor consciousness, nor soul, nor will, nor truth: all the fictions that are unusable. It is not 'subject and object" but rather a certain kind of animal, which only under a certain relative accuracy, especially regularity of their perceptions (so that they experience capitalization) thrives...

(Zur Erkenntnisstheorie: bloß empirisch:

Es giebt weder „Geist", noch Vernunft, noch Denken, noch Bewußtsein, noch Seele, noch Wille, noch Wahrheit: alles Fiktionen, die unbrauchbar sind. Es handelt sich nicht um „Subjekt und Objekt" sondern um eine bestimmte Thierart, welche nur unter einer gewissen relativen Richtigkeit, vor allem Regelmäßigkeit ihrer Wahrnehmungen (so daß sie Erfahrung capitalisiren kann) gedeiht…)

The knowledge works as a tool of power. So it is obvious that it grows with every power of more…

Sense of "knowledge" here is to take as "good" or "beautiful", the notion of strict and narrow anthropocentric and biological. In order to receive a certain type - and grow in their power - must they cover in their conception of reality as much calculable and consistent, that suggests a scheme of their behavior can be constructed. The usefulness of maintaining, not some abstract theoretical necessity, be not deceived, is the motive behind the development of knowledge-organs (Erkenntnißorgane)... they develop so that their observation is enough to get us. Different: the degree of recognition volition depends on the degree of growth of the will to power of nature: a kind of takes so much reality to be lord (Herr) over them, to take them into service.

the mechanistic conception of motion is already a translation of the original process in the sign language of sight and touch.

the term "atom" the distinction between a "seat of the driving force and their own" is a sign language from our logical-psychological world began.

It is not within our discretion, to change our means of expression: it is possible to understand what you consider it mere semiotics (bloße Semiotik).

The requirement of an adequate mode of expression is meaningless: it is the nature of a language, a means of expression to express a mere relation... The term "truth" is absurd... the whole realm of "true" "false" only refers to relations between entities not on the "in itself"... nonsense: there is no "nature (Wesen) itself", the only constituent relations being, there can be a little "knowledge in itself"...

14 [123]

Against movement (Gegenbewegung)

Anti-Darwin.

As for me the overview of the major stories of the people is most surprising, always see the opposite in mind of what now looks Darwin with his school or want to see: the selection in favor of the stronger, better-got away, the progress of genus. Quite the contrary grabs with hands: the strikeout of luck cases, the uselessness of the higher types more prudent, be the inevitable domination of the medium, even in the middle types. Suppose that we are not showing the reason why man is the exception among the creatures, I tend to prejudice, that the Darwinian school has deceived itself everywhere. That will to power, in which I recognize the ultimate ground and character of all change again, gives us the means to justify, why the selection in favor of the exceptions and good fortune has not held: the strongest and happiest are weak when they organized herd-instinct if they have the timidity of the weak, the majority against him. My global aspect (Gesammtaspekt) the world shows the values that in the top-values, which are hung over humanity today was not the lucky cases, the selection types, the upper hand: but the types of decadence - perhaps there is nothing more interesting in the world as this unwanted drama...

As strange as it sounds: you have to arm the strong against the weak always, the lucky against the ill-starred, and the healthy ends against the decadence and hereditary-burdened. If you want to formulate the reality of morality: that's the moral: the middle are worth more than the exceptions, the decadence-structure over the middle, the will to nothingness has the upper hand over the will to live - and this is overall goal (Gesammtziel).

Now, Christian, Buddhist, Schopenhauer expressed:

not be better than his being as being (besser nicht sein als sein)

Towards the formulation of the reality of morality, I rebel myself so I regard Christianity with a deadly hatred, because it created the sublime words and gestures, to a dreadful reality the cloak of the law of virtue, to give the divinity...

I see all the philosophers, I see the science on their knees before the reality of reverse struggle for existence, as Darwin taught him to school - namely, all the top, the left to change, compromise the life, the value of life. - The error of the Darwinian school became my problem: how can we be blind to see here just wrong?... That constitute the genera progress, the claim is unreasonable of the world: for the time being, they represent a level that -

that the higher organisms have evolved from the lower, is by no means yet testified -

I see that the lower is the amount by which wisdom, by the cunning in the overweight - I do not see how an accidental change an advantage gives off, at least not for such a long time, this w [translator note: abbreviation in texts] another new motive to explain w- a accidental change is made so strong -

- I find the "cruelty of nature," of which you talk so much, at another point: it is cruel to their children's happiness, they loves and protects and preserves les humbles - whatever - - -

* * *

In summa: the growth is the power of one species by the preponderance of their lucky children, their strengths may be less guarantied than by the preponderance of the middle and lower types... In the latter, the great fertility, the duration, with the former growing danger, the rapid destruction, the fast speed reduction.

* * *

14 [124]

Against movement

From the origin of religion

In the same manner in which the uneducated man still believe now because the anger is the cause of it if he is angry, the mind of the fact that he thinks the soul of it, that he feels just as safe even now, a mass should be interspersed with psychological entities is what causes his: then the man on an even more naive level just the same phenomena explained with the help of personnel psychological entities. The states, which seemed strange, thrilling, overwhelming, he laid his way as an obsession and enchantment under the control of a person. Thus leads the Christian, by far the most naive and atrophied type of man, the hope, peace and the feeling of "relief" on a psychological inspiration God's back: for him, as a much suffering and distressed type appear reasonably the happiness survey - and calm emotions as alien as the explanation of the needy. Among intelligent, strong and vigorous races attracted most of the epileptic the conviction that here is a foreign power in the game, but also any related bondage, for example that of the enthusiasts, the poet, the great criminal, the passions of love and revenge is the invention of non-human powers. One concerted a state in one person: and asserts that this condition when it occurs to us is the effect of that person. In other words, God in psychological education is a state in order to be effective, as a cause personified.

The psychological logic is this: the feeling of power when it suddenly and overwhelmingly covers the people, - and that's all great emotions of the case - him

a doubt excited about his person: he dares not be the cause of this amazing feeling to think - and so he puts on a stronger person, a deity in this case.

In summary: the origin of religion lies in the extreme feelings of power, what a surprise as foreign man: and the sick man, a member of too heavy and feels weird, and finally comes that another man lying on him, and lies down the naive gay religious person into several people apart. The religion is a case of "de la altération personnalité". A kind of feeling fear and terror from themselves...

But also an extraordinary amount of happiness- and feeling...

sick enough to feel the health, to believe in God, in the nearness (Nähe) of God

14 [125]

Rudimentary psychology of religious people

all changes are effects

all effects are volitional effects. The concept "natural," "natural law" is missing.

belongs to all effects a doer

rudimentary psychology: it is itself only in the case of cause, where you know that has willed it.

Result, the states of the power impute to man the feeling, not the cause to be irresponsible for it to be

: they come, wanted to be without: therefore we are not the authors

: the unfree will (that is, the consciousness of a change with us, without our having willed them) requires a foreign will

Consequence: the man has not dared all of his strong and amazing moments, attributed to - he has it as "passive", as "experienced" conceives as overpowering

: that religion is one of a doubt concerning the unity of the person, the personality alteration

: was drawn up in so far as all the great and strong as the human-human as alien to smaller man, - he put the two sides, a very pathetic and weak and strong very and amazing in two spheres apart, was the first "man", the second "God".

He has always continued, he has, in the period of moral idiosyncrasy, not his high moral and sublime states "intentional" than as "work" interpreted by the person. The Christian puts his person into a shabby and weak fiction, which he calls man and another, which he calls God (savior, redeemer) apart -

Religion has the word "man" humiliated and their extreme consequence is that everything is good, great, true superhuman and bestowed only by the grace...

14 [126]

Counter-movement: religion
Morality as an attempt to produce human pride

The theory of "free will" is anti-religious. It wants the people to create a right to be allowed to think for his high status and acts as a cause, it is a form of the growing sense of pride

Man feels his power, his "luck" as they say: it must be "will" be on this condition, - otherwise he is not about him

virtue is the attempt of a fact-willed will and have to sit as a necessary antecedent in every high and strong feeling of happiness

regularly if the will to act in certain consciousness is present, a sense of power may be interpreted as its effect

This is a mere appearance of psychology: always under the false assumption that nothing belongs to us, what we have not wanted as a conscious

The whole doctrine of responsibility attached to this naive psychology, that the will is the cause and know that you must have wanted to believe the cause may be

the person may have only the right to respect, if he is virtuous.

If the counter-movement: that of moral philosophers, still under the same prejudices that one is only responsible for something that you wanted.

The value of man recognized as a moral value: hence his morality must be a causa prima

therefore must be a principle in man, a great "free will" as a causa

There is always the ulterior motive: if man is not first cause as will, it is irresponsible - thus he is not even against the moral forum, - the virtue or vice, or would automatically machine...

In summa: so that man may have the right to respect, he must be able also to be evil (auch böse zu warden)

14 [127]

A form of religion, to make the national (Volks) pride

One other path, the people to move from its degradation, which the outlet of the high and powerful states, such as foreign states brought with itself, was the kinship theory

: it high and strong states could at least be interpreted as the influence of our ancestors, we belonged to each other in solidarity, we grow in our own eyes, by acting to us known standard.

Attempt to compensate, noble families, religion, with its sense of self

The transfiguration, the metamorphosis of temporary

- So do the poets and seers, they feel proud and honored to be chosen for such traffic, - they put value to it, as individuals are not to be considered to be mere mouthpieces (Homer)

Another form of religion. The God chooses, God becomes man, and God dwells with men, leaving large benefits, the local legend, as a "drama" shows ever

Gradual take possession of his high and proud states, take-possession of his actions and deeds

- Formerly believed to be honored, if one of the greatest things that you did, did not charge, but - God - the bondage of the will was seen as that which gave a higher value of an action: at that time was a God made its author...

14 [128]

Will to power -- morality

Acting as a consequence of the morality of "free will"

It is a step in the development of the feeling of power itself, its high state (its perfection) itself also causes have to - consequently, they closed immediately wanted to have...

Criticism: everything is just perfect doers unconscious and no longer wanted, that consciousness expresses an imperfect and often pathological human condition. The personal perfection as conditioned by the will, as consciousness, reason with dialectic is a caricature, a sort of self-contradiction... The level of consciousness makes it impossible... so perfection the form in acting...

14 [129]

Decadence as philosophy

Why all stepped out on acting.

The rudimentary psychology, which counted only the conscious moments of man, as causes which "consciousness" was an attribute of the soul, a will (i.e. an intention) was looking after all done

: they had to answer only necessary: firstly, what does a person need?

Answer: fortunately, the (- one could not say "power" that would have been immoral) - hence there is in all human action an intention to reach with him the happiness

- secondly, if not actually achieve the happiness of man, what's wrong? To the blunders regarding the means.

What is the infallible means of happiness? Answer: the virtue.

Why is virtue? Because they the highest rationality, reasonableness, and because the error makes it impossible to assault in the media

as reason is the virtue of the way to happiness...

The dialectic is the steady hand work of virtue, because it excludes all clouding of the intellect, all emotions

Actually do not want the man the "luck"...

Lust is a feeling of power: if one excludes the emotions, we conclude from the conditions that give the highest feeling of power, therefore, desire.

the highest rationality is a cold, clear state that is far from giving that feeling of happiness that brings with it the noise of any kind...

Philosophy fought the ancient everything intoxicated, - what the absolute cold neutrality and impaired consciousness...

they were consistent, due to their false premise: that the high level of consciousness, is the supreme condition, the condition of perfection,

while the opposite is true - - -

As far as is wanted, as far as is known, there is no perfection in doing any kind, the ancient philosophers were the biggest bungler practice because it is theoretically condemned, for bungling... In practice, went all out into acting - and who was behind it, Pyrrho, for example. judged, as everyone, namely that in the goodness and righteousness, the "little people" more than the philosopher

All of the lower natures of antiquity have been disgusted with the philosophers of virtue:

we saw quarrelsome person (Streithämmel) and actor in them.

Opinion about Plato: by Epicurus

by Pyrrhus

Result: in the practice of life, in patience, kindness and mutual support them are the little people: about the sentence, as it takes Dostoyevsky or Tolstoy for his Moujik's [Translator note Russian peasant] claim: they are philosophical in practice, they have a courageous type, with the necessaries to be done...

14 [130]

Counter-movement: religion

Moral decadence as

Reaction of ordinary people:

the highest feeling of power gives the love

To understand, in talking about how far this is not the man at all, but a kind man. This is closer to excavate

"We are in the divine love, we are children of God, 'God loves us and wants nothing from us, but love"

that is, all morality, all obeying and doing, does not produce that feeling of power and freedom, as it brings the love

- for love does nothing bad, it does much more than you would do out of obedience and virtue -

- here is the hard luck, the shared feeling in the great and small, the living one-feeling as the sum of the perceived lifestyle

- take advantage of the help and concerns and continually excited the feeling of power, the visible success, the expression of joy underscores the feeling of power

- the pride of not wanting, as a community, the Abode of God, as a "chosen one". -

In fact, man has again experienced an alteration of personality: this time he called his feeling of love God

one has an awakening of such a feeling to think, a kind of rapture, a strange speech, a "gospel" -

this novelty is that allowed him not to be attributed to the love was -: he believed that God walk before him, and lived in it was -

"God comes to men," the "Next" will transfigure in one God (insofar him the feeling of love itself triggers) Jesus is the next one, as to this deity, has been re-thought the feeling of power exciting cause

14 [131]

Science and Philosophy

Science: as a conditioning (Dressur) or as an instinct.

When the Greek philosopher, I see a decline of instincts: they would otherwise lack access so can not to put the conscious state as the more valuable

the intensity of consciousness is in inverse proportion to the ease and speed of cerebral flow.

There the opposite opinion ruled on instinct: what is always the sign of weakened instincts.

We must seek, in fact, the perfect life where it is at least more aware of (i.e., its logic, its causes, its resources and intentions, its utility presents itself)

The fact of the return to good sense, the bon homme, the "little people" of all kinds

A collated righteousness and wisdom for generations, who will never be aware of its principles and has even a little awe of principles

the desire for virtue is not an arguing reasons of portable... A philosopher is compromised with such a request.

14 [132]

If it is picked up by exercise in a long chain of generations enough subtlety, courage, prudence and restraint, it exudes the instinctive power of this virtue also incorporated into the most spiritual yet - and that rare phenomenon can be seen, and intellectual honesty. So it is very rare: it lacks the philosopher.

can be expressed in the scientific or moral, the intellectual honesty of a thinker, his instinct has become fineness, fortitude, prudence, temperance, which translated into the most spiritual yet to put on a gold scales: one could make him speak, moral...

and the most famous philosophers then show that their scholarship only until a conscious thing, an approach that a "good will" that is a hardship - and that precisely the moment when their instinct begins to speak, where they moralize, it 'to end' with the breeding and delicacy of their conscience

the science, whether pure conditioning (Dressur) and outside or end result of a long discipline and moral practice:

In the first case they vicariate (vikarirt) immediately when speaking of instinct (for example, the religious or the concept of duty-instinct)

in the other case it is at this point and instincts cannot be it, feels it to be unclean and seductions...

14 [133]

Anti-Darwin

The domestication of man: what definite value they may have? or has any one definite value of domestication? - There is reason to deny the latter.

Although the Darwinian school makes great efforts to persuade us to the contrary: they want the effect of domestication can be deep, so fundamental. Meanwhile, we remain committed to the old: it has not been proven as a very superficial effect of domestication - or the degeneration. And all that escapes the human hand and breeding versa, almost immediately returns to its natural state. The type remains constant: you cannot "denaturated la nature."

It is calculated on the struggle for existence of the death of the frail nature and the survival of the toughest and most gifted, and consequently we imagine a stable growth for the essence of perfection. We have assures us, conversely, that, in the struggle for life, the chance is for the weak as well as the strong, that the list of the force often with advantage be supply that the fecundity of the species in a remarkable report on the opportunities the destruction is...

It communicates to the natural selection also slow and endless metamorphoses: they want to believe that any advantage is inherited and in sequence of venereal increasingly expressed (while the heritability is so capricious...) Looking at the happy adaptation of certain beings in very special conditions and they declared that they are obtained through the influence of milieux. Can be found nowhere but examples of unconscious selection (not at all) The number of disparate individuals are exposed to extreme mingle in the crowd. Everything competes to get the type of consent; beings have the outward signs that protect them against certain hazards, do not lose them when they come under

circumstances where they live without the threat... If they live in places where the dress ends, they to hide, no way they approached to the environment.

You have the pick of the most beautiful in a way overdone, as it goes far beyond the beauty of our own race engines! In fact, the most beautiful pairs with very disinherited creatures, the largest to the smallest. We almost always see males and females profit by any chance encounter and do not show up entirely choosy.

Modification of climate and food. But in truth, absolutely indifferent.

There are no transitional forms...

Different types of one (Eine) returned. Experience says that the union condemned to sterility, and a type becomes Lord (Herr) returns.

They say the growing development of the essence. It lacks any foundation. Each type has its limits: beyond this, it gives no development. Until then, absolute regularity.

The primitive nature should be the ancestors of the present. But a look at the fauna and flora of the Tertiary period only allows us to think of as an unexplored country, where there are types that exist elsewhere and not related to each other and even those that exist elsewhere.

My consequences

My overall view (Gesammtansicht). - First proposition (Satz) of the man as a species is not in progress. Higher types are likely to achieve, but they do not comply. The level of the species is not lifted.

Second proposition (Satz): the man as a species does not represent progress compared to any other animal. The whole animal and plant life does not evolve from lower to higher... But all at once, and over and through each other and against each other.

The richest and most complex forms - more than saying the word "higher type" not - are easier to reason: only the lowest hold a seeming eternity. The former are rarely achieved and chat with distress above: the latter have a

prolificacy fertility for themselves. - Even in humanity go under changing favor and disfavor the higher types, the development of the lucky cases, the easiest to reason.

They are exposed to every kind of decadence: they are extreme, and therefore almost self-decadents... The short duration of beauty, of genius, of Caesar, is sui generis: the like is not inherited. The type is inherited, one type is nothing extreme, no "luck"...

This is due to any particular fate and "ill will" nature, but simply the term "higher type": the higher type represents an incomparably greater complexity, - is a large sum of coordinated elements: it will support the disgregation incomparably more probable.

The "genius" is the most sublime machine that there is, - hence the most fragile.

Third proposition (Satz): the domestication ("the culture") of man is not deep... Where it goes deep, it is immediately disgregation (type: degeneration the Christ), the "wild" man (or, in moral terms: the evil man) is his return to nature - and, in some sense - his recovery, his healing of the "culture"...

14 [134]

Decadence as philosophy

Why the philosophers are detractors?

The treacherous and blind hostility of philosophers against the senses

The senses are not, the fool! -

- our nose, from which, as far as I know, has never spoken with reverence is a philosopher, for the time being the most delicate physical instrument, there is: it is still able to constant vibrations, where even the faint spectroscope.

How much Pöbel and Biedermann is in all this hate!

The people (Volk) considered an abuse, of which it feels bad consequences, always as a defense against what has been abused: all insurgent movements against principles, whether in the realm of politics or the economy, argument always so, with the ulterior motive of one abuses as the principle of necessity and inherently present.

This is a pitiful story of the man looking for a principle, can from where he despise the man, - he invents a world to defame defile this world and to be: in fact he does every time you scratch, and constructed the void for "God", the "truth", and in any case to the judge and condemn this Being (Seins)...

If you want a proof of how deeply and thoroughly search the actually barbarous needs of the people still in its domestication and "civilization" satisfaction: so you see the "guiding principles" of the whole development of philosophy. A sort of revenge on reality, an insidious destroy the valuing, in which man lives, an unsatisfied soul who feels the states of the Shrew as torture and to an abnormal unraveling of all the bonds that connect with their, has their lust.

The history of philosophy is a secret fury against the conditions of life, feelings against the value of life, against the party in favor of business life. Philosophers have never hesitated to affirm a world, provided that it is contrary to this world, that it furnishes a handle to speak of this world bad. It has been the great school of slander: and they impresses so much that is still our acceptant itself as an advocate of life-giving science the basic position of slander and manages the world as apparently, this causal chain as merely phenomenal. What hate there?...

I'm afraid it's always the Circe of philosophers, morality, which they played this trick on his detractors must at all times... They believed in the moral "truths", because they found the highest values - what else could they do, as, the more they realized the existence, the more to say to him, no?... Because this existence is immoral... And this life is based on immoral conditions: and denies all moral life -

- We work from the real world and to be able to this, we have to abolish the previously highest values, morals

It suffices to prove that the moral is immoral in the sense in which the immoral is up to now been sentenced. Is broken in this way the tyranny of the

previous values, we have abolished the "real world", according to a new order will have to follow the values of self.

NB NB. The apparent world and the fictitious world: is the opposite: the latter was previously named the "real world", the "truth", "God." This we have abolished. (NB NB. Die scheinbare Welt und die erlogene Welt: ist der Gegensatz: letztere hieß bisher die „wahre Welt“, die „Wahrheit“, „Gott“. Diese haben wir abzuschaffen).

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Logic of my conception:

1. Morality as the highest value (mistress of all phases of philosophy, even the skeptics): Result: this world is no good, it is not the "real world"
2. What determines the highest value here? What is morality?
   The instinct of decadence, there are the weary and dispossessed who take revenge in this way

   Historical evidence: the philosophers are always in the service of the decadents... nihilistic religions.

3. The instinct of decadence that occurs as the will to power.
   Proof: the absolute immorality of the means in the history of morality.

II We have in the whole movement only a special case of the will to power recognized.

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The will to power.

Attempt

a revaluation of all values.

I.

Criticism of the previous values.

II

The new principle of value.

Morphology of the "will to power"

III.

Question of the value of our modern world

:measured according to this principle

IV

The great war.

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First Book.

values which were previously on top.

1. Morality as the supreme value in all phases of philosophy (even among the skeptics)

Result: this world is no good, there must be a "real world"

2. What determines the second highest value on here? What is morality? The instinct of decadence, there are the weary and dispossessed who take revenge in this way and the gentlemen...

Historical evidence: the decadents philosophers always, always in the service of the nihilistic religions.

3. The instinct of decadence that occurs as the will to power. Demonstration of its system of means: absolute immorality of the means.

Overall view (Gesammtansicht): the previously highest values are a special case of the will to power, morality itself is a special case of immorality.

Second book.

why the subject always opposing values.

1. How was it actually possible? Question: why was subject to the life, the physiological welfare awareness has turned out everywhere? Why was there no philosophy of 'Yes, yes of no religion?... The historical evidence of such movements:

   the pagan religion. Dionysus against the "crucified"

   the Renaissance. The arts -

2. The strong and the weak: the healthy and the sick, the exception and the rule. There is no doubt who is the stronger...

Overall view history. Is man so exceptional in the history of life? - Appeal against Darwinism. The means of the weak in order to obtain above are instincts that are "humanity" has become, are "institutions"...

3. Proof of this rule in our political instincts, in our social value-judgments, in our arts, our science.

We have seen two "will to power" in the struggle; in the special case: we have a principle to give a right to the subject so far, and that which prevailed before, to give wrong: we have the "real world" as one recognized "fictitious world" and morality as a form of immorality. We do not say "the stronger is wrong"...

Third Book

what is the cause of all values and diversity of values

1. the nihilistic values are on top
2. the counter-movement is always inferior, - soon degenerated...
3. The counter-movement previously known only in half and degenerate forms.

    Cleaning and restoration of its type.

    Precise expression of the system:

    Psychology

    History

    Art

    Politics

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3. Cleaning (Reinigung) the far inferior value

We have understood what has been determined the highest value

and why it has become the master of the hostile valuing

:it was stronger...

Clean the enemy we now valuing the infection and half-heartedness, of the degeneration, in which it is known to us all.

Theory of their denaturalization and restoration of nature: moral free (moralinfrei)

Knowledge theory ((Erkenntnißtheorie), will to truth (Wille zur Wahrheit)

Theory of psychology

Origin of religion

Origins of art

Theory of command structure

Theory of life

Life and nature

History of movements against:

Renaissance

Revolution

Emancipation of science

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The corrupt and the mixed state value corresponds to the physiological condition of contemporary man: theory of modernity

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The decline instincts are on the Lord's (Herr, [master]) rise instincts become...

the will to nothingness (Nichts) is made on the Lord's will to live...

- is that true? is not perhaps a greater guarantee of life, of the genus in this victory of the weak and the middle?

- it is perhaps only one agent in the whole motion to live, a tempo-delay (tempo-Verzögerung)? a defense against something worse?

- set the strong men would become in everything and in the estimates of value: we consider the consequence, as of illness, suffering, sacrifice would think? A self-loathing would be the result of the weak, they would seek to wipe out and disappear... And maybe this would be desirable?...

- and we really want a world where the after-effect of the weak, their subtlety, thoughtfulness, spirituality, flexibility was missing?...

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Science

Fought by the philosophers of science (Wissenschaft)

This is extraordinary. We find from the beginning of Greek philosophy to a fight against science, with the means of cognition, respectively. Skepticism, and why? always in favor of morality...

The hatred of the physicists and doctors

Socrates, Aristippus, the Megarians, the Cynics, Epicurus, Pyrrho - general assault upon the knowledge in favor of morality...

Hatred against the dialectic...

There remains one problem: they approach the sophistry in order to get rid of the science

On the other hand, the physicists are all subjugated as far to take the scheme of truth, being true to their foundations: for example

the atom, the four elements (declare a being juxtaposed to the multiplicity and change -)

Taught contempt against the objectivity of interest: return to the practical interest, the personal usefulness of all knowledge...

The fight (Kampf) against science is directed against

1) whose pathos (objectivity),

2) the agent (i.e. against their usefulness

3) the results (as childish

It is the same struggle, the later pages of the Church, is held in the name of piety:

:it inherits the whole of ancient armor for battle.

The knowledge theory (Erkenntnißtheorie) plays the same role as in Kant, as with the Indians...

You do not have to worry that: you want to keep the hand for its "way"

whereas they actually fight back? Against the liability against the legality, against the necessity, to go hand in hand -

: I think it's called freedom...

This is an expression of decadence: the instinct of solidarity is so degenerated that solidarity is perceived as tyranny:

: they want no authority

no solidarity

no classification in rank and file and infinite slowness of movement

they hate the gradual, the pace of science, they want to hate the non-arrive, the long breath, and the indifference of the scientific staff people -.

14 [142]

Theory and practice

Momentous distinction, and as if there were a separate drive for knowledge (Erkenntnißtrieb), which, went off without regard to questions of benefit and harm, blindly to the truth, and then separated them, the whole world of practical interests...

Contrast, I seek to show that instincts have been active behind all these pure theoreticians - how they spell all together fatalistic in their instincts on something went what it was for "truth" for them and for them alone. The battle of the systems, together with, the scruples of the epistemological, is a very specific fighting instincts (forms of vitality, of decline, the stands, races, etc.)

The so-called drive for knowledge is due to an appropriation and overpowering instinct: This instincts have the following meaning, the memory, and so developed the instinct...

- The fastest possible reduction of the phenomena, the economy, the accumulation of acquired treasure of knowledge (i.e., appropriated and made manageable world

The moral is, therefore, such a curious science, because it is practical in the highest degree so that the pure knowledge position, scientific probity is immediately abandoned once the moral demands their answers.

Morality says: I need some answers - reasons, arguments. Scruples may come after them, or may not -

"How should one act?"

Come to think now that one has to deal with a sovereign developed type, was used by the "traded" for countless millennia, and all instinct, expediency, automatism, fatality has become so come one, the urgency of this moral question, even very funny before.

"How should one act?" - Morality has always been a misunderstanding: in fact, wanted a way that is a fate to act so and so, in my body had to justify themselves by their standard decree wanted as a universal norm...

"How should one act?" is not a cause but an effect. The moral follows, the ideal is at the end.

On the other hand expressed betrays the presence of moral scruples, different: the recognition of the values by which you act a certain morbidity; tough times and peoples reflection not about their right to act on principles, on instinct and reason -

the consciousness is a sign that the true morality, i.e. instinctive certainty of action, goes to hell...

The moralists are, as every time that a new world of consciousness is created, signs of damage, impoverishment, disorganization -

the low-instinctive have an aversion to the logistics of argument duties: among them there are Pyrrhonists opponents of dialectics and the visibility at all... A virtue is to "to" refute...

Thesis: the appearance of moralists belongs to the times when it comes to an end with the morality

Thesis: is the moralist of the moral instincts of a liquidator, much as he believes to be its restorer

Thesis: what actually leads to the moralists are not moral instincts but the instincts of decadence, translated into the formulas of morality: he feels the insecurity of the instincts as corruption: in fact - - -

Thesis: the instincts of decadence, which will be the moralist of the moral instincts of strong races and times of Lord (Herr, [master]), are

1). The instincts of the weak and underprivileged

2). The instincts of the exceptions, the solitaries who tripped, the miscarriage (abortus) in high and low

3). the instincts of habitual sufferers who need a classy interpretation of their condition and therefore may be as little as possible physiologists

Moral as decadence

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A philosopher is wise if he is "impractical" is that he brings to his genuineness of faith, simplicity, innocence in dealing with ideas, - in his case means impractical "objective." Schopenhauer was clever when he was photographed once with waistcoat buttoned up wrong: he was saying, "I do not belong in this world: what is a philosopher at the convention of parallel seams and buttons!... I'm too objective for this!... "

It is not sufficient to prove that it is impractical: most philosophers believe that to have done enough to raise the purity and objectivity of reason beyond all doubt.

1. For knowledge of all the supposedly pure philosopher is commanded "truths" through their moral, - is only apparently independent...

2. the "moral truths", "should be as traded" are mere forms of consciousness-becoming tired instinct "so and so is trading at us." The "ideal" is to restore an instinct, strengthened: it flatters the people to be obedient, where he is just automatic.

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Where it gives a certain unity in the grouping, we have always set the mind as a cause of coordination: what is missing any reason. Why should the idea of a complex factum this fact, be one of the conditions? or why would a complex factum press (präcediren) the idea? -

We are careful not to explain the utility through the mind: it lacks any reason attributable to organize the mind the peculiarity and systematization.

The nervous system has a much more expansive realm: the world of consciousness is added. In the systematization and overall process (Gesammtprozeß) of adaptation, it does not matter.

Nothing is more incorrect than from mental and physical phenomena, the two faces to make the two revelations of the same substance. This explains nothing: the term "substance" is completely useless if one wants to explain.

Consciousness, in the second role, almost indifferent, superfluous, perhaps destined to disappear, and a perfect automatism to take place -

If we observe only the internal phenomena, we are comparable to the deaf, the divine from the movement of the lips the words that they hear not. We conclude from the phenomena of inner sense in a visible and other phenomena, which we would perceive if our means of observation were sufficient and which we call the nervous power.

14 [145]

That a world departing for us all the more delicate organs, so that we have a thousand-fold complexity nor as a unit feel, so that we enter invent a causality, where each basic movement and change us remains invisible (the succession of thoughts, is feeling so visible are only the same in consciousness; that this order had anything to do with a causal chain is completely unbelievable: the consciousness provides us never an example of cause and effect) - - -

14 [146]

Science against philosophy

The enormous blunders:

1) The absurd overestimation of consciousness out of it (ihm) made a unity, a being (Wesen) made, "the spirit", "the soul", something that feels, thinks wants -

2) the mind as a cause, namely to appear wherever expediency (Zweckmäßigkeit), system, coordination

3) consciousness as the highest attainable form, as a kind of supreme being, as "God"

4) will the registered anywhere where there is effective

5) the "real world" as the spiritual world, as accessed through consciousness-facts

6) the absolute knowledge as the capacity of consciousness, where ever it gives knowledge

Conclusions:

all progress is the progress on consciousness, and every backward step in becoming unconscious.

The approach to this reality, the "true being" through dialectic, one moves away from him by instincts, senses, mechanism...

Dissolve in the human spirit would make him out to God, spirit, will, goodness - one

Everything good must come from the spirituality must be consciousness-fact

The progress for the better can only be an improvement in his consciousness

The will was considered unconscious enslavement to the appetites and senses (Sinne)- as animalization...

The fight against Socrates, Plato, the Socratic schools all (Sämtliche) comes from the deep instinct that makes people not better when it is provable as a virtue and as a founding demanding...

Finally there is the shabby fact that the agonistic instinct all this born dialectician forced to glorify their personal capacity as the highest quality, and everything else good as conditioned by them. The anti-scientific spirit of this whole "philosophy": they want to be right.

14 [147]

The battle (Kampf) of science

Sophists

The sophists are nothing more than realists: they formulate all the input values and practices and would give the range of values, - they have the courage to have all strong spirits to know their immorality...

Perhaps you believe that these little Greek free cities, which would be eaten up with rage and jealousy, love, of philanthropic and righteous principles were headed? Thucydides makes it perhaps the one accusation from his speech, which he puts into the mouth of the Athenian ambassadors, as they negotiate with the Melians on destruction or subjugation?

Talk in the midst of this terrible power of virtue only perfect impostor (Tartuffe) was possible - or offside asked, hermits, refugees and immigrants from the reality... all people who negated in order to live themselves can -

The Sophists were Greeks: when Socrates and Plato, the party of virtue and justice were, they were Jews or I do not know what – tactics, Grote's defense of the

Sophists is wrong: he wants to raise to honor men and moral standards - but their honor was to drive any swindle with big words and virtues...

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Parmenides has said "no one thinks that what is not" - we are at the other end and say "what can be thought, must surely be a fiction (eine Fiktion sein)." Thinking has no grip on reality, but rather only to - - - (Parmenides hat gesagt „man denkt das nicht, was nicht ist" — wir sind am anderen Ende und sagen „was gedacht werden kann, muß sicherlich eine Fiktion sein". Denken hat keinen Griff auf Reales, sondern nur auf — — —)

14 [149]

The followers of Pyrrho's have dealt with the Jews, particularly the Egyptian court on living Hecataeus of Abdera, who wrote about the philosophy of the Egyptians.

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"For the practical life of a faith is necessary"

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the "improvement"

Moral decadence as

The general delusion and deception (Täuscherei) areas in the so-called moral improvement. We do not believe that a person is another person if he is not there already: that is, if he does not like it happens often enough, a multitude of people, least of approaches to people, it is. In this case it is achieved that a different role comes to the fore, that "the old man" is pushed back... The sight is changed, not the essence... Even that is not always achieved, that it abolishes the habituation to a some doer, the best reason to take. Who fatum and unlearned ability is criminal, nothing, but to learn more: a long privation and even acts as a tonic to his talent... That someone ceases to do certain acts, is a mere brute fatum, which allows the various interpretations. For society, however currently has only one interest, that someone certain acts no longer does: it takes him out for this purpose from the conditions where he can do certain actions: that is certainly wiser than attempt the impossible, namely, the fatality of his so-and-so-ness to break.

The church - and they has done nothing as ancient philosophy to replace herein and to inherit - by another measure of value based, and save a "soul", the "salvation" of a soul wanting, believes once the atoning power of punishment, and thereafter to the destructive power of forgiveness: both are illusions of religious prejudice - the punishment does not atone, the forgiveness erases not done is not made undone. So that someone forgets something, is by far not reached that something is not... One that draws its consequences, in man and outside man, whether they be punished as "atonement", "forgive" or "wiped out" applies, regardless of whether the church has been advanced their doer himself into a saint. The church believes in things which do not exist, to "souls", it believes in effect that does not give it to God's effects, it believes in states that does not give it to sin, for salvation, the salvation of the soul they will be everywhere at the surface, for signs, gestures, words, emblems, which gives them an arbitrary interpretation: it has a well thought-out methodology of psychological counterfeiting.

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Will to power as knowledge

not "recognize", but schematization, the chaos as much regularity and impose forms than does our practical need of enough

In the formation of reason, logic, the necessity of the categories was measureless factors: the necessity to not "recognize", but to subsume, to schematization, for the purpose of understanding, the calculation...

Make the correction, the frequent (Ausdichten) to similar, equals - going through the same process that every sensory impression, is the development of reason!

This does not have a pre-existing "idea" worked: but the utility that only when we made roughly the same and see things, they are predictable and manageable for us...

in the finality of reason is an effect, not cause: in every other kind of reason to which there is constant approaches failures (mißräth) life - it is confusing - not equal to -

The categories are "truths" only in the sense that they are conditions of life for us: how the Euclidean space such conditional "truth" is. (Talking to himself, as no one the necessity that it just gives people, is maintained, is the reason, just as the Euclidean space a mere idiosyncrasy of certain animal species and among many other...)

The subjective necessity, not to contradict, is a biological necessity: the instinct of the utility to close as we close, we plugged in the body we are almost the instinct... What naïveté but to draw from this evidence that we so that a "truth in itself" possessed...

The non-contradiction-can (Nicht-Widersprechen-können) prove a failure, not a "truth".

*   *

*

One must not seek to phenomenalism in the wrong place: nothing is phenomenal (or apparent) nothing is more deceptive than this inner world that we observe with the famous "inner sense".

We have believed in the will as the cause, to the extent that we have in our personal experience at all put into it a cause in the event (i.e. intention as a cause of action -)

We believe that thought and thought, as they will follow us in succession, in any causal chain are: the logician in its particularity, who speaks practically of pure cases that never occur in reality, has become used to the prejudice that thoughts, thoughts cause - he calls it - thinking...

We believe - and our own physiologists still believe - that pleasure and pain are caused by reactions that it is the sense of pleasure and pain, give rise to reactions. It has the desire and the avoidance of pain almost millennia placed as motives for every action. With some reflection, we should admit that everything would turn out, after exactly the same concatenation of causes and effects, if these states "pleasure and pain (Lust und Schmerz)" were missing: one is mistaken and simply assert that they cause anything - there are concomitant with a finality completely different than the one that cause reactions, there are already effects of the ongoing process within the reaction...

In summa: everything (alles) is conscious, is a final-phenomenon, a conclusion - and does nothing - everything is completely atomistic succession in consciousness. And we have tried to understand the world with the opposite opinion - as if nothing was real effect and as a thinking, feeling, wanting...

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the science

Chapter I

Origin of the "real world"

The aberration of philosophy rests on the fact that, instead of seeing the logic and the categories of reason means to make up the world for utilitarian purposes (i.e., "on principle", a useful falsification) is in them the criterion of truth, respectively. the reality of having believed. The "criterion of truth" was in fact merely the biological usefulness of such a system falsification on principle: and there is a generic beast knows nothing more important than to get to, so you might here, in fact, speak of "truth". The naivety was to take only those that anthropocentric idiosyncrasy as a measure of things, as a guideline on "real" and "unreal": short, to absolutize (verabsolutiren) a contingency. And lo and behold, now fell apart all at once the world's true in a world and an "apparent" and just the world to live in the man and set up his reason was invented, was exactly the same discredited him. Instead of using the shapes as a handle to make the world manageable and calculable, the crazy ingenuity of philosophers found out that in these categories the notion that the world is given to the other world, which lives in you is not... The resources (Mittel, [funds]) have been misunderstood as a measure of value, even as a condemnation of the intention...

The intent was to deceive in a useful way: the means, the invention of formulas and characters, with their help we reduce the confusing multiplicity to a useful and handy diagram.

But alas! Now they brought a moral category into play: no entity wants to be deceived, fooled no entity may - hence there is only a will to truth. What is "truth"?

The law of contradiction gave the scheme: the real world to which you are seeking the path may not be in contradiction with itself, cannot change cannot be, has no beginning (Ursprung, [origins]) and no end.

This is the biggest mistake that has been committed, the actual fate of error in the earth, it was believed a criterion of reality to have in the forms of reason, while they had to be master of reality to a clever way to misunderstand reality...

And behold there: now the world was wrong, and exactly because of the characteristics that constitute its reality, change, becoming, multiplicity, contradiction (Gegansatz) conflict (Widerspruch), war

And let all the doom was there:

1) how does one go from the false, the merely apparent world? (- It was real, the only

2) how is it even possible contrast to the apparent character of the world? (Concept of a perfect being as an opposition to any real essence, as distinct contradiction to life...

3) the whole direction of the values was on defamation of life from

4) they created a confusion of the ideal-dogmatism with the knowledge of all: so that the other party always abhorred now even science

- - - the path to science was such doubly barred: once through faith in the real world and then by the opponents of this belief.

Natural science, physiology was 1) in their objects condemned 2) deprived of their innocence...

In the real world where absolutely everything is linked and related, any means condemn and think away something, all condemn and think away.

The word "that should not be", "would have to be not" is a farce... If one thinks of the consequences, so it ruined the source of life, if you wanted to abolish what is in some sense or other harmful, disruptive. The physiology demonstration yes it better!

14 [154]

Moral decadence as

We see, how the moral

a) the whole world believes poisoned

b) the way to knowledge, to science cuts

c) resolves all the real instincts and undermines (by teaching them to feel their roots as immoral

We see a tremendous tool of decadence work before us, which stands upright with the sacred name and sign

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decadence

Religion as decadence

Against their repentance and purely psychological treatment

(I recommend the treatment of certain bite with the Mitchells cure - -)

With an experience not cope already is a sign of decadence. This re-opening up of old wounds, which is wallowing in self-contempt and remorse more a disease, can never arise from the "salvation of the soul", but only a new form of the same disease...

this "salvation status" Christians are a mere change in one and the same morbid state - the epileptic crises interpretations under a specific formula, which gives not science, but of religious mania.

it is a pathological manner well when you are sick... we now expect the greater part of the psychological apparatus that has worked with Christianity, under the forms of hysteria and epilepsies (Epilepsoidis).

this whole practice of psychological recovery must be returned to a physiological basis: the "conscience" as such an obstacle to recovery is - one must outweigh all looking through new actions and as quickly as possible, the malady of self-torture...

you should bring the purely psychological practice of the Church and the sects as dangerous to health into disrepute...

to cure a sick man not by prayers and incantations of evil spirits: the states of the "peace" that occur under such influences are, far from awakening in the physiological sense of confidence...

it is healthy if you make fun of his earnestness and zeal, makes with that of any hypnotized a detail of our lives in such a way us, if one has the conscience (Gewissensbiß) something feels like the bite of a dog against a stone, - if you look at his remorse ashamed -

The past practice, the purely psychological and religious, was only a change in symptoms of: they held a people restored when he humbled himself before the cross, and vows that, a good person... But to be a criminal, with a certain grim seriousness his destiny holds and does not slander his deed afterwards, has more health of the soul... the criminals with whom Dostoyevsky lived in the penitentiary, were one and all unbroken natures - they are not a hundred times more valuable than a "broken" Christian?

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The Will to Power

Attempt

a revaluation of all values.

First Chapter:

the true and apparent world

Second Chapter:

how such a mistake possible? What does this mean to misunderstand will (Mißverstehenwollen) of life?

Critique of the philosophers, as types of decadence.

Third Chapter

The morality as an expression of decadence.

Criticism of altruism, compassion, of Christianity, the desensualization

Forth Chapter

Are there no signs of an opposite position?

1. Pagan in religion
2. "Art"
3. State

The war against them: what always conspires against them...

Fifth Chapter.

Criticism of the present day where it belongs?

its nihilistic badge

yes-saying their types: one must understand the tremendous fact that a good conscience is the science...

Sixth Chapter.

The will to power, as life

Seventh chapter.

We are Hyperboreans.

Louder absolute positions for example. e.g. Luck! e.g. History of tremendous pleasure and triumph in the end, loud clear Yes and No's have it... the uncertainty of salvation!

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Moral decadence as

decadence

"Senses," "passions"

The fear of the senses, from the desires, the passions before, if it goes so far as to advise against the same is already a symptom of weakness: the extreme measures indicate more abnormal conditions. What is missing here is crumbling (angebröckelt) respectively, that is the power to inhibit an impulse: if you have the instinct to give in to having to react to that, then it is well to take the opportunity ("temptations") out of the way.

A "stimulus of the senses" only insofar as a seduction, as it is being acts, their system is easily movable and can be determined: in the opposite case, with great heaviness and hardness of the system, strong stimuli are necessary to perform the functions set in motion to bring...

The excess is only one objection to us, has no right to it, and almost all the passions are in respect of which brought bad name, are not strong enough to turn it to their benefit -

One must understand the fact that it can be objected against passion, what is wrong with illness: anyway - we could not do without the disease, and even less of passions...

We need the abnormal, we give life a huge choc by these major diseases...

* * *

In particular, a distinction must be

1) the dominant passion, which brings even the supreme form of health at all with it: here is the coordination of internal systems and their works achieved best-in-one service - but that's almost the definition of health!

2) the conflict of passions, the duality, trinity, multiplicity of "souls in one breast": very unhealthy, inner ruin, apart expectorant, an inner discord and anarchy betraying and enhancing: - unless, that a passion is Lord (Herr) at last. Return to health-

3) the co-existence, without being set against each other and for each other: often periodically, and then once it has found an order, even healthy... The most interesting people belong here, the chameleon, they are not in contradiction with themselves, they are happy and sure, but they have no development - their states are next to each other when they are separated seven times. They change, they will not...

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Moral decadence as

The "good man" as a tyrant

Mankind has always repeated the same mistake: that it has made from one means to live a standard of living

: that they be held in the highest increase of life itself, the problem of growth and exhaustion to find the measure, the agent has a certain life to the exclusion of all other forms of life, just used to criticism and selection of life

: that man loves finally the means for its own sake and as a means of forgetting: so that they now appear as targets him into consciousness, as the measure bars of purposes...

: i.e., a particular species, humans treated their conditions to be imposed by law as conditions, as "truth," "Good," "Perfectly": they tyrannized...

: it is a form of faith, of instinct, that kind of person does not see the relativity of their own kind, its relativity when compared to others:

: at least it seems to be over with a kind of man (people, race) it is tolerant, concedes equal rights and no longer thinks of wanting to be master -

14 [159]

Religion as decadence

Criticism of the faith

Conviction and a lie.

1. "Between a lie and a conviction is a contradiction ": there is no greater...
2. But it has been rightly said that convictions are more dangerous enemies of truth than lies (M.AM.)
3. Would perhaps be also counted the preceding conviction under the enemies of truth? And most dangerous of them?

Every conviction has its history, its precursors, and their tentative mistakes: they will believe it when it is not long and is hardly even longer...

could be among these embryonic states of belief is not the lie?...

it often takes one person change (- only belief in the Son, what the father was still a tendency is-)

What makes that a liar, we sold a mistake for a truth? His "practical reason" (- his interest, talked more popular)

What makes that one chooses between various opportunities? His practical reason, his interest...

What makes that one between various hypotheses so and so chooses? The advantage.

What is the difference between believers and remains one deceived? No one lied when he is well.

What it does what all philosophers determined to keep their beliefs for truth? Their advantage, their "practical reason"

The fiction, the usefulness, the conjecture, the probability, the certainty, the conviction - a story of inner pathos, which at the beginning of the lie, the God...

"I want to hold something to be true": that is the instinct of the truth or not just another, it takes very little strict with the truth, but knows the advantage which faith brings with it?...

Suppose we have an advantage of it, lying to themselves, reflecting the pathos of self-deceived is different from the pathos of persuasion?...

Is the faith, as understands Christianity, brought the wisdom or the truth to power? The proof of the force (i.e. the advantages that brings with it a belief), or the - - -

And what makes a martyr, is the instinct of the truth, or, conversely, a gap in the internal organization, the lack of such an instinct? We consider martyrdom as a lower species: to prove a conviction, has no meaning, but it does prove that one has a right so to be convinced... The belief is an objection, a question mark, a challenge [translator note in text is the French word 'défi'], one has to prove that one is not only convincing - that one is not only fool...

death on the cross proves no truth, only a conviction, just an idiosyncrasy (-very popular error: have the courage of his convictions -? but have the courage to attack its conviction!!!

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Religion as decadence - the conviction

Criticism of the sacrificial death

We would go for some things today in the death, without taking this very solemn sacrifice, it is far from us with things like idolatry to drive just because they ask people... The famous "homeland" for example, a term that is now paying dearly peculiar in Europe: the even more famous "science (Wissenschaft)" which, as I presume, at some point is likely to be even more costly, than the term "fatherland"

A death for a - - -

Is it necessary to have right to be right? On the contrary! And other than that it means to be immodest. You must not want too much credit... But all of these great sages were modest - they just kept right...

You mean one thing becomes honorable, that you paid for it with your life?... A mistake that is honorable is an error which has a seduction more! believes that we want to encourage you to be a sacrifice for your "truth"?... This was precisely the world-historical stupidity of all persecutors: she forced her opponent

to be heroes... they've all made stupid fetishes for humanity... The woman (Das Weib) is still on her knees in front of a doctrine whose teacher died on the cross is... the cross is a proof?

A certain degree of faith is enough for us today as a defense against what we believe, more as a question mark on the spiritual health of believers: the "rock-solid convictions" are almost always a madhouse.

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I see absolutely not see how one can make up for it, has failed to go at the right time in a good school. Such does not know himself, he goes through life without having learned to walk, the flaccid muscles with every step betrays yet. Sometimes life is so merciful to catch these hard way: years of invalidism perhaps that challenges the extreme willpower and self-sufficiency, or a sudden breaking in desperate situation, while still on his wife and child, which enforces an activity that the slack fibers back energy are unknown and the will to live, the toughness back wins... The most desirable in all circumstances is a hard discipline at the right time, that is at that age yet where it makes proud to see much to ask of themselves. For this the hard way as a good school is different from each other: that much is required, that is strictly required, that the good which is excellent itself demands than normal; that the praise is rare that the indulgence is missing, that the sharp rebuke, objectively, without regard to talent and origin is loud. Such a school one finds it necessary in every respect: that is true of bodily as the spiritual things: it would be fatal, to want to separate! The same discipline makes the army and the scholars proficient: and look more closely, there is no efficient scholars not the instincts of a capable military in the body... has lined up stand, but capable at any time, go ahead; prefer the risk of the good things; the permitted and prohibited not weigh scales in a grocer; the shabby, cunning, Parasitic be more hostile than the evil...

- What you learn in a hard school? And obey commands - - -

14 [162]

Philosopher.

Pyrrho, the mildest and most patient man that ever lived among Greeks, a Buddhist, though a Greek, a Buddha himself has been brought only once out of control, by whom? - By his sister, with whom he lived: she was a midwife. Since then, feared most of all, the philosopher's sister - the sister! Sister! 'S sounds so horrible! - And before the midwife!... (Origin of celibacy)

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[Another citation format: Aphorism n=12316 id='VIII.14[163]' kgw='VIII-3.139'ksa='13.347']

(For chapter: religion as decadence)

Religious morality

The emotion, the great desire, the passions of power, love, revenge, possessions -: moralists they want to tear out extinguish, "purify" the soul of them

The logic is that these desires are often sent to the great misfortune - consequently, they are evil, reprehensible. Man must come off of them, rather he cannot be a good person...

This is the same logic as "offend thee a limb, pluck it out". In the particular case, as it suggested that dangerous "innocent country", the founder of Christianity, his disciples to practice, in the case of sexual irritability, followed unfortunately this is not only that is missing one member, but that the character of M [text just

abbreviation ?] is emasculated... and the same is true of the moralist madness, which requires, instead of taming, the extirpation of the passions. Their conclusion is always the castrated man is the only good man.

The major sources of power, those often so overwhelming and dangerous whitewater flowing out of the soul, instead of taking their power in service and economize wants these short-sighted and pernicious way of thinking, moral thinking, make dry

14 [164]

The Christian moral quacks (Moral-Quacksalber)

Pity and contempt followed in rapid succession, and sometimes I am outraged at the sight of such a despicable crime. Here the mistake is made the duty - to virtue - the mistake is the handle turned, the destroyer instinct systematized as "redemption", is here every operation a violation, an excision even of organs, whose energy is the prerequisite for any recovery of health is. And at best, is not cured, but exchanged only a symptom series of evil in another... And this dangerous nonsense, system of defilement and intersection of life is considered sacred, sacrosanct, living in his service, his tool of this healing art, priest elevates his, makes venerable, sacred and inviolable makes itself only God can be the originator of the highest art of healing: revelation is salvation only as understandable as a kind of grace as undeserved gift testes, which the creature is made.

First proposition (Satz): the health of the soul is regarded as a disease, suspicious...

Second proposition (Satz): the conditions for a strong and prosperous life, the desires and passions are strong, as objections to a strong and prosperous life

Third proposition (Satz): everything (Alles) where the person is in danger, everything is about him and Lord (Herr) can destroy, is evil, is reprehensible - is tear out the root of their soul.

Fourth set: the man, rendered harmless, against himself and others, weak, prostrated in humility and modesty, conscious of his weakness, the "sinner" - this is the wish to be most visible (wünschbarste) type who can what you make with a little surgery to the soul...

14 [165]

The courage.

1.

I differ from people the courage, the courage and the courage before things before the paper. The latter was the courage of David Strauss, for example. I distinguish again the courage and the courage before witnesses, without witnesses: the courage of a Christian, a believer in God can never ever be without witnesses courage - he is so alone degraded. I differ from temperament finally the courage and the courage of fear of fear: a single case of the latter species is the moral courage. For this purpose, nor the courage to come out of desperation.

Wagner as a seducer.

2.

Wagner had that courage. His position regarding the music was really desperate. He missed both, which enables musicians to the good: nature and culture, the predetermination of music and the breeding and training for music. He had courage: he created from this lack a principle - a genre he invented music. The "dramatic music", as he invented it, the music, which could make it... you are the term limits of Wagner's.

And you have misunderstood him - Did you misunderstood him?... Five-sixths of the modern artist in his case. Wagner is their savior: five sixths the way, are the "lowest number". Everywhere nature has been relentless and the other where the cultivation of an accident, a tentative, a dilettantism remained, now turned to the artist by instinct, what I'm saying? Wagner with enthusiasm, "he half-dragged him, half sank he," as the poet says.

2.

The success of Wagner's is a great seducer (Verführer). Let us once the case that talk of this seducer learns that he joins in the guise of a wise friend and conscientious counsel to young musicians who contribute to the depth of their ego a little doom - and we hear him speak, trustful, respectable, of an angelic tolerance for all the little "fatalities"...

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Motif to a picture. A carter (Fuhrmann). Winter landscape. The coachman knocks off with a look of his basest cynicism water on his own horse. The poor battered creature looks around this - grateful, very grateful...

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Wagner as a problem.

Wagner the actor.

That is what has become popular

Wagner as model.

Wagner as seduction.

Music as mimic. Every thought - - -

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The true and apparent world

Design of the first chapter

A.

The temptations posed by this concept are three type:

an unknown world - we are adventurous, curious - what is familiar seems to make us tired (- the danger of the concept lies in us to insinuate

"this" world known as...

another world, where it is different - it pays for something in us that our silent acquiescence, our silence loses its value, - perhaps all is well, we have not hoped in vain... the world where it otherwise, when we ourselves - who knows? are different...

a real world: - that's the most wonderful trick and attack that is made on us, it's so much on the word "true" to trust (ankrustirt) involuntarily let's also the "true world" as a gift: the real world must also be a real be one which does not deceive us, has not fools: they believe in is almost have to believe (- from decorum, as happens in nature worthy to be trusted (zutrauenswürdigen) -)

the concept of the "unknown world" insinuated us this world as "known" (- but boring -)

the concept of the "other world" insinuated, as if the world could be different - highlights the necessity and the fact of the (- useless to surrender to adapt -)

the concept of the "real world" insinuated this world as an insincere, deceitful, dishonest, spurious, insignificant - and therefore also not been our good inflicted upon (zugethane) world (- unadvisable, their adjust better resist it)

we escape this world in three ways:

with our curiosity, as if as if the more interesting part elsewhere

: our resignation, as if it was not necessary to surrender, - like as if this world was no necessity last rank

: our sympathy and respect: as if this world does not deserve it, as unfair as not against us, honestly...

In summa: we are revolted at a three-fold: we have made an x to the criticism of the "known world".

First step of a sound mind: to understand, in so far as we are seduced -

namely, it could be in exactly the reverse.

a) the unknown world could be constructed in such a way to make us feel like this world, - perhaps as a stupid and lower form of existence

b) the other world, that they let our desires, which could find here no discharge, wore bill could be in with the mass of what makes us the world is possible: get to know them would be a means to make us happy

3) the real world, but who actually tells us that the apparent world must be less than the true value? Does not this contradict our instinct judgments? Does not create a fictitious world forever, man, because he wants a better world than the reality?...

Above all: how do we get that the real world is not ours?... But first the other world could be the "apparent"... in fact, have the Greeks, for example, a realm of

shadows, a sham existence alongside the true existence of thought - And finally, what gives us a right to speak, to set levels of reality? that's different than an unknown world, which is already somewhat know-want-of the unknown.

NB. The "other", the unknown world - good! But say "real world" means "something to do with it" - that is contrary to the assumption of an x-world...

In summa: the world could be more boring x, inhuman and unworthy in every sense than this world.

It would be different if it was claimed that there were worlds x, i.e., every possible world out of this yet. But that has never been claimed...

The "real (wahre)" world = the true, not lying to us, that is honest

= the right, which alone counts

= genuine, as opposed to something pirated and counterfeit

C.

Problem: why the idea (Vorstellung) of another world always to the injury, respectively. Failed to criticize this world is - what are the points? -

Namely: a folk (Volk) that is proud of themselves, which is in the rising of life thinks that being different always as low, its value-free; it considers the strange and the unknown world as his enemy, as its opposite, it feels without curiosity in full opposition against the foreign...

a people would not admit that any other people the "real people" would be...

the very fact that such a differentiation is possible - that this world for the "apparent" and those for the "true" takes, is symptomatic

The emergence foci (Entstehungsheerde) the idea that "another world"

the philosopher, who invents a rational world where reason and logic functions are working fine: - here comes the "real" world

the religious man, one of the "divine world" - here comes the "natural light, unnatural" world

the moral man, the "free world" fictitious - here comes the "good, perfect, just, holy" world.

The common of the three emergence foci (Entstehungsheerde)...

the psychological mistake... the physiological confusion

"the other world," as it actually appears in the story, with which predicates - signed with the stigmata

the philosophical

of religious {Prejudice}.

of moral

the other world as it appears from these facts, as a synonym of non-being, the non-life, the non-life-like...

Overall view: the instinct of life-weariness, and not that of life has created another world.

Consequence: philosophy, religion and morality

are symptoms of decadence.

2nd chapter

Historical evidence that religion, morality and philosophy are decadence forms of humanity.

3rd chapter

1. the reasons pointed out "this" world has been described as "apparently", but rather base their reality - a different kind of reality is completely undetectable.

2. the marking, which have been given the "true being" of things, are the hallmarks of non-Being (Nicht-seins), - you have the "real world" from the opposition to the "real world" structure: an "apparent world", in fact, such that an optical-illusion is moral

3. In summa: tales from a different world than this one has no sense - provided that it is not an instinct of slander, diminution, suspicion of life is made perfect in us: in the latter case, we avenge ourselves alive with the phantasmagoria of a "better life "...

4. The world into a separate "true" and an "apparent" is a suggestion of decadence: - appreciate the appearance higher than reality, as does the artist is no objection. Because of this reality is only apparent once again in the selection, amplification, correction... Or it gives pessimistic artist? - Is the tragic artist pessimist?...

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1. The true and the apparent world.
2. The philosopher as a type of decadence.
3. The religious person as a type of decadence.
4. The good man as a type of decadence.
5. The counter-movement (Gegenbewegung): the art.
   Problem of tragedy.
6. The pagan in religion.
7. The science versus philosophy.
8. Politica.
9. Criticism of the present.
10. Nihilism and its counterpart: the future again (Wiederkünftigen).
11. The will to power

1) Supposed (Gesetzt) it is worth more, why they should be more real than this?

...the reality is a quality of perfection? - But this is the ontological proof of God...

2) Supposed, however, it is true, it could be worth less than our world...

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The counter-movements: the art.

There are exceptional circumstances that require the artist: all of which are deeply related with pathological phenomena and grown: so that it does not seem possible to be an artist and not to be sick.

The physiological states, which are the artists speak for "person" bred, adhering to itself in any degree the people in general:

1. the noise: the increased sense of power, making the inner necessity, a reflection of the things of their own wealth and perfection -
2. The extreme sharpness of certain senses so that they understand a different sign language - to create and... - the same one that appears associated with some neurological disorders - the extreme mobility of which is an extreme communicativeness; the speech do everything that knows how to give characters... a necessity to get rid speak through signs and gestures, ability to speak, on his hundred language means... an explosive condition - you must be this state think first as a compulsion and urge to get rid of any type of muscle work and mobility, the exuberance of inner tension: then coordination of these as involuntary movement of the inner processes (images, thoughts, desires) - as a kind of automatism of the entire muscle system acting under the impulse of strong internal stimuli - inability to stop the reaction, inhibition of the apparatus, as it hung. Each emotion (feeling, thought, emotion) is accompanied by vascular changes and hence changes the color, temperature, secretion, and the suggestive power of music, their "mental suggestion";

3. the imitation need: an extreme irritability, in which a given model imparts contagious, - a condition for signs already guessed and displayed... An image

internally surfacing, has been a movement of the limbs... a certain amount of will-unhinging... (Schopenhauer !!!!)

A kind of numbness, blindness to the outside world, - the kingdom of approved stimulus is sharply defined -

* * *

This distinguishes the artist from the laity (the artistic-susceptible): the latter has in its record peak of irritability in the former type - such that antagonism of these two talents is not only natural but desirable. Each of these states has an inverse optics - from artists demand that he be the appearance of the listener (critic, -) practice, is to demand that he and their specific force impoverished... It's like the difference between the sexes: one intended by the artist, who gives not claim that he is female (Weib)- that it "welcomes"...

Our aesthetic was so far been one-female aesthetic, as the only receptive for their art experiences, "what is beautiful?" have formulated. The whole philosophy to date the artist... This is how the previous suggested, a necessary error, for the artist, who would begin

This is how the previous suggested, a necessary error, for the artist, who would begin to see themselves, would rob it - he did not look back, he has to see at all, he has to give - It honors a artists, critics of being unable... otherwise he is half and half, he is "modern"...

14 [171]

Religion as decadence

of sleep as a result of any fatigue, exhaustion as a result of any excessive irritation...

the want of sleep, self-deification and adoration of the term "sleep" in all pessimistic religions and philosophies -

exhaustion in this case, a racial exhaustion, sleep, physiologically taken, only a likeness of a much deeper and longer-having to rest... In practice, it is death, the here under the guise of his brother, sleep seems so seductive...

14 [172]

The religious monomania appears usually in the form of foil circular, counter diction with two states, where the depression and the tonicity (Tonicität).

Féré p 123.

14 [173]

The will to power as life

Psychology of the will to power.

Lust reluctance (German: Lust Unlust)

The pain (Schmerz or [agony]) is something other than the desire - I want to say, it is not the opposite. If the essence of desire has been described as true a plus-sense of power (and thus as a differential sense that the comparison requires) so that the essence of pain is not yet definite (definirt). The false dichotomies, to the people, and therefore believes the language, has always been dangerous shackles for the course of truth. There even are cases where some sort of pleasure is conditioned by a certain rhythmic series of little unpleasurable stimuli that is a very fast growth of the feeling of power, the feeling of pleasure achieved. This is the

case, for example the thrill, even when sexual titillation in the act of coitus: we see the pain such as the active ingredient of pleasure. It seems a small inhibition that is overcome, and immediately followed by a small inhibition that is overcome again - this game of resistance and victory that overall feeling excess of unnecessary power stimulates the strongest, which constitutes the essence of desire. - The converse, an increase of pain sensation by small delights inserted missing: pleasure and pain are just not vice versa. - Pain is an intellectual process in which it was decided, according to an opinion, - the sentence "harmful", which has long experience summed. In itself there is no pain. It is not the wound that hurts and it is the experience of what can be dire consequences for a wound produce the total organism, which speaks in the shape of the profound shock, the pain is (at harmful influences, which the older man unknown still are, for example the part of newly combined toxic chemicals, is also missing the message of pain - and we are lost...) The pain is actually specific always the long concussion, the after shaking (Nachzittern) a terrifying shock's in the cerebral foci of the nervous system: - one is suffering actually not the cause of the pain (of any injury, for example), but in the long imbalance, which occurs as a result of that shock's. The pain is a disease of the cerebral nervous herd (Nervenheerde)- the pleasure is definitely not a disease... - That the pain is the cause of counter movements has, though the outward appearance and even the philosophical prejudice in itself, but in sudden cases comes when you watched closely, The backlash can be seen earlier than the pain sensation. It would be bad for me, if I had to wait for a misstep, until the fact of the bell of consciousness was beating and a hint of what is to be done, would telegraph back (zurücktelegraphirt)... Rather, I distinguish as clearly as possible that only the counter-movement of the foot to prevent the case, and then follows, in a measurable distance in time, a kind of painful wave is suddenly felt in the front head. It reacts not to the pain. The pain is later projected wounded in the place - but the essence of the local pain is still not the expression of the type of local injury, it is a mere local character whose strength and tone of the injury under is that the nerve-centers have received it. That is measurable as a result of that shock's the muscle power of the organism goes down, definitely still no evidence gives it to seek the essence of pain in a reduction in the feeling of power... It reacts, I repeat, not the pain: the pain is not a "cause" of actions, the pain is itself a reaction against the movement is a different and earlier response - both take different points of their starting point. -

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The will to power as life

The man does not seek pleasure and not avoiding the pain: you understand what I contradict hereby famous prejudices. Pleasure and pain are mere consequences, mere accompaniment, - what man wants, what every smallest part of a living organism wants, that's a plus from power. In the quest to follow both pleasure as pain; from that out he will look for resistance, he needs something that opposes. The pain, as inhibition of its will to power is therefore a normal fact, the normal ingredient of every organic event, the man does not avoid, he has rather continually necessary: every victory, every feeling of pleasure, every event requires an overcome resistance.

Let's take the simplest case, that the primitive diet: the protoplasm stretched out his pseudopodia, to search for something that resists it - not out of hunger but out of will to power. That's what makes the attempt to overcome the same, to acquire, assimilate themselves - what is called "diet" is just a follow-up appearance, a practical application of that original intent, to become stronger

It is not possible, the hunger to make as primum mobile: no more than self-preservation: the hunger as a result of malnutrition interpreted, means that the famine as a result of not becoming lord (Herr) will to power

the duality as a result of a weak unity

It is certainly not a recovery of a loss, - very late, in consequence of labor, after the will power to pursue very different paths to learn its satisfaction, the appropriation reduced needs (Aneignungsbedürfniß reduzirt) of the organism to starvation, the need of replacement again (Wiederersatzbedürfniß) of the lost.

The pain was so little that is necessarily decreases our sense of power means that, in average cases, it acts as an irritant to just this feeling of power, - the impediment of the stimulus this will to power.

It has confused the pain with a kind of aversion with which the exhaustion of the latter in fact a deep reduction and is degradation of the will to power. a measurable loss of strength that is to say displeasure as a stimulant to enhance the power and pain after a waste of power, in the former case, a stimulus, in the latter the result of excessive stimulation... The inability to resist the latter reluctance to own: the challenge of the resisting part of the... The former desire which is in a state of exhaustion is still felt alone, falling asleep, and the like in the other case is a victory...

The great confusion of the psychologists was that they did not want these two types of sleep and the victory of the deal were

the weary to rest, limbs stretching, peace, peace -

it is the luck of the nihilistic religions and philosophies

the rich and alive to win, overcome enemies, overflowing feeling of power over more areas than before:

all the healthy functioning of the organism have this need, - and the whole organism, until the age of puberty, such a growth of power after struggling feelings of complex systems -

14 [175]

Plato: - - -

but Manu says: the act by which aspirated the soul of the unknown is a reminder of the Swarga, which it has retained a trace, as is often uncertain on waking sees the pictures that have hit us in the dreams

14 [176]

Alcoholism.

The Brahmin, who is intoxicated, in oblivion of the divine substance, from his person is formed, descends to the rank of Sudra unclean.

The dwidja who gives himself fermented beverages will be burned by its fire internally. He cleanse himself by drinking boiling urine of cows

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Let him rescue a cow atones for this meritorious act the murder of a Brahmin.

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Priest

- The Brahmin is an authority in this world and in the other, the Brahman is an object of veneration for the gods.

The killer of a cow to three months remain covered with the skin of the cow and then spend three months in the service of a cowherd. Then he is the Brahmins ten cows and a bull to gift or better yet, everything he possesses: it is atoned for his mistake.

Anyone who kills a circumcision cleans itself by offering a simple (while ever kill an animal six months penance in the forest, with growing demands of let his hair and beard.)

14 [179]

From the Christian practice.

The man did not physiological, the whole chain of millennia along: he still knows not. To know, for example, that you have a nervous system (- but no "soul") still remains the prerogative of the taught. But suspicion of the man is not here to know not - you have to be very humane, to say "I do not know that," to indulge in ignorance... set, he is suffering or is in a good mood, he does not doubt to find out why, if he seeks only. So he looks for him... In truth, he cannot find the reason, because he suspects not even know where he would look for... What happens?... He takes as a result of his condition whose cause

for example, a work done in good spirits (basically done, because even the courage to do so was a good mood) falls: ecco, the work is the reason for the good mood...

In fact, in turn, the success was due to the same thing that the good mood induced, - by the co-ordinations of the physiological forces and systems

He is poor: and therefore he is not a concern, a scruple, a self-criticism finished... In truth, man believes his poor condition was the result of his scruples, his "sin," his "self-criticism"...

But the state of recovery, often after a deep exhaustion and prostration, returns. "How is it possible that I'm so free, so resolved? It's a miracle that only God can I have done, "concludes:" He has forgiven my sins "...

From this there results a practice: to stimulate feelings of sin, contrition to prepare, you have to bring the body into a morbid and nervous state. The methodology for this is unknown. How cheap, suspects no one, the causal logic of the facts - you have a religious explanation for the mortification of the flesh, it appears an end in itself, while results only as a means to make the morbid indigestion of repentance possible (the "idée fixe" of sin that the globe (der Henne) hypnotization by the line "sin")

The mistreatment of the body creates the ground for the series of "guilt"... that is a common ailment that will be explained...

On the other hand the result is also the method of "redemption": it has challenged every excess of feeling through prayer, movements, gestures, oaths, - the exhaustion follows, often abruptly, often in epileptic form. And, behind the state of deep somnolence is the appearance of recovery - religious talk: "redemption"

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Mohammedanism, as a religion for men, has a deep contempt for sentimentality and hypocrisy of Christianity... a religious woman (Weibs), as it feels that they -

14 [181]

The religious person as a type of decadence

the religious states in their relationship with the madness, with neurasthenia

the time when the religious crisis takes a nation - historically -

the religious imagination of the people than the imagination of the enervated and overwrought

the "moral nervousness" of the Christians.

We now have the task of challenging not only our present ambiguous phenomenon of Christianity.

The whole Christian repentance and redemption training can regarded as a accidentally generated circular foil; how cheaply produced only in already predestined (i.e. morbid term) individuals.

14 [182]

Why win the weak.

In summa: the sick and the weak have more compassion, are "human" -

: the sick and the weak have more spirit, are changing, much easier, more entertaining, - mischievous: the sick alone have invented wickedness.

(A morbid precocity common in rickets, scrofula and tuberculosis -.)

esprit: property later races (Jews, French, Chinese) awarded it to the Jews not Anti-Semites that the Jews "spirit" - and money: the anti-Semitism, a name of "botched")

: the fool and the saints - the two most interesting types of person...

in close relationship to the "genius" the great "adventurers and criminals'

: the sick and weak have been the fascination for themselves, they are more interesting than the healthy

And all the people who preceded the healthiest, certain times of their lives are ill: - the great emotions, the passion of power, love, revenge is accompanied by profound disturbances...

And what concerns the decadence: it is every person who dies too soon, is in almost every sense - he knows so well the instincts which belong to it, from experience -

:for almost half of every human life, man is decadent.

Finally: the woman! the one half of humanity is weak, ill-typical, changing, impermanent - the woman needs the strength to cling to them - and to love a religion of weakness, which is to be glorified as divine, weak to be humble...

or, better, it makes the strong weak - there is, if it is possible to overcome the strong...

the woman always has the types of the decadence, the priests conspired together against the "powerful", the "strong", the men -

the wife takes the children on site for the worship of filial piety, compassion, love - the mother of altruism represents a convincing...

Finally, the increasing civilization, which also brings the necessary increase in the morbid elements of the neuro-psychiatric and table of criminalist with it...

an intermediate species is formed, the artist of the criminality indeed through weakness of will and social timidity separated similarly, not yet ripe for the madhouse, but with its antennae in both spheres curiously into cross: this specific culture plant, the modern artist, painter musician, novelist, especially the way for his to be the very improper word "naturalism" handles...

The insane, the criminals and the "naturalists" are on the rise and growing signs of a sudden pushing forward culture - that is, the committee of the waste, excreta important win - that keeps step backward...

Finally: the social mishmash, a consequence of the revolution, the production of equal rights, the superstition of "same people". Here, mixing the carriers of the decline instincts (of resentment, dissatisfaction, the destroyer-drive, of anarchism and nihilism), counting the slaves instincts, the cowardice, cunning and rabble-instincts of the long bottom held classes in everything blood into all levels: two or three generations to be seen no longer the race - Everything is accosts differently (verpöbelt). From this one results of overall instinct against the selection, the privilege against any kind of a power and security, hardness, cruelty of the practice that, in fact, to submit themselves once the privileged classes:

- which still wants to hold power flatters the mob has to have the mob on its side -

the "geniuses" before: they are heralds of the feelings with which one enthusiastic crowds - the note of compassion, reverence even before all that despises suffering, low, persecuted lived, sounds off about all the other notes (types: V. Hugo and Wagner).

the advent of the mob again means the emergence of the old values ...

* *

In such an extreme movement in terms of tempo and resources such as our civilization shifted to the heavy weight of the people: the people who matter most to who have to speak up, the whole great danger of such a compensate to abnormal motion, - it is the retarder par excellence, the slow-absorbing, the heavy-be released, the relative-lasting midst of this tremendous change and mixing of elements. The emphasis falls under such circumstances necessary to the mediocre: against mob rule and the eccentric (both usually allies) are consolidated, the mediocrity, as the guarantee and the bearer of the future. What causes the exceptional men, a new enemy - or a new seduction. Assuming that they cannot adapt themselves to the mob and sing to the instincts of the "disinherited" songs to please, they will have need of, "medium" and his "solid". You know: the average also golden, - they alone even has money and gold (- shines through all that...)... And once again wins the old virtue, and indeed the whole lived world of the ideal of a gifted advocate shank... result: mediocrity gets spirit, wit, genius, - it is entertaining, it seduces...

* *

Result. I say one more word from the third force. The craft, trade, agriculture, science, a large part of the art - all this can only stand on a broad base, on a consolidated, strong and healthy mediocrity. Served in their services and the

science of their work - and even the arts. The W cannot wish for better: it belongs to such as an average sort of person - it is under displace exceptions - it has nothing aristocratic about something and still less in their anarchic instincts. - The power of the center is then held upright by the trade, especially the money market: the instinct of great financiers goes against all extremes, - the Jews are the reason for the time being conserve power in our so insecure and threatened Europe. You may not need revolutions, or socialism, or militarism, if they want to have power and do not need the revolutionary party, this is only a consequence of the foregoing and not in contradiction. You have needed to excite against other extreme directions occasionally fear - thereby showing that, whatever else is in their hands. But their instinct is immutable even conservative - and "mediocre"... you know, wherever there is power to be mighty: but the exploitation of their power is always in one direction. The word for honor is moderately known the word "liberal"...

something that is not funny and not even true...

Reflection. - It is absurd to assume that this whole victory of values is anti-biological: we must seek to explain it from an interest in life

the maintenance of the type "man" himself by this methodology on the domination of the weak and underprivileged -

: no longer existed in the other case the man?

Problem - - -

The increase in type fatal for the survival of the species?

why?

the experience of history:

the strong races decimate each other: war, power, lust, adventure, and its existence is costly, short - they rub on each other -

the strong emotions: the waste - it will no longer force capitalist...

mental disorder, because of the over voltage - it will pay periods occur deep relaxation and flaccidity all the great times...

the strong are weak afterwards, will-less, more absurd than the average weak-

It is wasteful races. -

The "permanent" in itself would have no value: you would probably prefer a shorter but richer existence worthy of the genre.

It would be left to prove, that even such a richer return value would be obtained, as in the case of the shorter existence.

i.e. the power of man as summation a much higher quantum of power wins over things, if it goes the way it goes...

We are facing a problem of the economy - - -

14 [183]

I give my argument in all major steps, point by point. With a little logic into the body and an energy related to me, with a courage to be what one would really know... you can take this argument even my earlier writings. Man has done the reverse and complains that it lacks the same consistency at: this mishmash rabble of today dares to take the word consistency in the mouth!

14 [184]

The "apparent" action-reaction = specific activity

the apparent world i.e. a world viewed by value, sorted, selected by value i.e. in this case, under the utilitarian point of view in regard to the conservation and enhancement of power of a certain kind of animal.

which gives a perspective that is the nature of the "apparent" from!

As if a world would be left even if they reckoned up the perspective! This would indeed be charged relativity, which -

each center of force for all the rest has its very specific perspective, i.e. its valuing, his kind of action, its resistance type

The "apparent world" reduces as a specific kind of action on the world, starting from a center

Now, there is no other kind of action: and the "world" is only one word for these actions total playing. The reality is exactly of this particular action and reaction of each individual versus the whole thing...

There is no shadow of law more left to speak here of fake...

React to the specific type is the only kind of react: we do not know how many and what types there is everything.

But there is no "other", no "true", no essential Being (Sein) - so would a world without action and reaction must be expressed...

The contrast between the apparent world and the real world reduces contrast to the "world" and "nothing (Nichts)" -

14 [185]

Morality

That will depend on the value of an act of what in its mind preceded - how wrong it is! - And one has measured the morality of it, even the criminality...

It has been held that one must know the consequences: the naive and psych said of yore - - -

The value of an action must be measured from its consequences - the utilitarians say: - to measure them according to their origin implicit, an impossibility to know this fact.

But we know the consequences? Maybe five steps. Who can say what inspires an act upset, excited against himself? As a stimulant? perhaps as a spark for an explosive substance?... The utilitarians: are naive... And finally, we must first know what is useful, here is their gaze only five steps... You have no idea of the great economy that do not dispense with the evil to -.

No one knows the origin, and do not know the consequences - thus has a value of one action at all?...

If the action itself: its concomitants in consciousness, yes and no, that follows its execution: the value of an action lies in the subjective side effects -? Surely they accompany value feelings, a power-coercive one-one feeling faint, for example, the freedom, ease, put another way: one could reduce the worth of an action to physiological values: whether it is an expression of complete or inhibited life? the biological value of an action?

is it possible to gauge its value for side effects, according to pleasure and pain, the play of emotions, the feeling of the discharge, explosion, freedom...

it may be that their biological value expresses the fact...

that would mean the value of music for the pleasure or displeasure measure that makes us... that it makes its composer...

If so, the action not recoverable neither its origin nor for their consequences, even after their side effects, so their value is x, unknown...

Therefore: has a plot of no value.

In summa, in the language of the hymn (Kirchenliedes): "Kreuch fleug and insidious ways to God"

14 [186]

Philosophy

The physicists believe in a "real world" in their own way: a firm, for all beings in the same atom-systematization (Atom-Systematisation) necessary movements - so that for them the "apparent world" is reduces to every creature after its kind, accessible at the general and generally Being (Sein) necessary (and also available trimmed - "subjective" done) but that they lose their way: the atom which they begin is developed according to the logic of that consciousness-perspectivism (Bewußtseins-Perspektivism), - is therefore itself a subjective fiction. This world view (Weltbild) that they design is certainly not essentially different from the subjective-worldview (Weltbild): it is constructed only with more imaginary senses, but certainly with our senses... And finally they have in the constellation something out, without knowing it: just the necessary perspectivism by virtue of which every center of force - and not just the man - on his own the rest of the world constructed that measures his strength, touched,... you made have forgotten to be included this perspective-setting force in the "true Being (wahre Sein)"... in the school language talking, the subject be. They say it is "developed," added --

But still, the chemist is needed: it is indeed the specifically being that determines so-and-so-acting and reacting, depending on

Perspectivism is only one form of the complex specificity (Der Perspektivismus ist nur eine complexe Form der Spezifität)

My idea (Vorstellung) that every specific body strives after that, on the whole space to be Lord (Herr, [master]) and to extend its force (- its will to power:) and all the push back that resists its extension. But he continually encounters similar efforts on other bodies and ends, to arrange with them ("unite"), which are close enough to him: - so they then conspire together for power. And the process continues...

14 [187]

Philosophy

There is nothing immutable in the chemical, which is only an illusion, a mere school prejudice. We have introduced the unchangeable, still out of metaphysics, gentlemen physicists. It is naively read off from the surface to say that the diamond, graphite and coal are the same. why just because you cannot conserve substance loss through the scales! Okay, so they do not have anything in common, but the molecular work at the transformation that we cannot see and does weigh, just out of a substance something else - specifically with other properties

14 [188]

The new world-conception

1) The world is, it is not something that is not (nichts), nothing that flies. Or rather: it is, it goes, but it has never begun to become and never ceased to pass - it receives in both... It lives on itself: its excrements are its food...

2) The hypothesis of a created world we should not worry for a moment. "Create" the term is now completely indefinable, unrealizable, just a word still rudimentary in times of superstition, in a word they said nothing. Conspire to the last attempt, a world that begins, has recently made several times with the help of a logical procedure - mostly, how to guess, is from a theological purpose behind

The eternal return (Die ewige Wiederkunft).

Philosophy

3) It has recently been found several times in the term-time infinity of the world wanted to rear a contradiction: it has been found even at the price of course, while confusing head to the tail. Nothing can stop me to say from this moment on

backward reckoning "I'm never going to come to an end": how can I expect from that moment forward, out into infinity. Only when I wanted to make the mistake - I'll be careful not to do it - this correct power term regress one in infinitum the same as a not enforceable term of an infinite progresses until now if I have the direction (forward or reverse) and logically indifferent set continued, I would head this moment to take as a tail: that will be left up to you, my Mr. Dühring!...

4) I came across this idea in earlier thinkers: every time he was driven by other ulterior motives (- mostly theological, in favor of the creator spirit) If the world freeze anything, wither away, could be nothing, or if an equilibrium state could reach, or if they even had a goal of some, the duration, the immutability, the one-for-all-time in the closing of (short-spoken, metaphysically: if becoming this into Seing, or could to lead nothing (kurz, metaphysisch geredet: wenn das Werden in das Sein oder ins Nichts münden könnte)) would have to this condition be met. But it is not achieved, which implies... It is our only certainty we have in our hands to serve as correction against a large amount of the potential world-hypotheses. Can for example [German: z.B.] escape mechanism as the consequence of a final state is not what Thompson has drawn him, so the mechanism is refuted.

Philosophy

5) When the world must be thought of as a certain quantity of force and a certain number of centers of force - and every other representation remains indefinite and therefore useless - it follows that it has a calculable number of combinations, in the great dice game of their lives to go through. In infinite time, every possible combination would be reached eventually, even more, it would be infinite number of times achieved. And since between every "combination" and their next "return" all at all possible combinations would have expired and each of these combinations, the entire sequence of combinations in the same row conditional, a circular movement of absolutely identical series was proved that the world as a cycle has already repeated itself infinitely often and plays its game in infinitum.

This conception is not simply a mechanistic: as it were, it would not condition an infinite recurrence of identical cases, but a final state. Because the world has not reached it (ihn), the mechanism must apply to us as imperfect and merely provisional hypothesis.

14 [189]

The philosopher as a further development of the priestly type

- whose inheritance is in the womb
- is, even as rival compelled to wrestle with the same means the same as the priest of his time.
- he aspirated the highest authority

which gives authority if you do not have the physical power in the hands (no armies, no weapons at all...)?

how to win including authority over those who possess the physical power and authority?

they compete with the reverence for the Prince (Fürsten), before the victorious conqueror, the wise statesman.

* *

Only by creating the belief that a higher, stronger force to have in your hands - God (Gott) -

There is nothing strong enough: you have the mediation of the priest and the services necessary.

They present themselves as indispensable in between - as they have necessary existence condition

1) that in the absolute superiority of their God, their God is believed that

2) that there are no other direct access to God

The second requirement alone creates the concept of "heterodoxy" and the first of the "infidels" (i.e., the other believes in a God --)

* *

What's going on philosophers backward?

That his qualities as a necessary and only teaches skills to the "highest good" to take (for example dialectic, as Plato

That all kinds of people that he can ascend to his gradation type than the highest

That they despise, what else is appreciated - that they open up a gap the highest priestly values, and the secular

that he knows what is true, what God is, what is the goal, what is the way... the typical philosopher is absolutely dogmatic, - if he skepticism necessary, so it is, to speak of its main dogma may

14 [190]

The problem of the oppressed (Unterdrückten)

I cannot determine whether or the Semites were not already in very ancient times under the terrible slavery of Hindus as a Chandala's, so that there are those days some peculiarities already rooted, which belong to the type of the downtrodden and the despised (- and later in Egypt).

Later it ennobling to the degree in which they are warlike and conquering... own country, their own gods. The Semitic gods education is historically coincident with their entry into history...

The "spirit", the tenacious patience, the despised trade

The official term (Begriff) of the Chandala is exactly the one ejection and excrements make the classes...

14 [191]

Plato is in the spirit of Manu: he has been inaugurated in Egypt. The moral of the box, the God of Good, "the eternal single soul"

- Plato the Brahmanist

- Pyrrho of Buddhist

copied: the type of the philosopher.

the box

the separation of teaching into esoteric and exoteric (Lehre in Esoterisch und Exoterisch)

the "great soul"

the transmigration of souls as a reverse Darwinism (- is not Greek)

14 [192]

Concept of "egoism"

It belongs to the concept of life, that it must grow, - that it is expanding its power and must therefore take into alien forces within itself. They talk, under the befuddlement of the moral anesthesia, a right of an individual to defend himself in the same spirit should be talking to attack from his right: for both - and the second more than the first - are necessary for each living - the aggressive and defensive egoism are not matter of choice or even the "free will", but the fatality of life itself

This applies regardless of whether you as an individual or a living body, an upwardly mobile "society" envisages. The right to punish (or societal self-defense) is basically just passes through an abuse of the word "law": a right is acquired by treaties - but to defend oneself and the self-defense does not rest on the basis of a contract. Probably at least a people with as much good sense to be needs-conquest (Eroberungsbedürfniß), his lust for power, be it with guns, it was described by trade, transport and colonization as a right - right about growth-. A society that rejects final and their instinct for war and conquest, is in decline: it is ripe for democracy and shopkeepers regiment... In most cases, of course, the mere assurances of peace narcotics

14 [193]

In old criminal law, a religious concept was powerful: that of the atoning power of punishment. The penalty adjusted: in the modern world, they defiled. The penalty is an enumeration: one is really going on, for what you have so much to suffer. Set that is believed in this power of punishment, then there is behind them and a sigh a relief that is really a new health, near a recovery. It has not only made his peace again with the company, it is from themselves again become worthy of respect, - "pure"... Today the penalty isolated more than the crime: the doom behind a crime is such growth that it is incurable become is. One comes out as an enemy of society from the penalty... From now on, it gives an enemy more...

The jus talionis [right of retaliation] may be dictated by the spirit of retaliation (i.e., by a kind of moderation of the instinct of revenge), but with Manu for example. There is the need, to have an equivalent, to atone, to religiously back to "free"

14 [194]

The philosopher against rivals, for example against science (Wissenschaft)

: because he is skeptical

: because he retains a form of before [prior] knowledge, which he denies the man of science

: as it goes hand in hand with the priest, inserted by the suspicion of atheism, materialism to excite

: he considered an attack on itself as an affront to morality, virtue, religion, order - bring, he knows his opponent as "seducers" and "undermined (Unterminirer)" to discredit

- since it goes hand in hand with the power

The philosopher in struggle (Kampf) with other philosophers:

: he examined to urge, as anarchists, infidels, enemies appear to the authority

In summa: if he struggle, he struggle just like a priest, as a priesthood.

14 [195]

As a yes-saying Aryan religion, the product of the ruling classes, looks like:

the law of Manu.

As a yes-saying-Semitic religion, the offspring of the ruling classes, looks like:

book of the law of Muhammad. The Old Testament in the older parts

Like a No-saying Semitic religion, as the offspring of the oppressed classes, looks like:

after Indo-Aryan terms: the new testament - a Chandala religion (eine Tschandala-Religion)

As one saying no Aryan religion looks like, grown under the ruling classes

: Buddhism.

It's okay that we have no religion of oppressed Aryan races, for that is a contradiction: a master race is on top or to perish.

14 [196]

Egoism

Principle: only individuals feel responsible. The multiplicities are invented to do things, to which the individual has not the courage.

Just so all communities, societies hundred times sincere and more instructive about the nature of man as the individual who is too weak to have courage to his desires...

The whole "altruism" as a private citizen results wisdom: the societies are not "altruistic" against each other...

The commandment to love was never extended to the commandments of love of neighbor. Rather, there is what is in Manu...

The "tolerance"

The study of society is so invaluable, because man is far more naive than society as a man as "unity".

The "company" has the virtue of never seen otherwise than as a means of strength, of power, of order.

How stupid and worthy of it says Manu: - - -

14 [197]

"Reward and punishment"... The lives together, which will expire with each other. Today you do not want to be rewarded, you will recognize anyone who is punishing...

It has produced a war footing: they want something, you have enemies here, it may be reached at the most reasonable, if one gets along - if you make a contract

A modern society has made in each individual's "contract": the criminal is a violator... That would be a clearer term. But then you could not tolerate beginner (principianti elle) anarchists and opponents of a societies (Gesellschaftsform) within the same form...

14 [198]

"With God nothing is impossible," thinks the Christian. But the Indians said, on science and piety (Frömmigkeit), the Veda is not a thing is impossible: the gods which are subject and obedient. Where is the God who could the devout and earnest prayer of a resist in the forest withdrawn (zurückgezogenen) Jains (Yati) ?

Like a stone thrown into the lake, at the moment vanishes, then dive [submerged] under the sins and disappear in the science of Veda.

14 [199]

Origins of morality

The priest wants to assert that he is regarded as the highest type of man

that he rules, - even over those who have power in the hands

that he is invulnerable, unassailable...

that he is the strongest power in the community, absolutely not to replace, and to underestimate

Means.

He alone is the knowing.

He alone is the virtuous man.

He alone has the supreme power (Herrschaft) over the

He is alone in a sense goes back to God and the Godhead (Sinn Gott und geht zurück in die Gottheit)

He alone is the intermediary between God and the other

The deity (Gottheit, [Godhead]) punishes any injury, any thoughts directed against a priest

Means

The truth exists.

There is only one form to obtain it: priest

Everything is good, in the order in nature, in the tradition goes back to the wisdom of the priests.

The holy book is their work. All nature is only one version of the statutes is

There is no other source of good as the priest

Every other kind of excellence is different from the rank of the priest for example that of the warrior

Consequence:

if the priest should be the highest type: it must account for the gradation of his virtues, the value gradation (Werthgradation) the people.

The study (Studium), which desensualization, the non-active, the impassible, passionless, the solemnity. - Opposed (the deepest human species: - - -

The frightening

the gestures, the hieratic manners

the excess of contempt for the body and the senses

- the unnaturalness as evidence of the supernatural

The priest has taught a kind of morality to even be perceived as the highest type of

He conceives an opposite type: the Chandala. Provides them with contempt by all means furnishes the background for the cast (Kasten-Ordung)-order

his extreme fear (Angst) of sensuality is also due to the realization that here the caste-order (i.e. the order in general) is at risk at the worst... Any "freer tendency" in terms of the marriage laws puncture throws overboard -

14 [200]

Some of this conception is admirable: for example, the absolute separation of the ejection of material societies (Gesellschaft), with a tendency to ruin it. They understood what a living body is necessary - cut out the diseased limbs...

1) It is an admirable way away from the limp-instinct degeneration, which is now called "humanity"...

Then, the degradation of one caste to another...

Then the formulation of the marriage: the position of "love match (Liebesheirath)" (the kind of "heavenly musicians": - - -

2) the fight against alcoholism... p. 332nd

3) its complete appreciation of the great age of the woman p 127

4) they expect to make the venerable man, in his own eyes: they are necessary to trans-figuring even the most natural, the fact that the duty to lead towards a sacred observance of the feeling

14 [201]

Understood as a specialization of the box, on the other as the only form to make the perfect performance instinctively...what is essential is the tradition of the work, the mechanics, which just so, by gender through it, is completely...

14 [202]

If the unification of a young man and a young girl, the fruit of a mutual choice, so this agreement is born, as it is, having the love and the love of purpose:

the kind of "heavenly musicians"

The latter types of marriage can only accommodate 4 spendthrift, handle seekers, liars out than children who know the scriptures and the duties which it imposes no

Honest and from laudable and praiseworthy marriages occur honest kids, but the bad marriages only see a contemptible offspring.

The praise of the virgin (Jungfrau, [young women]): p. 225

14 [203]

Manus criticism:

Reduction of the nature of morality: a criminal state of man: there is no natural effects - the cause is Brahman.

Reduction of human motives to the fear of punishment and hope of reward, i.e. before the law, which has both in hand...

One has to live completely conform to the law: what is reasonable is done because it is commanded, the most natural instinct is satisfied, because the law has prescribed it.

This is a school of brainwashing: in such a theologian hatchery (where the young military and farmers must have a nine-year courses go through theology to be "constant" - the nine-year "military service" of the three highest castes), the Chandala's intelligence Interesting and even have had for themselves. They were the only ones the true source of knowledge, empiricism had access... added to the inbreeding of the box...

It lacks the natural, engineering, history, art, science, - - -

14 [204]

People talk a lot today from the Semitic spirit of the New Testament, but what they call it, is merely priestly - and the Aryan race pure law books, in the Manu, this kind of "Semitism" that is, priestly spirit worse than elsewhere.

* * *

The development of the Jewish priestly state is not original: they have come to know the schema in Babylon: the schema is Aryan. If the same thing again later, dominates under the preponderance of Germanic blood, in Europe, so this was the spirit of the ruling race according to: a great throwback. The Germanic Middle Ages was to restore order out of the Aryan caste.

* * *

Mohammedanism has learned from the Christians again, the use of the "beyond" as a punitive institution.

* *

The scheme of an unchanging community with priests at the top: the oldest major culture areas in the Asia-product of the organization - must of course have called in every respect to reflection and imitation.

Even after Plato: but before all the Egyptians.

14 [205]

One is forgiven worst: that one respects himself. Such a being (Wesen) is simply abominable: so he brings to light what is going on with the tolerance, the only virtue of all of the others and on themselves...

I wanted to so we began to pay attention to yourself: everything else follows from it. Of course you hear just so on for the others: because they just forgive the past. How? A man who respects himself?

That's different than the blind instinct to love yourself, nothing is more common in the love of the sexes, as in the duality, which is "I", as contempt for the things you love, the fatalism in love -

14 [206]

Against the contagion of neurosis

Choice of places, things, books,

Alcoholism

and the music...

select the optimum climatic and meteorological, similarly, the culinary

Reduction in the number of impressions:

Hours reservation where no book and no thing speaks to us - let alone a human being...

Recovery times régime, Genoa has the healthiest such times necessary today: - Fast Times -

Against vegetarianism: - - -

14 [207]

We are Chandala: progress and our artists and performers...

14 [208]

Everything is so acting?

the modern man is missing:

the sure instinct (consequence of a long modes of operation of a similar kind of person)

the inability to afford something perfect just the consequence is: - you can make up as an individual, the school never

14 [209]

The times in which we reward and punishment articulated by the people, have a low or primitive type of man in the eye: it's like children...

In the midst of our civilization is late and the fatality degeneration something that completely abolishes the sense of reward and punishment...

- It requires young, strong, powerful breeds, this action by determining the real wage and penalty-view...

in old races, the pulses are so irresistible that a mere idea is very faint...

cannot resist, where a stimulus is given, but it must be followed: this extreme irritability of the decadents such criminal and correctional systems makes absolutely no sense...

* *

The concept (Begriff) "improvement" on the assumption of a normal and strong man, whose single act has to be somehow compensated for again, in order not to lose him, so as not to have an enemy...

14 [210]

The decadence of morals have the peculiar, that it a practice, a recommended regimen, which accelerated the decadence...

- both physiologically, psychologically as: the instinct of the plastic repair and no longer officiated...

- they believe healing, salvation and which, abuts the nothingness, the deepest exhaustion

- they seek the same type made up of all things, states and times: example of the Goncourt brothers...

14 [211]

The energy of the health betrays itself in patients in the abrupt resistance to the disease-causing elements...a reaction of instinct, for example, against music in me --

14 [212]

The determination of the woman is to continue the family with children, the man to testify this: this double duty, for the husband and wife are active together, has its consecration by the scripture.

Which are regarded as the most guilty? The murderer of a Brahmin, the drinkers of spirits, who seduced the woman who his spiritual adviser

After the prescribed atonement, he should condemn them to death or other corporal punishment. He is the face of him who seduces the wife of his adviser, stigmatization with the image of the female gender part, the drinker of spirits with the character of the distillation instrument, the murderer of a Brahmin with a picture of a body without a head.

14 [213]

Such a law book sums up the experience, wisdom and morality of experimental long centuries: it concludes, it ended an era, it creates nothing more -

The means to create a difficult and costly truth acquired authority, are fundamentally different from the means by which one would prove it. A law-book never shows the benefits and disadvantage of a rule: it just shows the dire consequences for the individual, if it does not act as a law - if it is disobeyed.

All the natural consequences of a bad law-violation are never taken into consideration in regard to these natural: but the unfortunate result is a supernatural punishment for non-compliance with any provision.

The problem is this: at a certain moment in the history of the people declared the smartest film of the same experience, that lived or cannot be lived to complete. Your goal is to harvest the rich and complete as possible to bring home from the long periods of the experiment and the bad experience...

What is now to prevent especially, this is the new experimentation that will resume in the evaluation and selection: the wall is opposed by a double 1) the revelation 2) the tradition. Both are sacred lies: they invents the intelligent level of understand it as well as Plato understood it.

The revelation: is the claim that the reason these laws no human origin, not slowly and searched and found with blunders, but that it was informed at once of the deity...

The tradition: which is the assumption that since ancient times would have been so. Enough, one beginner (principianti elle) falsification of the whole story of a people. (For example, the Jewish reinterpretation after the exile, - the misunderstanding to their past)

a) it is impious to criticize the law

b) it is irreverent, - it is a crime against the ancestors - they were exhausted to deal with: -

14 [214]

The woman, who pushes his spouse from him, because he has the passion of the game or spirituous liquors, instead, that she cares him like a sick person should be imprisoned for three months in the inner rooms, without any ornaments and plaster (advice to George Eliot!)

14 [215]

Transfiguration of the natural consequences of an action

there is no more natural consequences: but disobedience is punished and virtue rewarded.

happiness, long life, offspring - all are consequences of virtue, mediated by the eternal order of things -

uncleanliness, for example is banned, not because of the harm their health consequences: but because it is forbidden, it is detrimental to the health...

* *

Therefore, on principle: the natural consequence of an action is represented as a reward or punishment, depending on something forbidden or commanded...

it is necessary that the largest amount of fines are not just natural but supernatural, otherworldly, just future...

* *

Therefore, on principle: every injury, every misfortune is proof of debt: low self-existence of any form (e.g. the animals)

The world is perfect: provided that the law is done enough. The whole imperfection comes from disobeying the law.

* * *

Has the highest caste, as the perfect, to portray happiness: why is not unreasonable as the pessimism and outrage...

no anger, no answer for ill -

asceticism as a means to greater happiness and to the salvation of many things

the senior class has a chance to get up, below the price that the unconditional obedience to represent any kind of hardship, self-mastery and rigor against them - they want to be perceived as the most venerable kind of man, - even as the admirable: therefore they cannot need any kind of happiness -

14 [216]

Criticism of the law.

The higher reason of such a procedure is to push back the consciousness gradually recognized as correct by the life: so that is a perfect automatism of instinct reached

- that is the prerequisite for any kind of championship

It is religious, it is common, it is the badge of high-minded and honest people to act so and so: - the left:

the origin, the utility, the reason of the provision is repressed from consciousness.

The most important means to this displacement, that two other terms come with tremendous force to the fore is: both the actual reflection on the origin and the criticism of the law excluding...

1) the wage

2) the penalty

"Every person who has received a penalty for an offense under orders of the king, goes to heaven free from all defilement, just as pure as the one that has always practiced only the good."

It is a matter of supreme self-preservation, "One is distress" to obey here... It is absolutely re-stamped to the highest imprudence, not to obey here -

Egoism is drawn into play, such that obedience and disobedience such as happiness and deepest self-deprivation (Selbstbenachtheiligung) confront each other

For this purpose, the whole perspective of life in a hereafter is set so that it is seen as momentous in the sense scariest of all (allererschreckendsten)...

- the relative immortality is the great magnifying glass to enhance the concept of punishment... pay outrageous.

These methods do not believe - otherwise they would not invent it...

14 [217]

A caste, all defensive and offensive work, has rejected even in the minds of himself - and the notion of taking "good" strictly...

14 [218]

The "good man", as a mark of decadence, the "he give himself" (sich ergiebt)", the disadvantage of all of his foe, all wrath and avenge oneself volition realizes - is too weak, too weak to do so annoying...

The "good man", made from starch, in plenitude of power, as the controlling type, which has an existence selected to discharge him from the necessity to have aggressive and defensive emotions...; of their own caste charged with these emotions has... Such creates now also a "God" in his image -

- for him the world is justified: that evil has an educational purpose, i.e., a criminal purpose...

14 [219]

Weakness of the will: this is a parable that can be misleading. For there is no will, and consequently neither a strong nor weak will. The multiplicity and disgregation the drives, the lack of system among them results as "weak will"; the coordination same results under the domination of an individual as a "strong will" - in the former case it is the oscillate and the lack of emphasis, in the latter, the precision and clarity of direction

14 [220]

The yes-saying religion (Die Ja-sagende Religion).

The highest reverence for the act of procreation and the family:

One has to pay the debt ancestors...

the instinct of tradition, the deepest contempt for everything that broke the tradition...

The instinct against degeneration...

The study is to: what was all summed up as degenerates.

The vicious

The mentally ill.

The heavy-lepers

The whores (Die Huren)

The artists.

14 [221]

The order of castes based on the observation that there are three or four species of human being gives to other activity and determines the best developed, as this activity by division of labor is entitled to all of them...

being as a kind of privilege, a kind of activity also

the order of the box is just a natural distance between the sanctioning several physiological types (character, temperament, etc.)

- it is only the sanction of experience, it did not go ahead, much less lift on the same...

a) the spiritual man, (- the scholars, the counselors, judges, philosophers -) - teaching class

b) The muscular man, the warrior class - armed stand

c) trade, agriculture and livestock - food estate

d) finally a low (subdued manner) by natives, recognized as servants race.

Everywhere there is the condition a real natural deposition: The term caste sanctioned only natural precipitation.

The sanctity of the family, the solidarity of sex with sex is the condition of the whole building - therefore they must be precisely translated entirely into the beyond.

They have a son necessary, because... it saved only one son marries, "to pay the debt of the ancestors"

14 [222]

The modern pessimist as decadents:

Schopenhauer

Leopardi, Baudelaire

Mainlander Goncourt

Dostoyevsky

you made the tasteless attempt to subsume Wagner and Schopenhauer, among the mentally ill: what was the truth all the sharp accentuation of physiological decadence was highlighted in their type...

14 [223]

The Jews make an attempt to assert themselves after them two castes, the warriors and the farmers have been lost

they are in this sense, the "eunuchs"

- they have the priest - and then immediately the Chandala...

How cheap, it comes at them at a fraction of an uprising by the Chandala: the origins of Christianity.

So that they knew the war only as their Lord, they brought in their religious hostility to the nobles, against the noble, proud, against the powers, against the ruling classes -: they are pessimists indignation...

So they created an important new position: the priest at the top of the Chandala -

against the upper classes...

Christianity drew the final consequence of this movement in the Jewish priesthood; it still felt the caste, the privileged classes, the nobles -

it back from the priest -

Christ is the Chandala, who rejects the priest... The Chandala, who redeems himself...

That is why the French Revolution, the daughter and continuator of Christianity... it has the instinct against the Church, against the nobles, against the last privileges - -

14 [224]

One must not confuse this: the Sudras, a servant-race: probably a lower kind of people, which was found on the ground where these Aryans foothold...

But the term Chandala presses the degenerates of all castes: the excreta in perpetuity, which in turn propagate among themselves to

speaks against it is the deepest instinct of the health of a race. This is hard to be a synonym to "healthy": it is the disgust of degeneration, which here takes a lot of moral and religious formulas...

Nothing is more instructive than the constituents of this ejection: - the old ways subtle and deep have known what you did not know - to this day)!

: that vice

Disease

Mental disturbance

Hyper-nervousness certain mental facilities

{Physiological symptoms of decadence are.}

You expect the artists among the decadents...

14 [225]

Suppose it fall off the reasons to have to make those metaphysical hypotheses set, you no longer want to educate govern, to get his type as the highest and first up:

set, we think about things as Chandala, so you might find the whole chain of experiences and conclusions, together again to those old was a prerequisite to make their hypotheses: I mean, you can find the "truth" - but that in the resolution of all authority, all respect all traditions, all moral prejudices - we consume our inherited morality remainder of this work...

what is now science (Wissenschaft) is an accurate barometer of the decline in moral and religious faith - we are resolved when we ended our "wisdom" are - we have used up all the positive forces of knowledge... This knowledge in itself is so faint: and what the "selfishness" is concerned, we are in a time of decadence not quite sure you want to our advantage: the drives are much too powerful to be of benefit would remain the guiding principle - the "altruism" living as being together and all kinds of feelings and states, is in this case a more serious illness: it is the Chandala conscience, a weakness that is associated with pleasure...

14 [226]

what creates a morality, a code, the deep instinct for the fact that only automatism makes possible perfection in life and work...

But now we have reached the opposite point, yes, we wanted to reach him - the most extreme consciousness that even looking through (Selbstdurchschauung) the people and history...

- so we are practically at the most distant from the perfection of being, doing and want: our desires, our will to self-knowledge is a symptom of an immense decadence... We strive for the opposite of what breeds strong, strong natures want-

- The understanding is an end...

That science is possible in this sense, as it is practiced today, is proof that not all argument examination elementary instincts, self-defense and protective instincts of life -

we do not collect, we waste the capitals (Capitalien) of the ancestors, even in the way that we recognize -

14 [227]

It has been driven by an arbitrary and accidental word in every respect, the words "pessimism" an abuse that slips like a contagion to themselves: they have overlooked the problem in which we live, we are -

It is not about who is right - the question is where we belong, whether to the condemned, the decline-structures... In this case we judge nihilistic.

It has been two schools of thought against each other, as if they had each other to argue about the truth: while they are only symptoms of both conditions, during their struggle (Kampf), the presence of a cardinal-life problem - and not a philosopher-proof problem. Where do we belong? - We are - - -

15 = W II 6a. Spring 1888

15 [1]

Critique of modern values.

The liberal institute

the altruism of morality.

the sociology.

Prostitution (die Prostitution)

the marriage

the criminal

15 [2]

The "rising" of life and the descending life: both formulate their top needs to value charts.

How is it that the highest values, in which we believe all of you, - - -

15 [3]

In all cases, where would be a child of a crime: the chronically ill and neurasthenics third degree, where on the other hand, the sex drive at all to oppose a veto would only amount to wishful thinking (- this train has at such a botched even often an obnoxious excitability) is the to make demand that the procreation is prevented. The society has such little urgent and basic requirements. Here satisfies not only the contempt, the social dishonor declaration as a means, a despicable weakness of character to hold in check: it should, regardless of status, rank and culture, with the most severe pecuniary penalties, possibly with the loss of "freedom" proceed (vorgehn), with clasps against such crimes. Putting a child into the world in which you yourself have no right to be, is worse than taking a life. Of syphilitics who makes a child, gives the reason for starting a chain of failed life, he creates an objection to life, he is a pessimist of the fact: it really is the value of life decreases again towards indefinite. -

15 [4]

Prostitution creates one does not, there are reasons to wish yourself that you cannot abolish it. Consequently - they should ennobling: - I hope you understand this result? What is it but that is something despicable? The fact that it was long despised. Just listen to it, to despise the whores: they will have no more reason to despise. Finally, it is everywhere in this matter is already better than us at: prostitution is all over the world a little innocent and naive. There are cultures of Asia, where she enjoys even high honors. ! The infamy is certainly not in the matter, it is only through the anti-nature of Christianity put into it that religion, which has even spotted the sex drive... La fille canaille (girl rabble) is a Christian specialty: Europe but is the ground of their growth is favorable, and the major European cities, the places where their superlative prospers... - problem: which conditions in the capital of the newly-German Empire superiority enter into the art of slum it the prostitute... a permit issue, but one is ashamed, German to respond?...

15 [5]

Criticism of philosophy.

To what extent the phenomenon of decadence is a philosophy: Socrates. Pyrrho.

The idiosyncrasy of the philosophers against the senses:

their "real world"

What is the fear of the senses and passion is...

The philosopher than moralist: they undermine the moral naturalism

Criticism the moral improvement.

of repentance

the Philosophy of compassion

The philosopher and the conviction.

How the true world became a fable.

Criticism of art.

Criticism of religion.

Religion.

Their origin.

The dangerous misunderstanding

On the history of the concept of God.

Paganism. Christianity.

The Christian ideal

The danger in Christianity.

15 [6]

1.

The eruption of Wagner's art: it is our last big event in the art. As it goes everywhere volcanically since! Very noisy especially: one day the ear has not as of old, to understand... You have to understand them almost to nothing more... Wagner remains poorly understood even before everything!. He is still a terra incognita. He prays for the time being. To understand him, too? The typical Wagnerian, a square in each subject being believed to Wagner also evident in a square... Wagner but Wagner was anything but square: Wagner was "Wagnerian." I was wondering whether in fact someone has been there, modern, morbid, and often crooked enough to be considered ready to apply to the problem of Wagner? Most in France: Ch. Baudelaire as well as the Goncourt brothers. The author of "Faustine" Some would certainly guess at Wagner... but lacked the music in the womb. - Did you understand that the musicians are not psychologists all together? Here, the non-want-know-one with them to trade, we say to the genius of their craft... they would not trust if they understood themselves... do not say nothing One of the concepts and the words valet: you want into the unconscious... It follows a little saddening: someone is either a musician: and then he sees the men not musicians (himself included) - but the music. Or maybe he is a psychologist: and then he probably does not understand enough and therefore the music nor the musicians gentlemen... This is the antinomy. And that's why there are about as good as Beethoven, Wagner the musician so far is mere posturing. -

2.

Fortunately, Wagner is only a fraction of musicians have been: the whole Wagner was anything other than a musician, and even more, nor its opposite. In it, the Germans have been given the most extraordinary spectacle and theatrical genius, it has been given. One understands nothing of Wagner, when we do not

understand from this page. Whether Wagner was German with precisely these instincts?... But the opposite is obvious. The Germans get their big men than the exception and contrast themselves to their rule: Beethoven, Goethe, Bismarck, Wagner -- four of our last great men --: you can out of them together deduce in the strongest terms, which by reason of non-German, un-German, anti-German is...

3.

Wagner was so little musician that he talked about all the musical and certain laws, the style has ever offered in music to him from a kind of rhetoric, a means of expression, the gain, the suggestion to make the psychological and picturesque. Wagner's music, not from the 'look and massiveness of estimate, but as the music itself, is simply bad music, non-music: I have met no man who did not. The naive believe him to say something to honor, if they decree argument: Wagner had the dramatic style of music created. This "dramatic style" is, frankly speaking, the unemployment-style, style illegality, style, made a point of impotence: dramatic music, so understood, is just a synonym for the "worst of all possible music"... It does injustice Wagner if you want to make him a musician.

4.

Wagner's music as such is unbearable: you need the drama, for the redemption of this music. And then all at once you understand the magic that can be exercised with an almost elemental dissected and made art! Wagner has an almost eerie sense of everything in the elemental power of music: it must be called without exaggeration the greatest masters of hypnotization, even for our age of the chicken, and sorcerers. He moves, he looks, he strikes, he makes gestures: - it is understood... the females are already cold... Wagner never counted as a musician of musicians from some conscience: he wants to have an effect, he expects from the look of the theater... Nothing is contradictory as the monologic secret divinity of the music of Beethoven, the self-sounding solitude, the shame or the utterance of is... Wagner harmless, as Schiller was harmless, like all theater people are safe: sometimes he needs the faith of the listener, just such other listen to music - he makes them. It seems to us that he does: we monsters themselves are cheated...

After work, we understand well enough that we are deceived: but what is a theater artist the "After work" on... He has a moment for themselves: Wagner persuaded necessarily. "There is nowhere outlaw counterpoint to Wagner" - thus say the behind. But why too! We are in the theater, and it is enough to believe that it gives him...

5.

The effect of Wagner's art is deep, it is especially difficult: why is that? Not at first, as indicated, at the music: music is not even thought this out, if you do not already overwhelmed by something else and, as freight would become. The other is the Wagnerian pathos, to which he has invented his music just added. It is the immense persuasiveness of this pathos, his Atheman hold be no-more-release will (Nicht-Mehr-loslassen wollen) an extreme sense, it is the appalling length of the pathos with which Wagner about our victory and triumph will always be - so that it at our end, nor even to his music speaks about... Whether you're a genius with such pathos? Or even be can?... It has sometimes genius of an artist under his ultimate freedom under the law, his divine lightness, frivolity understood in the most difficult. Could you say: "Wagner is difficult hundred weight: hence - no genius?" But maybe you have to do an injustice to the type of the light feet of God. - Another question to which there is a definite answer is obvious is this: if Wagner with just such a pathos German is? one German is? Never, never! Instead, an exception of exceptions...!

6.

The sensitivity of Wagner's German is not: so much the German is his kind of spirit and spirituality. I know very well why it German youths in an incomparable way to courage was well with him, in the midst of Wagner's depth, multiplicity, abundance, arbitrariness, uncertainty in the spiritual: so that they are at home yourself! You listen with delight, as the great symbols and enigmas of immense distance, according to their will with gentle thunder. You will not be displeased if it sometimes gray, cold and horrible little shaky but they are one and all related with the bad weather, the German weather... do not miss what we do!

others miss: wit, fire, grace, and the major logic and the haughty spirituality; the halcyon fortune; the brilliant sky with its constellations and light shudder...

7.

The sensitivity of Wagner's does not belong in Germany: You meet them again under the closest relatives of Wagner, the French Romantics. The passion, as they understands Wagner's, at least the equivalent of "free thought and the Restless" to talk to Schiller, the German romantic sensibility. Schiller is just as German as Wagner Frenchman. His hero, his Rienzi, Tannhauser, Lohengrin, Tristan, Parsifal - which has blood in his body, no doubt - and certainly no German blood! ? And if they love, these heroes - they will love German girls... I doubt it: but even more I doubt if they would just love Wagnerian heroines: what is a poor people (Volk) and Paris, a preparation for all sorts of neurotic-hypnotic-erotic experiments psychologists! If you have probably already noticed that no one ever gave birth? - They cannot...!

8.

One day it will have very few words on how much Wagner owes France, how much he himself belongs to Paris. The ambition of the grand style of an artist - even the French is still on... And the great Wagner opera! And the race with Meyerbeer! And even with Meyerbeer's means! What is it German... Finally, we consider it crucial: what characterizes Wagner's artistic community? Histrionics of the in-scene-setting, the art of display (étalage), the will to action by the W sake of presenting the genius, imagination, imitation, representing, signifying, translucency: is the genre in any one German kind gift?... We have at this point we know too well! had been our weakness - and we want to make up for this weakness... no pride! But it is the genius of France...!

15 [7]

The romance

The naturalism

15 [8]

Progress. IV

That we are not mistaken! The time runs forward, - we want to believe that everything which is in it, runs forward... that the development is a forward-development... This is the evidence from which the most prudent to be seduced: but the nineteenth century is no progress against the sixteenth: and the German spirit of 1888, a step backward against the German spirit is from 1788... The "humanity" advance not, it exists not even... The overall aspect is a huge experimenter workshop, where some succeed, scattered through the ages and unspeakable failure where all order, logic, connection and commitment is missing... How could we fail to recognize that the advent of Christianity a decadent movement?... That the German Reformation is a recrudescence of Christian barbarism?... That the revolution's instinct for large organization, the ability of a society has destroyed... The man is no progress against the beast: the culture - weakling is a monster compared to the Arabs and Corsicans, the Chinese is probably more prudent type, namely life better than the Europeans...

15 [9]

Jesus Dostoyevsky

I only know a psychologist who has lived in the world where Christianity is possible, where Christ can arise at any moment... This is Dostoyevsky. He has Christ guess: - and instinctively he is guarded mainly stayed this type are present with the vulgarity Renan... And in Paris it is believed that Renan suffers from too many finesses... But one can unsuccessful attack worse than if you made Christ, of a fool, was a man of genius makes? If you stand out (herauslügt) of Christ, which is the opposite of a heroic feeling, a hero?

15 [10]

What is tragic.

I have repeatedly put his finger on the great misunderstanding of Aristotle, when he was in two depressing thought to recognize emotions in terror and pity, the tragic emotions. Had it right, so the tragedy would be a lethal art that one would have to warn you before still somewhat socially harmful and objectionable. The art, or the great stimulant of life, a rush of life, a will to live, would be here in the service of a downward movement, almost as a servant of pessimism, harmful. (Because that by stimulation of these emotions from them "purged", as Aristotle seems to believe is simply not true) Something that excites terror or pity habitually disorganized, weakened, discouraged - and set Schopenhauer was right that you have to see the tragedy of the resignation that is, a gentle renunciation of happiness that is hoping to will to live, would be so hereby conceives an art in which art itself denies. Then tragedy meant a dissolution process, the instincts of life in the art instinct of self-destructive. Christianity, nihilism, tragic art, physiological decadence: the holding themself to the hands, which would at the same hour to obesity, which drives forward against each other - down tragedy... would be a symptom of decadence!.

One can refute this theory in the cold-blooded manner, namely by virtue of the dynamometer measures the effect of tragic emotion. And you get as a result of

what can only psychologically deny the absolute last one systematize mendacity -: that the tragedy is a tonic. If Schopenhauer understood here not wanted, if he puts the whole tragic state of depression as if it the Greeks (- to his chagrin not "resigned"...) made it clear they would not have been on the level of ideology: as the **parti pris** (bias), logic of the system, the systematize counterfeiting is: one of those terrible false mints Sch which gradually corrupted his whole psychology has (he, the genius, the art itself, the morale, the pagan religion, the beauty has the knowledge and misunderstood everything about arbitrary and violent

Aristotle

Aristotle wanted to know the tragedy as a purgative regarded with pity and terror - as a useful discharge of two excessively accumulated morbid emotions...

The other emotions affect tonic: but only two depressive emotions - and these are therefore particularly pernicious and unhealthy - pity and terror should be also done according to Aristotle, through tragedy as through a purgative from the people: the tragedy by these dangerous conditions in excess excited redeemed, the people of it - makes it better. The tragedy as a cure against the pity.

15 [11]

Today they are the only musician who makes music to me after my own heart: you reasonably come to all I have for today's music on your mind?

The taste of the music of Wagner compromised. I say this as someone who looks, - I have compromised myself.

15 [12]

For a critique of Wagner.

Wagner's music is anti-Goethean

In fact, Goethe is missing in the German music, as he is missing in German politics. By contrast, how much Schiller, talked more accurately how much Thekla is in Beethoven! (In der That fehlt Goethe in der deutschen Musik, wie er in der deutschen Politik fehlt. Dagegen: wie viel Schiller, genauer geredet wie viel Thekla ist in Beethoven!)

Worthy people (Biedermännerei) much, much appointing:

Wagner has no ideas, just as V. Hugo: but he knows a character in place of a thought to us terrorizing the masses - - -

I seek the causes of extreme fatigue, which Wagner's art brings with it

the changing appearance (Optik):

the physiological resistance:

Breath

Course

the constant exaggeration:

behind the tyrannical intention:

irritation of the nerves and morbid

the centers of terrorist funds:

its time–sense (Zeit-Sinn)

15 [13]

A preface

I am lucky and had the honor's even with, after all the millennia of error and confusion, have found their way back to, which leads to a Yes and a No.

I teach the No everything that makes you weak - what exhausted.

I teach the Yes to all that strengthens, that stores up power, which the pride - - -

It has neither the one nor the other previously taught: you have virtue, selflessness, compassion, self-denial have been taught in life... These are all values of the exhausted

A long reflection on the physiology of exhaustion forced me to question how far the judgments were entered exhausted in the world of values.

My result was as surprising as possible, even for me who was in some strange world already at home, I found all the top value judgments, all the men have become to mankind, at least tame become humanity can be traced back exhausted on the judgments.

I have to teach only necessary that the crime that celibacy, the disease consequences of exhaustion are...

Among the most holy name I pulled out the destructive tendencies, has been called God what weakens, teaches weakness, infects weakness... I found that the "good man" is a self-affirmation form of decadence.

The virtue of the Schopenhauer still taught, that it has the highest, the only and the foundation of all virtues is: just realized that compassion more dangerous than any vice. The selection in the species, their cleaning waste from crossing principle - that was previously virtue par excellence...

The race is spoiled - not by their vices, but their ignorance: it is corrupt because it is the depletion of non-exhaustion as understood: the physiological confusion is the cause of all evil has instinct was induced by the weary, its best it and lose the focus... Down fall - negate life - that should be rising as well, as the transfiguration, are perceived as deification

Virtue is our big mistake.

Problem: how did the weary to make the law of value?

Put another way: how did the power to which are the latest... Know the story? How is the animal instinct of man to stand on your head?...

I wish practice the term "progress" and I fear that I have to the modern ideas necessary to slap his face (- my consolation is that they have no faces, but only larvae...

One should amputate diseased limbs: first moral society.

A correction the instincts: their secession from the ignorance

I despise those who require it by the society (Gesellschaft) that they will be safe against their perpetrator. That's not far enough. The society is a body in which no member may be ill, if he does not want to ever run the risk: a diseased limb, the spoils must be amputated, I'll call the amputate types of society in the name...

It is the fate cherish: the fate that says to the weak: why go to...

It has God called that one repugnant to the doom, - that one was spoiled rotten and humanity... One should bear the name of God is not useless...

We have almost all psychological concepts on which the previous history of psychology - what is the philosophy! - depended abrogated

We deny that there will (not to speak of "free will")

we deny consciousness, as a unit and asset

we deny that is thought (:because we lack that which thinks, and similarly, what is meant

we deny that exists between the idea a real causality as they believe the logic

My handwriting is opposed to all types of natural decadence: I've thought through the phenomena of nihilism at the most comprehensive

i.e. a born destroyer - - -

15 [14]

Forgive me! That's all the old game of 1830. Wagner believed in love, like all romantics of this great and undisciplined decade. What was left of it? This senseless idolatry of love, and, incidentally, also of debauchery and the crime itself - how wrong it seems to us today! As used above all as obsolete! We have become stricter, harder, more impatient with such vulgar psychology, which is believed even more so "idealistic" - we are cynical, even against this hypocrisy and romance of the "beautiful feeling" -

15 [15]

One has only retarded (or back left) in order to still believe in Wagner's problems! Not to speak of Wagner's wives!

That's all sickly people, with all his vaunted muscle... Have you noticed that no bears ever a child?... It's cannot... And if there is an exception, which takes Wagner to make an exception credible?... you know - - at this point only the old story Wagner has corrected...

Or do you think of the Wagnerian hero? all this impossible, as he has put them on the scene and set to music? With muscles and nerves from before the beginning of tomorrow? heroic and at the same time - nervous ! Every physiologist says, that's wrong!

Of course - he has thus the old and the young women put aside: the loves such heroes - the likes maybe even the impossible...

At least that loves the blond saints, the type of Parsifal - Everything in which it preexistent gives delicate sensuality... How much curiosity inspired but such a case! How much concession allows it to women... Short Beaumarchais made his gift to the Cherubim, Wagner - Parsifal... it's the wiser -

15 [16]

Wagner as model.

Wagner as threat.

Wagner and the Jews

Wagner's "wife": he knows only the hysterical woman. Why here, the illusion is more impossible?

Wagner and the dramatic form

Wagner's relation to France - "European"

Wagner's relation to Christianity and culture:

- the romantics and the Nihilist -

typical transformation, with the eventual return to normal Christianity.

15 [17]

Christianity...

absolute certainty of no...

I do not Wagner's Parsifal, another reason forgives, you know. This is a question of fairness - and if you want the ranking. It belongs here, we heard there, depending.

Who can give me in its relation to Christianity is ambiguous today, I will give not only the last two fingers of my hands. Here there is only one righteousness: an absolute no, no one will and the deed... Who can show me something is it refuted, something of greater value to all feelings so final directed than Christianity? Have discerned in him the seduction as seduction, in him the great danger, the way to nothingness, which knew how to give a path to divinity -

to have recognized these eternal values as a slanderer-value - what else our pride, our award two millennia?...

15 [18]

Philosopher

Ernst.

* *

And all great seriousness - it is not already own illness? And a first uglification?

The sense of the ugly awakened at the same time, where the gravity wakes, it deformed the things already, if you take them seriously...

You take the woman seriously, how ugly is the most beautiful woman... soon!

* *

It's hard to stay serious here. In the midst of these problems will not be the undertaker... The virtue in its particularity sign has in their body that you have to be dyspeptic, to still get to maintain their dignity.

* *

Laughter - this is about, if not the smartest, yet the wisest answer to such questions...

15 [19]

Christianity

It has been increasingly attacked Christianity on the wrong way and not merely timid. As long as you do not the morality of Christianity as a capital crime against life experiences, his defenders have good game. The question of mere "truth" of Christianity, whether in regard to the existence of his God, or the history of its creation-legend, not to speak of the Christian astronomy and natural science - is a very trivial matter, as long as the value question of Christian morality is not affected. Good for the morale of Christianity something or is it a desecration and disgrace in spite of all the sanctity of seduction? There are hiding places of all kinds for the problem of the truth can and the most faithful finally make use of the logic of the unbelievers in order to create a right to affirm certain things as irrefutable - that is, as beyond the means of refuting (- this trick is called today, "Kant's criticism" -

15 [20]

To the plan.

1. The true and the apparent world.

2. The philosopher as types of decadence

3. The religion as expression of decadence

4. The morality as expression of decadence.

5. The counter-movements (Gegenbewegungen): why they are inferior.

6. Where is our modern world, in the exhaustion or the emergence? - Their multiplicity and unrest caused by the highest form of becoming conscious

7. The will to power: consciousness of the will to live...

8. The healing art of the future.

8:600

56

———

40

70 pages

To 1) "true and apparent world"

1) such a juxtaposition degraded the "apparent world"

2) another thought: it would not be necessary, so that the apparent world would be degraded.

15 [21]

Chastity.

VII

In the case of Indian priests not only to all priests one end rancor against the sensibility is to be considered (- namely the fact they agree. Take it as a personal enemy of sensuality) the essential point is that only an extreme rigor in this respect the foundation of all order, they have created, upholds the concept of caste, the distance of the box, the purity of the box...

They require the marriage, with all strictness, they are, like the Chinese, at the opposite end of European laxity: - they consider it a religious duty, having a son, they make the personal salvation in the hereafter depends on that one has a son. You cannot put enough value on such an attitude, one that has a hundred degrees more dignified and more serious attitude, as for example, Christianity. In the latter comes to marriage as coitus considered and no further - as a concession to human weakness and as all this (Latin: pis aller) of fornication.

5 [22]

This worst of all possible bad music, with this from cycle to cycle forward adventurous restlessness and formlessness, which will mean passion and is in fact the lowest level of aesthetic brutalization, I have no mercy: here we must make an end.

15 [23]

Renaissance and Reformation

What proves the Renaissance? That the realm of the "individual" can only be short. The waste is too large, it lacks the ability to collect himself, to capitalization, and the exhaustion follows on the heels. There are times when all squandered, is where the power itself is squandered, with which it collects, capitalization, riches heaped on riches... Even the opponents of such movements are forced into an absurd power-wasting, they are soon exhausted or not spent, dreary.

We have originated in the Reformation, a wild and plebeian counterpart to Renaissance Italy, related drives, only had that they dress up in backward, mean remaining north religiously - there was the concept of the higher life of the religious life are not replaced.

Even with the Reformation, the individual wants to be free, "every man his own priest" is only one formula of libertinage. In truth, one word was enough - "evangelical freedom" - and all the instincts, had reason to remain in secret, broke out like wild dogs, the most brutal needs all at once got the courage to be, everything seemed justified... They tended to be understand what freedom had meant, basically, you closed your eyes in front of him... but that one closed his eyes and moistened his lips with enthusiastic speeches did not prevent that the

hands accessed where something was to take root, that the belly of the God of "free gospel" was that all revenge and envy cravings in insatiable fury satisfied... This took a while, then came the fatigue, just as they had come to the south of Europe, and here again a common type of fatigue, a general mere in service (servitium)... It was the indecent century Germany...

15 [24]

A comparison of the Indian Code, the Christian cannot be avoided, there is no better means to the immaturity and dilettantism in the whole Christian tentative lead to heart.

15 [25]

IX

If it has been one magazine (einmagazinirt) speak through practice in a whole series of generations the moral - that is, the fineness, the caution, bravery, fairness - that exudes the collective force of these accumulated virtue out even in the sphere where the righteousness of the most rare, in the intellectual sphere.

In particular, consciousness expresses a discomfort from the organism: it should be trying something new, it is not enough deal for it, there is toil, tension, over-stimulation - all this is just becoming conscious... The genius is sitting in the instinct and the quality also. It is just perfect, if you act instinctively. Also considered morally, all thought that runs aware that a mere tentative, usually the opposite of morality. The academic honesty is always posted, if the thinker begins to see reason argument: they do the test, you put the wisest men on the gold scale, by making them talk morality...

This can be proved that every thought that runs conscious will also be a much lower degree of morality, than thinking of it, so far it by his instincts will be conducted.

Nothing is rarer among philosophers as intellectual honesty: perhaps they are saying the opposite, perhaps they believe it themselves, but brings all their craft there with them, that they only allow certain truths, and they know what evidence they have, they know almost because as a philosopher, that it has no such "truths" are at one. As such, the moral truths. But the belief in morality is not a proof of morality: there are cases - and the case of the philosopher belongs here, where such a belief is a simple immorality (Unmoralität) is.

15 [26]

Today, when housed in the vineyard of the German mind the Rhinoxera

15 [27]

to their bosom the youth learned today the science of drinking milk, professors and other senior nurses

15 [28]

It has taken at all times "beautiful feelings" for arguments that the "superior breasts" for the bellows of the Godhead (Gottheit), the conviction as a "criterion of truth," the need of the opponent as a question mark to wisdom, this falsehood, forgery goes through the whole history of philosophy. The respectable, but billed

only sparse skeptic is nowhere an instinct of intellectual honesty. Kant did not last in all innocence these thinkers-corruption with the term "practical reason" sought to prescientific: he invented specifically for this one reason, in which cases you do not reason to worry about: namely, when the wants of the heart when morality, when the duty of speaking

15 [29]

Decadence X

Two types of morality are not to be confused: a morality with the struggles of the healthy remaining instinct against the incipient decadence - and formulates a different moral decadence with these same themselves, and justifies himself down leads... The former maintains stoic, hard to be tyrannical - Stoicism itself was such a stumbling block morality - the other is enthusiastic, sentimental, full of secrets, they have the women and the "beautiful feelings" for themselves.

15 [30]

Decadence

"The salvation of all guilt."

One speaks of the "profound injustice" of the social pact: as if the fact that this under favorable, those born under adverse conditions, from the outset was an injustice, or even already that this born with these qualities, the one with those is. On the part of the most sincere among these enemies of society is decreed: "we ourselves are with all of our poor, sick, criminal characteristics, we admit only the inevitable consequences of a secular oppression of the weak by the strong ", they push their characters to the prevailing stands in his conscience. And it threatens to

be angry, you cursed, one is virtuous indignation - last, you do not want for nothing a bad person, one have become scoundrel (canaille)... This attitude, an invention of our decades means that, so far as I hear, even pessimism, and although pessimism of indignation. Here the claim is made to judge the story, to strip them of their fatality, a liability behind it, the guilty finding in it. Because that's what it is: you need to blame. The underprivileged, the decadents of any kind are in revolt over the need and sacrifice in order not to remove themselves to their thirst for destruction (which would in itself perhaps the reason for it). Necessary, they have a semblance of law, that is, a theory on which to them the fact of its existence, its so-and-so-ness to any one scapegoat shift can. This scapegoat may be God - resentment not lacking in Russia in such atheists - or the social order, or the education and teaching, or the Jews, or the making or any got off well (Gutweggekommene) of any kind, "It is a crime under born to be favorable conditions: for so it has disinherited the other, pushed aside, for vice, even to work damn "..." What can I for being miserable! But someone must have something for you, otherwise it would be unbearable "... In short, the pessimism of indignation! invents responsibilities to get a pleasant feeling to create - the revenge... "Sweeter than honey," are called already by old Homer. -

2.

That such a theory, not understanding, wants to say contempt is that makes the piece of Christianity, that all of us is still in his blood: so that we are tolerant of things, just because they can smell from afar some Christian... The socialists appeal to the Christian instincts, which is still their finest wisdom from Christianity... we are forth to the superstitious notion of "soul", accustomed to the "immortal soul", the soul-monad which is actually quite different when at home and just happened to be in this or if those circumstances, the "underground", as it has fallen, "flesh" has become: that its essence but without prejudice to, let alone caused would be. The social, familial, historical relationships are only opportunities for the soul, embarrassment, perhaps, in any event it is not their work. With this idea, the individual is made transcendent, it must settle down upon them an unreasonable importance. In fact, only Christianity has challenged the individual to a judge of anything and everything to rise, the megalomania is he almost made obligatory: it has indeed eternal rights to all things temporal and

conditional assert! What state! What society! What historical laws! What physiology! Here speaks of becoming an afterlife, a changeless in all the history here speaks something immortal, something divine, a soul! Another Christian no less crazy notion has far deeper into the flesh trait of modernity: the concept of the equality of souls before God. In him the prototype of all theories is the same rights given: we have been taught to stammer when humanity first set of religious equality, it has subsequently made it a moral from it: and what wonder that the man ends up taking him seriously, it practically to take! wants to say politically, democratically, socialistic, indignation and pessimistic...

Wherever responsibilities are sought, it is the instinct of revenge have been sought since. This instinct of revenge was in so much over the millennia humanity Lord, that the whole of metaphysics, psychology, history, imagination, above all, the morale has been signed with him. So far only the man has thought so far he has dragged the bacillus of revenge into things. He has God made himself so sick, he has brought to life at all its innocence, namely the fact that he every so-and-so be attributed to will (So-und-So-sein auf Willen), to intentions, to acts of responsibility. The whole doctrine of the will, this fatal forgery in the previous psychology was invented essentially for the purpose of revenge. It was the social usefulness of the punishment as enshrined this concept has its dignity, its power, its truth. The author of the older psychology - the psychology of will - you have to look into the stands, which were in the hands of the criminal law, in advance of the priests at the head of the oldest communities: they wanted to create a right to take revenge - or they wanted God to create a right to vengeance. For this purpose, man was "free" meant, and for this purpose could each act as intended, had to be the origin of every action as a conscious thought of lying. But in these records, the old psychology is conserver. - Today, when Europe seems to have occurred in the reverse movement, where we Halcyon especially with all the concepts of guilt and penalty term from the world retire again, remove, obliterate look where our utmost seriousness is out, psychology, morality, history, nature, social institutions and sanctions, God to cleanse itself of this dirt - in whom we have to see our natural antagonists? It is in those apostles of revenge and resentment in those indignation pessimists par excellence, which make a mission of it, its dirt under the name of "outrage" to sanctify... We others, we are the desire to regain his innocence want the missionaries thought to be a cleaner, that no one has given man his qualities, neither God, nor society, nor his parents and ancestors, nor he himself, - that no

blame is on him... There is a being who could be blamed that somebody's there, that someone is so and so, that someone under these circumstances, is born in this environment. - It is a great refreshment, that lacks such a being... We are not the result of an eternal purpose, a will, one desire: to us is not made the attempt, an "ideal of perfection," or an "ideal of happiness" or an "ideal of virtue" to achieve - we are no more the mistake of God, before he himself would be afraid (- known, begins with what thoughts the old testament). It lacks any place, any purpose, at any point in our being where we are, our so-and-so-be could pass. Above all, no one could be it: you cannot measure the whole set, to compare or even deny. Why not? - For five reasons, even modest intelligence all together accessible: for example, because there is nothing other than the whole. - And I repeat, this is a great refreshment, therein lies the innocence of all existence.

15 [31]

XI

Fundamental insight into the nature of decadence:

what has hitherto been regarded as the causes, the consequences.

This changes the whole perspective of moral problems.

Vices:

Luxury:

Crime:

disease itself:

: the whole moral struggle against vice, luxury, etc. appear as naïveté, as superfluous...

: there is no "improvement" - against the remorse

The decadence itself is nothing, what would have to fight. it is absolutely necessary, and every time, and people own what to fight with all my strength, that is the introduction of the contagion to the healthy parts of the organism.

Does one do that? It does the opposite.

That's why efforts are part of humanity

How to behave in this biological reason to question previous highest values ?

1) The philosophy

of religion

the morality

art

etc. [German: usw]

the cure: the example, militarism, of Napoleon, who saw in his natural enemy of civilization...

15 [32]

[Translator's note this is all format in two columns in German]

The question of decadence: to understand phenomena which belong to each other and have their common hearth

Anarchism

Female emancipation

Acceptance of the defensive forces

Disease, epidemics, etc.

Predominance of resentment

pessimism of indignation-

compassion with all sufferers

the compassion

The lack of inhibition apparatus

Vice, corruption (criticism of the senses, the passions)

the uglification

the increase of ugliness (Beauty as developed

the "tolerance"

the skepticism, the "objectivity"

Preponderance of the feelings of weakness

the pessimists (physiologically decadents

the resolution instincts

liberal institutions

Talent to represent several persons

Hypocrisy, acting:

the weakening of the person

the "in vain", the "futility"

of nihilism.

excessive irritability of the emancipation of woman

hyperirritability the

"music"

of the "Artist"

of the "novelist"

Need of stimulus funds

Luxury as - - -

the necessity of narcotics, alcohol and debauchery in music (including book)

the tyranny of the milieu

15 [33]

The philosophies.

The religions.

Moralities.

Sterility, celibacy (hatred of the senses: for example, Schopenhauer

15 [34]

The philosophies of pessimism:

physiologically decadents

e.g. Baudelaire

Schopenhauer

Leopardi: sexual aberrations at the beginning,

impotence at times as a result

15 [35]

you made the unworthy attempt at Wagner and Schopenhauer types to see the mentally-disturbed person: an incomparably more essential insight would be gained, the type of decadence, which both represent to practice scientifically.

15 [36]

The current Germany, working with the exertion of all powers and is an overload and early age at his normal consequences, will repay itself in 2 generations with a deep degeneration -appearance... In the meantime we observe only the increasing inspiration of development and mop (Verpöbelung) of taste - always vulgar need of recreation: the later years will find the pathological needs in the foreground, the increase in stimulus funds, the alcohol and opiates music.

15 [37]

[From Nietzschechannel. Charles Féré, Dégénéréscence et criminalité. Essai physiologique. Paris: Alcan, 1888].

XII

Féré p. 89
the inability to continue to work

Result of excessive work under inadequate nutrition, especially a more profound and lasting exhaustion, which brings the next generation of morbid phenomena to light

we are also aware of a hereditary revision: main reason for the degeneration a race - so it is increasingly unable to productive efforts

The laziness than inability to sustain effort, the degeneration of our own. Such individuals not only food, but special stimulants need to boost their declining vitality, want to receive leave through the work of others. Help yourself to the list or the violence. (i.e. the one-time effort)

Three-quarters of degenerates are from poverty, half are unemployed. But the poverty is already a consequence of the inability to work, typical of the idleness of degenerates...

- The one-time effort: symptom.

Laziness, poverty, crime, parasitism,

Classes are increasingly the needs and desire, without increasing the means to satisfy them.

With the obligator lessons we exhausted the reserves of a race.

Criminality which there is greatest where the depletion is greatest, i.e. where the nonsensical worked in the sphere of trade and industry

Revision, fatigue, stimuli approximate -necessity (vice), increasing the irritability and weakness (so that they are explosive)

The larger missed, the degenerates, and impotent of any kind have a kind of instinct for each other: it grows from the anti-social nature

(because their parents were unable to adapt to societies (Gesellschaften))

they are looking for the insane as

in neuropathic families there is a degenerative selection (Goethe "Elective Affinities")

the sex of the vice and the crime is born antisocial - even the servant-creature (an easy work and relate well-being) anti-social elements prepares (whores, thieves, criminals of all kinds)

The trunk and the debauchery increase degeneration

Propagation of disease by slowing the diet

Neurosis, psychosis, and recrudescence of criminality

The inability to struggle (Kampf): that is degeneration

"We must abolish the fight

the combatants first! "

The murder and suicide are related and follow one another in the relation of age and the seasons

Pessimism and suicide go together

Need of excitement and stimulation:

Luxury - one of the first steps of decadence. The irritation makes the weakness...

The degenerates feel an attraction of a regime that is harmful to them, which speeds the passage of degeneration (the anemic patients, the hysterics, the diabetics who dystrophy (Dystrophyker))

15 [38]

And, amidst this decadence, the wars for the "fatherland" to this ridiculous afterbirth of patriotism, which, from husbandry for economic reasons, in a hundred years, will be a comedy...

This obliteration of best men more prudent men by the war -

15 [39]

XIII

The well has turned out that does good to my heart, carved from wood which is tough, tender and fragrant, - where even the nose, still a joy - this book is dedicated.

he likes what is good for him

be pleased to hear of something, where the measure of wholesome is exceeded

he divines the remedies for partial injuries, illnesses as great stimulants he has his life

he sees his chance to exploit bad

he is stronger, by the misfortunes that threaten to destroy him

Instinctively, he collects from everything he sees, hears, experiences, in favor of his main thing - he follows a from elected principle, - he lets fall by much

he reacts with the slowness which long caution and deliberate pride have bred, - he checks the stimulus where it comes from, where he wants, he does not submit

he is always in his company if he associates with books, people or landscapes: he honors, as he chooses, as he admits, when he trusts...

15 [40]

That the civilization of the physiological decline of a race is moved to.

The farmer eaten by the big cities: an unnatural over-stimulation of the head and the senses. The demands on their nervous systems are too large, scrofula, tuberculosis, nervous diseases, each new stimulus medium only increases the rapid disappearance of the weak: the epidemics snatch away the weak...

The unproductive

The sloth is peculiar to the weak nerves, the hysterical, the melancholia, the epileptics, criminals

15 [41]

Nature is not immoral if its without pity for the degenerates: the growth of the physiological and moral evil in the human race is reversed the result of a morbid and unnatural morality

the sensitivity of most people is morbid and unnatural

what is it that mankind is corrupt in moral and physiological relationship?

The body perishes when an organ altered is...

one cannot attribute the right of altruism on the physiology

nor the right to assistance, for equality of the loose: these are all degenerates and premiums for the underprivileged.

There is no solidarity in a society where there are barren, unproductive and destructive elements that will have way more than they are degenerate descendants

15 [42]

"Improvement"

critique of the holy lie.

XIV

That is allowed for pious purposes the lie, which belongs to the theory of all priesthoods, - how far it belongs to their practice, should be the subject of this investigation.

But the philosophers, when they with priestly intentions behind the line of people intend to use their hands, have now also a right to lie done deal: Plato ahead. On the grandest is developed by the typical double-Aryan philosophers of

the Vedanta: two systems, contradictory in all main points, but for educational purposes is peeling off, filling, in addition. The lie of the one is to create a condition in which the other truth ever hear is...

How far is the white lie of the priests and the philosophers? - Here we must ask, what requirements they have for instruction, dogmas which they invent need to do enough about these requirements?

First, they have the power, authority, have the absolute credibility on their side

Second, they need the whole course of nature in their hands, so that everything that the individual meets, as conditioned by their law appears

Third, they must also have a wider sphere, whose control is beyond the gaze of their subjects: the punitive measures of the hereafter, the "after-the-death" - how cheap the means to know for salvation the way

You have to remove the concept of natural history: but as they are intelligent and thoughtful people, so they can affect a lot of promise, of course, as conditioned by prayer or by strict observance of their law...

similarly, a lot of things they can prescribe that are perfectly reasonable - except that they may not call the experience, empiricism as the source of this wisdom, but a revelation, or the result of "the hardest penance"

the holy lie thus refers on principle: the purpose of the act (- seems the natural purpose of reason is made invisible, of a moral purpose, a fulfilling of the law, as one purpose God's divine duty.
: the result of the action (- the natural result is interpreted as supernatural, and to act safely, it uncontrollable other supernatural effects are promised.

In this way a concept of is good and evil created the entirely divorced from the concept of nature "useful," "harmful," life-promoting, "changing life" appears - he can, so far one else life is conceived and even directly hostile to the natural notion of good and evil

in this way is finally created the famous "conscience": an inner voice that for every action does not measure the worth of the action to its consequences, but in terms of the purpose and intent of this conformity with the "Law"

The holy lie has thus a rewarding and punishing God invented that accurately recognizes the code of the priests and sends them exactly as his mouthpieces and agents in the world

one beyond life, in which the big criminal machine is only intended effect - to this end the "immortality of the soul "

the conscience of man, as the awareness that it is good and evil - that God Himself speaks here, if it correctly (anräth) conformity to the rule of priestly

the moral as denial of all natural history, as a reduction of all that happens on a morally -contingent events, the moral effect (i.e. the penalty and reward idea) as the world penetrating, the only God, as creator of all changes

the truth as given, as revealed, as coincident with the teachings of the priest as a condition of all salvation and happiness in this life and that

In summa: what is the moral improvement paid?

Unhinging of the reason, reduction of all motives to fear and hope (punishment and reward)

Dependence of a priestly guardianship, a form of alien accuracy, which makes the claim to express a divine will

the implantation of a "conscience" which is a false knowledge substitutes for the test and the test

: as if it were already there, what to do and to what would be - a kind of castration of the searching and forward-striving spirit

: in summa, the worst mutilation of the people you imagine, allegedly as the "good man"

In practice, the whole reason, the whole inheritance of intelligence, subtlety, caution, which is the requirement of priestly canons, afterwards arbitrarily reduced to a mere mechanics reduce

the conformity to the law is already the target, as the ultimate goal - life has no more problems -

the whole world-conception is tainted with the idea of criminal...

life itself is, with respect to the priestly life as the ne plus ultra of perfection present, re-thought in a defamation and defilement of life...

the term (Begriff) "God" represents a departure from life, is a critique, even a contempt of life...

the truth is rethought as the priestly lie, the pursuit of truth as a study of scripture, as a means of becoming a theologian...

15 [43]

The seduction of humanity under the guise of sacred intention

the criminal use, which has so far been driven by the word "truth"

I have to tell a terrible and fateful history, the longest history of crime, the most unfortunate seduction, the most deliberate poisoning, which actually black have been denounced event of mankind, under the spell of the deepest instincts of life and questioned...

P : they confuse cause and effect
P : they confuse the rest as a strength and peace as fainting

If you believe that it would be possible on cause and effect spread to some error, so that you feel the effect as a cause? It seems impossible, but under the seduction of morality has succeeded...

It has at all times by the priest, the decay of a race, a people, as punishment for his vices, for his infidelity and libertinism, is shown similarly, illness, disease, mental illness has presented as consequences of alienation from the faith,

vice versa has been one long life and happiness of posterity as payment for the And piety and family law-fulfillment in view

today we say the opposite: the efficiency of a man is his "righteousness," the result of long and happy marriages, the expression of a rational choice to pair the ends - this can be summed forces... an expression of happiness of ancestors

Vice, crime, morbidity, insanity, and the libertine are spiritual, consequences of decadence, the same symptoms - they are therefore incurable...

The piety of the family guarantees as little a happy and healthy offspring, that it is precisely among the most pious, hereditary most pious families in modern Europe, the mental disorders that melancholy is hereditary... It is the expression of a suffering and oppressed type, the piety so necessary to have to endure the life of our Christian pietism are not from pleasure...

15 [44]

The reversal of the order of priority:

The pious counterfeiters, the priests are among us Chandala:

-- they take up the position of the charlatan, the quack, the counterfeiter, the magician: we believe it will-spoiler, for the large and vindictive slanderer of life, for the rebels among the underprivileged

* *

In contrast, the Chandala is on top of formerly: first, the blasphemer, the immoralist, the permissive any kind, the artists, the Jews, the musicians - basically all disreputable classes of people -

- we have to be honest elevated thoughts, even more, we determine the honor on earth, the "nobility”...

- we are all now the advocate of life -

- we immoralists are today the strongest power: the other great powers need us... we construe the world in our image -

We have used the concept (Begriff) Chandala on the priest, beyond teachers and adherent to them, the Christian society transfer, also included, which is the same origin, the pessimists, nihilists, compassion, romantic, criminal, vicious, - the whole sphere, where the term "God" as the Savior is imaginary...

* *

We are proud to be a liar does not need to be more, not slanderers, not a suspect in the life...

NB. Even if we prove ourselves to God, we'd

know not to believe.
(NB. Selbst wenn man uns Gott beweise, wir würden ihn

nicht zu glauben wissen).

15 [45]

For a critique of the Manu Code (Manu-Gesetzbuchs). -

XV

The whole book is based on the sacred lie:

- it is the welfare of mankind, which has inspired this whole system? this kind of man, which the interested by any action and believed, was interested or they do not enforce this system?

- to improve the human race - where such a plan is inspired? Where the term is taken the better?

- we find a kind man, the priest, who feels as standard, as the head, as the highest expression of the type of man: by itself it takes the concept of "better things"

- they believe in their superiority, they want them, in fact, the cause of the holy lie is the will to power...

* * *

Up the rule: to this end the reign of terms, which begin in the priesthood, a non plus ultra of power

the power of the lie in understanding the fact that they are not physically, militarily, has...

lies as a supplement of power - a new concept of "truth"

* *

It is wrong when there unconscious and naive development requires a kind of self-deception... The fanatics are not the inventors of such sophisticated systems of oppression...

Here are the most cold-blooded deliberation worked, the same kind of mind, as they had a Plato, as he made his "state" devised

"You must want the means, if you want the goal" - about all these politicians, legislators were clear insight in the

* *

We have the classic pattern as specifically Aryan: we may therefore make the best equipped and most prudent way man responsible for the most fundamental lie that has ever been made ... One has the imitation, almost everywhere: the Aryan influence has corrupted all the world...

15 [46]

That is something some believed - - -

XVI

The error and ignorance are fatal.

The claim that the truth was there and that there was an end to the ignorance and error, is one of the greatest temptations, which there.

Set, it is believed, is the will to test, research, care, temptation, paralyzed: he may himself as blasphemous, namely as doubts apply to the truth...

The "truth" is thus doom full as the error and ignorance, because it prevents the forces that are working with those on the education and knowledge.

The effect of laziness is now taking sides with the "truth";

- "Think of a necessity, is a misery!"

similarly, the order, the rule, the happiness of possession, the pride of wisdom - the vanity in summary

- it is easier to obey than to consider... it is flattering to think "I have the truth" to see around them just as dark...

- above all: it calms, it gives confidence, it makes life easier - it is "improved" the character, the extent it reduces mistrust...

"The peace of the soul," "peace of conscience" all inventions that are possible only under the condition that the truth there is...

"By their fruits ye shall know them"... The "truth" is truth, because it makes people better...

... The process continues: all good, all the success of the "truth" to put on Canto’s...

This is proof of the power, the happiness, contentment, prosperity of the community and individuals are now as a result of the belief in morality understood...

- the reversal (Umkehrung): the bad success is the lack of faith derive -

15 [47]

The priest morale

The men's morale

The Chandala-morality

The middle class morality (the "herd morality")

Philosophers

Learned professions

Artist

Statesmen

15 [48]

What is the counterfeiting of morality?

XVII

They pretends to somewhat know, namely what is good and evil.

That is to say, want to know what man is there, his goal, to know his destiny.

That is, to know that man is a goal, a determination was -

15 [49]

The victory over the "truth".

What is backward: the primacy of the immoral about the moral values.

This is to prove: 1) the moral values themselves are not "morally"

a) neither by origin
b) nor the means to power, with which they are interspersed

15 [50]

Kant, a concept machine, full 18th or older century, with a basement of malice and a theologian - - -

15 [51]

Not the victory of science is what distinguishes our 19th century, but rather the victory of scientific method over science

15 [52]

Will to truth.

XVIII

Martyr

everything is based on reverence, requires to be combated by the assailants, some daring, reckless, even shameless attitude... it is now considering that mankind has made sacred for millennia only errors as truths that they themselves any criticism of them stigmatized as a sign of bad attitude, we must admit with regret, that a good number immoralities was necessary for the initiative to attack, wants to say to the reason to give... That this immoralists have themselves always been played as a "martyr of the truth" should be forgiven them, the truth is that not the instinct for truth, but the resolution, the sacrilegious skepticism, the pleasure of the adventure of the drive was, from which they denies - In any other case they are personal rancor, they into the area of problems do, - they are fighting against problems in order to keep to the law of persons - above all, it is the vengeance which is scientifically become available, - the revenge of the oppressed, such that by the ruling were truths pushed aside and even suppressed...

The truth will say that scientific methodology has been recorded by such beneficiary and the divined in its a tool of struggle –

a weapon of destruction... In order to bring their opposition to honor, they needed the rest an apparatus on the nature of those who attacked them –

they hang up (affichirten) the term "truth" quite as important as their opponents - they were fanatics, to say the least in the attitude, because no other attitude was taken seriously. Other than that the persecution, the passion and uncertainty of the persecuted - the hatred grew and consequently removed the requirement to remain on the ground of science. They wanted one last shaky on just such an absurd way, are right, as their opponents... The word "conviction", "belief", the pride of martyrdom - these are the worst states for all the knowledge. Opponents of the truths you last the whole subjective manner in order to decide about truth, namely, attitudes, victims, heroic resolutions, by itself (acceptirt), - that is, the domination of the anti-scientific method extended.

- As a martyr, they compromised their own act -

15 [53]

The two most abominable figments of the 18th Century

the subject creates the world that concerns us something -

reason creates the society in which - - -

the two fatal farces, the revolution and the Kantian philosophy, the practice of revolutionary reason and the revolution of the "practical" reason

nature denies dualist morality | of Kant

alleged that a term knowledge in place to take nature as creator, design, build wants

the hatred of becoming, to the careful consideration of becoming

is common to all morality and the revolution:

15 [54]

The will to truth.

The philosopher as problem.

The priests: the invention of morality.

The victory over the "truth" (the old "truths" symptoms of decadence)

The concept and scope of decadence.

15 [55]

Around (Um) cheap to think of morality, we need two zoological terms put in its place: taming the beast and breeding of a particular type.

The priest pretended at all times that they "improve"... But we want others to laugh when a tamer were to speak of his "reformed" animals. - Taming the beast is achieved in most cases by damage to the beast: and the man is no better person differ moralizing, but only a weakened, a thoroughly messed-extended and man. But he is less harmful...

15 [56]

the struggle against the brutal instincts is different than the struggle against the morbid instincts

: it may even be a way to be on the Lord brutality, ill to make

: the psychological treatment in addition to Christianity, often runs out of a cattle a sick and consequently to make tame beast

the struggle against raw and desolate natures must be a struggle by means which act on them: the superstitious means are irreplaceable and indispensable...

15 [57]

- these to himself, that only "truth" is told presume, would that you had the truth, but if it only means that one says what one is true, then there are cases where it is important, is the same, so to speak that one other also is true: that to him seems

Once we own the moral absolute and, for example the prohibition of lying in the religious sense, so is the whole history of morality, like that of the politics, worthlessness. We live by lies and false mints (Falschmünzereien) - the ruling classes have always lied...

15 [58]

Chapter: the will to truth

the psychological confusion:

the desire for faith - confused with the "will to truth" (e.g. of Carlyle)

but as is the desire for infidelity been confused with the "will to truth" (- a necessity to get rid of a belief, a hundred reasons to get right against any "believer")

what inspired the skeptics ? the hatred against the dogmatists - or a peace-need, a tiredness like Pyrrho

- the advantages which were expected from the truth, were the advantages of belief in it - in itself that is indeed the truth could be quite embarrassing, harmful, fatal -

one has the "truths" only fought back when they promised advantages from the victory of freedom... as the ruling powers

the methodology of truth is not been found from motives of truth, but from motives of power, of superiority want to be-

which proves the truth? with the feeling of increased power ("a certainty-faith") - the utility - with the indispensability - briefly advantages namely conditions, whatever the truth be designed should, in order to be accepted by us

But that's a prejudice, a sign that it is not about truth is...

meaning as the "will to truth" in Goncourt's? among naturalists ? Critique of "objectivity"

why recognize? Why not rather be fool?...

what you wanted was always the belief - and not the truth...

The belief is opposite central created as the methodology of research -: he closes himself from the latter -

15 [59]

The idea of "real world" or "God" as absolutely un-sensuous (unsinnlich), spiritual, kind, a distress measure in relation to when the counter-instincts are more powerful...

the moderation and humanity reached is shown exactly in the humanization of the gods: the Greeks of the most time in front of himself had no fear, but rather were lucky to themselves, their gods approached to all their emotions -...

The spiritualization the God-idea (Gottes-Idee) is so far from having an advance to mean: it feels quite warm to the touch this with Goethe - such as the evaporation of God in spirit and virtue to be a cruder level is felt...

15 [60]

If anything our humanization, a real actual progress means, so it is that we no excessive contrasts, opposites do not need any more...

we may love the sense we have them in every degree spiritualized and made artistic

we have a right to all things, the worst so far discredited were

15 [61]

A. In the same measure, which now appears even more necessary to Christianity, man is still desolate and fatal...

B. In others, as is considered not necessary, but extremely harmful acts, but as alluring and seductive, because the morbid character of entire layers, all types corresponds to the current M... they give to their inclinations, by Christian aspiring - the decadents of all kinds -

one has here to distinguish strictly between A and B. In case A, Christianity is a cure, at least one subduing medium (- it is ill may make: what can be useful to break the rudeness and crudeness)

In Case B, it is a symptom of the disease itself, increasingly the decadence, where it affects one corroborating (corroborirenden) receive the treatment system, here it is the sick-instinct against that which is beneficial to him –

15 [62]

The party of earnest, worthy, thoughtful

: and opposite of the desert, messy, unpredictable beast

: a mere problem of the brute-tamer:

- where the tamer must be hard, and terribly frightened for his inspiring beast

all the essential requirements must be provided with a brutal clarity that is thousands of times exaggerated

: the fulfillment of the claim itself must be presented in a coarsening that excites awe

e.g. desensualization by the Brahmins.

* * *

The struggle (Kampf) with the rabble and the beast: reaching a certain restraint and order, the chasm between them cleansed and reborn, and the rest are open so terrible as possible...

this gap increases the self-esteem, faith in what is represented by them, at the higher castes

therefore, the Chandala. The contempt and their abundance is perfectly psychologically correct power, namely, a hundred times too exaggerated to be at all refilled (nachgefühlt)

* * *

In the struggle with the beast is sick-making (Krank-machen) is often the only way too weak to make. And exactly how to defend themselves against the Brahmins, the Chandala (by making them sick), they also condemn the insurgents and criminals of all kinds of weaknesses (- this is the meaning of penance, etc.)

15 [63]

Expected in the large, in our present humanity is a vast quantity of humanity reached. That this is not felt in general, is itself a proof of this: we are for the small calamities have become so sensitive that we do what is achieved unfairly overlooked.

: here is settle that it gives a lot of decadence: and that seen with these eyes, our world and miserably poor must look like. But these eyes have seen the same thing at all times...

1) a degree of over-stimulation of the moral self-perception

2) the quantum of bitterness and gloom, which carries with it the pessimism in the judging

: both together has the opposite idea, that it bad with our morality, is helped to obesity.

The fact of the credits, the world trade, transportation, - a tremendous mild trust in the people is expressed in it... also contributes to

3) the separation of science from moral and religious purposes, a very good sign, but that is usually misunderstood.

I try on my way a justification of history

15 [64]

Morality is a useful error, clearly, in terms of the largest unprejudiced and its promoters, one deemed necessary lie.

15 [65]

What I wish to make clear all its power:

a) that there is no greater mistake than when taming with weakening confused

: what you have done...

The domestication, as I understand it, a means of storing up enormous power of humanity, so that the gender continuing to build (fortbauen) on the work of their ancestors - not just outwardly, but inwardly, organically growing out of them, the stronger...

b) that there is an extraordinary risk, if you believe that humanity as a whole would continue would grow (fortwüchse) and stronger when individuals limp, just be average... Humanity is an abstraction: the goal of domestication can in individual cases, only the greater to be human (- the untamed is weak, vegetarianism, fickle...

15 [66]

that the corrupter Parisian novelists now smell of incense, it makes my nose is not fragrant: mysticism and Catholic holy facial wrinkles are just one form of sensuality more

15 [67]

What am I warn you: the decadence instincts not the humanity to be confused

: the definition and necessary to the driving means decadence of civilization, not with the culture to be confused

: the libertinage, the principle of "laisser aller" inconsistent with the will to power to be confused (- it is the opposite principal)

15 [68]

The two major tentative that have been made to overcome the 18th century:

Napoleon, by the man, the soldiers and the great struggle for power again awoke – conscripted Europe as a political entity

Goethe, when he imagines a European culture, the full legacy of the already achieved makes humanity.

15 [69]

The German culture of this century brought mistrust -

in the music lacks the full, redeeming and binding element of Goethe

The Austrians have remained German only through their music

15 [70]

We are all a little suspicious of

those ecstatic and extreme conditions, "access to the truth with hands" in which one imagines -

15 [71]

As the virtue comes to power

The priests - and with them the half-priests, the philosophers - have at all times, a lesson called truth, their educational impact was beneficial or charitable seemed - the "improved". They are similar to a naïve healer and miracle man of the people who, because he has tried a poison as a remedy, deny it, that the same is a poison... "By their fruits ye shall know them" - namely, our "truths", that's reasoning to the priesthood today. They even have fatally wasted their perspicacity enough there to give the "proof of power" (or "from the fruit") take precedence, yes to the decision on all forms of evidence. "What is good must be good, which is good, cannot lie" - that they close inexorably - "which bears good fruit, which must therefore be true: there is no other criterion of truth"...

However, if the "make-better" argument is valid, must be regarded as making the worse -refutation. It shows the error so as error, that one checks the lives of those who represent it: a misstep, a vice refuted... The most indecent kind of opposition that is from behind and below, the dog-kind, similarly, never died out: the priest if they are psychologists, have never found anything more interesting than to smell the secrets of their opponents. - This alone makes its appearance in the world-knowledge - so that they prove their Christianity that they are looking at the "world" for dirt. Progress in the first world, with the "geniuses" you remember how every time has been fought against Germany in Goethe (: Klopstock and Herder went (giengen) herein a "good example" before - cannot sort of article)

15 [72]

1.

One must be very immoral to carry the act to make moral... The means of the moralists, the most terrible means which have ever been handled, and whoever

the courage does not have the immorality of the act, then good for everything else, he is not suited to the moralists.

2.

Morality is a menagerie, and their assumption that iron rods may be more useful than liberty, even for the captured, and their other condition that there are tamer who are not afraid of terrible means, - know the red-hot to handle. This terrible species, which takes up the fight with the wild beast called themselves "priests".

15 [73]

The man, imprisoned in an iron cage of errors, a caricature of people become sick, miserable, malevolent against himself, full of hatred for the drives to life, full of suspicion against all that is beautiful and happy in life, a walking misery: this artificial, arbitrary, retroactive abortion, which the priests have drawn from their soil, the "sinners": how we will achieve it, this phenomenon despite all justified?

15 [74]

To refute the means of priests and religious, is only this: to show that their errors have ceased beneficial to be - that they do more harm, just that their own "proof of power" no longer holds the lurch...

15 [75]

Niebuhr: "The moral of modern estimable, compared against the Greeks, is extraordinary".

"Are you feeling not so easily that nothing makes a painful impression, as if a great mind is deprived of his wings and a virtuoso in anything less widely investigated, renounced by the higher?" (With reference to Wilhelm Meister)

15 [76]

Preface.

This book is only a few, - the freed people, where nothing is forbidden: we have recovered step by step, the right to all that is forbidden.

Must trust in exchange for his instincts against the mistrust and suspicion; the proof of the reach of power and self-confidence to give it that "one has forgotten how to fear" is that one loves and respects his mind - in his nonsense yet - a little zany, a little God, no gloom ling, no owl, no slow-worm...

15 [77]

Nothing that is true of the, what was formerly known as true:

that what we as unholy, forbidden, contemptuously, was formerly denied fatally - all these flowers are now growing at the lovely paths of truth

All this old morality does not concern us more, there is no term in it, which earned more respect. We survived it, - we no longer are gross and naive enough to leave lying around in this way, we need to... Like saying, we are too virtuous to...

And if truth in the old sense only because "truth" was because the old morality told them yes, was allowed to say yes: it follows that we no longer have extra formerly of truth... Our criterion of truth is certainly not the morality: we refute an assertion so that we can prove to be dependent on the moral, as inspired by noble feelings.

15 [78]

The concept 'strong and weak man " reduced to the fact that is inherited in the first case, a lot of power - it is a sum: in the other little -

- lack of inheritance, the inherited fragmentation

the weakness can be a beginning be-phenomenon: "very little", or end-phenomenon: "no more" (die Schwäche kann ein Anfangs-Phänomen sein: „noch

wenig“; oder ein End-Phänomen: „nicht mehr“)

Approach the point where a large force is where spending power is: - the mass, as the sum of the weak reacts, slowly...

‚defends itself against many things, for which it is too weak... of which they may have no benefit

creates, not, is not progress...

This is against the theory that denies the strong individual and says, "does the mass"

It is the difference, as between separate sexes: it may 4, 5 generations between the active and are the mass... a chronological difference...

15 [79]

NB NB. The values of the weak are at the top (obenan), because the strong have taken them to this guide...

15 [80]

Acquired, not inherited exhaustion

inadequate nutrition, often out of ignorance about nutrition, for example, when scholars

the erotic practice: the curse primarily the youth of France, the Paris ahead: which of the lyceums already botched and soiled in the world occurs - and again by the chain of contemptible inclinations free himself, to himself ironically and disdainfully - galley slaves, with all refinement and

: incidentally, in most cases already a symptom of racial and family decadence, like all hyper-irritability, similarly, as the contagion of the milieu -: to be determined also by the environment belongs to the decadence -

Of alcoholism, not instinct, but the habit, the mindless imitation, the cowardly or vain adaptation of a dominant régime: - Which benefit is a Jew among Germans! how much bluntness as flaxen head, such as blue eye, and the lack of esprit in face, word, attitude, the lazy stretch (Sichstrecken), the German recreational necessities, which comes not from overwork, but from the anti-irritation and overstimulation by alcoholics...

15 [81]

The simplicity is that the reasons for pessimism, says thus: while it is just to prove...

15 [82]

The lack of philology: it constantly confused with the explanation of the text - and what a "declaration"!

15 [83]

Women, fallen considerably, from old stamp, with the temperament of a cow, which even hurt a little accident: but they call it their "trust in God." - You do not notice anything that their "faith in God" but the expression of their strong and secure overall condition (Gesammtverfassung) is - one formulate, not a cause...

15 [84]

The fact is that "I am so sad", but the problem "I do not know what that means to"... "The old time fairy tale" "An old sinner," a Christian would say: in the other case, in Heine's case, it has "done the Lorelei."

15 [85]

The "inner world" and its famous "inner sense".

The inner sense confound the effect for the cause

the "cause" is projected, after the effect has taken place: basic fact of the "inner experience".

15 [86]

The Goncourt found campagnardisé Flaubert, too healthy, too robust for them - they realize that his talent for it coarsened...

What must be for the talent Heine have coarsened... why the hate...

About the hatred of Novalis to Goethe –

15 [87]

Note that the delicate natures in their dislikes coarsen, the strong in their aversions dilute, pamper different sickness (verkränkeln), - for example, Goethe against Kleist, against Hölderlin

15 [88]

The typical decadents who necessarily feel comfortable in their corruptions of style, so take a higher taste in demand and the others want to apply a law, the Goncourt, the Richard Wagner are distinguished from the decadents with a bad conscience, the rebellious decadents -

15 [89]

The ignorance in physiological - the Christian no nervous system - and the contempt and the arbitrary looking away want-from the demands of the body, from the discovery of the body, the condition that it says the higher nature of man is under, - that the soul necessary to good may come - the principal reduction of total area-feelings (aller Gesammt-Gefühle) of the body on moral values, and the disease itself thought due to the morality, such as punishment or as a trial or as a salvation-state in which man is more perfect than he it could be in health (- the thought of Pascal), make oneself ill-possibly the voluntary

15 [90]

The phenomenalism of the "inner world"

the chronological revolution, so that the cause later in consciousness occurs when the effect.

we have learned, that the pain is projected to a location of the body without a registered office have

we have learned, that the sensation that one sets naively as a result of the outside world, but through the inner world is conditioned: that every actual action of the outer world always unconsciously runs... The play outside world that we are aware, is posthumous to the effect that practiced on the outside of us is projected subsequently as their "cause"...

In the phenomenalism of the "inner world" we reverse the chronology of cause and effect.

The basic fact of the "inner experience" is that the cause is imagery after the effect has been...

The same is true of the sequence of ideas... we seek the cause of a thought before us is still conscious, and then enters the first reason, then the result into the consciousness...

All our dreams is the interpretation of total area-feelings on the possible causes: so that a state can only be realized when it invented the causality chain has entered the consciousness...

the whole "inner experience" is based on the search that a stimulation of the nerve-centers is a cause and presented is - and that only the found cause to consciousness occurs: this cause is utterly inadequate to the real cause - it is a key to due to the former "inner experience" - that of memory. The memory receives but also the habits of the old interpretation, i.e. their erroneous causation... it has that "inner experience" to carry with them nor the consequences of all former wrong causal fictions

Our "outside world" as we see every moment projection is added and bound indissolubly to the old error of reason: we put it out with the schematicism of the "thing"

so little of the pain in a particular case merely represents the individual case, rather a long experience about the consequences of certain injuries, counting the errors in the estimation of these effects

The "inner experience" enters us into consciousness only after they has found a language that the individual understands... that is a translation of a condition in his better-known states -

"Understand" that is just naive: to express something new in the language of something old, familiar

e.g. "I am bad" - such a sentence is a large and late neutrality of the observer in advance -: the naive person always says that and that makes me feel bad is - he will be bad being clear only when it receives a reason, to find himself badly...

I call that the lack of philology: a text can be read as text, without a quantitative interpretation in between, is the latest form of "inner experience" - perhaps a barely possible...

15 [91]

The causes of error are as much in the good will of the people than the bad -: he hides in a thousand cases, the reality is he faking it in order not to suffer in his good will

God such as a driver of human destiny: or the interpretation of his small fortune, and as is whether all of the salvation of souls sent and thought - this lack of "philology" of a finer intellect must be regarded as unclean and counterfeiting, is averaging less than the inspiration of good will made ...

The good will, the "noble sentiments", the "high states" are in their means just such counterfeiters and fraudsters as the selfish and morally rejected these emotions, like love, hate, revenge.

* * *

The errors are what humanity has to pay the most expensive: and, counting the great, there are the errors of "good will" that they have harmed the most deeply. The madness that makes you happy is more destructive than the one who directly dire consequences: the latter makes sharpens, suspicious, cleans the reason - it lulls the former...

the beautiful feelings, the "sublime flashes" include, physiologically speaking, under the narcotic agents: their abuse has exactly the same sequence as the abuse of another opium - the nervousness...

15 [92]

Criticism of the subjective value of feelings.

Conscience formerly they closed: the conscience rejects this act: hence this reprehensible act. Actually rejects the conscience an act, because the same has long been discarded. It speaks to just: it creates no value.

What to discard certain formerly to certain acts, was not the conscience, but the insight (or prejudice) for its impact...

The approval of conscience, the good feeling of "peace with itself" is of the same rank as the desire of an artist in his work - it does not prove anything... The complacency is no more a measure of value for what they refers to as their lack of a counter-argument against the value of a thing. We do not know nearly enough to measure the worth of our actions can be: to all that we lack the ability to objectively stand this: even if we reject an action, we are not judges, but party...

The noble flashes, acts as a companion to, nothing to prove their worth: an artist can bring the highest pathos of the state, a misery to the world. One should rather say that these flashes are seductive: they attract our attention, from our force

of the criticism of the caution of the suspicion that we have a stupidity... do they make us stupid -

15 [93]

Formerly we have those conditions and consequences of physiological exhaustion, because they are rich in sudden, terrible, inexplicable and incalculable, are taken as more important than the health conditions and their consequences. People feared: we sat here one more to the world. One has to sleep and dream, you have the shadow, the night, the natural fear blamed for the emergence of second worlds: first of all one should consider the physiological symptoms of exhaustion suggest. The ancient religions actually disciplining all the pious to a state of exhaustion, where he experienced such things must... It was believed to have occurred in a higher order, where everything stopped, to be known. - The appearance of a higher power...

15 [94]

see the first big brown book

life can be for one thing - great effect. But you can for much of his life: together with the emotions and particularly to their satisfaction. Whether it's the pity or anger or revenge - that life is set it changes nothing on worth. How many lives are sacrificed for the pretty little woman - and even, what is worse, their health. If you have the temperament, one instinctively chooses the dangerous things: for example, the adventures of the speculation to a philosopher, or the immorality if one is virtuous. The kind of person wants risked nothing, risked the other wants. Otherwise we are despisers of life? On the contrary, we instinctively seek a potentiated life, the life in danger... so, I repeat, we do not want to be more virtuous than the other. Pascal, for example wanted risked nothing and remained Christian: this was perhaps more virtuous. - You always sacrifice...

15 [95]

"Great thoughts come from the heart." - But that one should not believe Vauvenargues, etc. etc. ("Die großen Gedanken kommen aus dem Herzen".— Aber das soll man Vauvenargues nicht glauben usw. usw.).

15 [96]

The best modern opera, the opera is my friend Henry Köselitz, the only one that is free from W- Germany: an Neu-composition the "Matrimonio Segreto." The second best opera is Bizet's Carmen - which is almost free of it, and the third best Wagner's Meistersinger: a masterpiece of dilettantism in music. Attempt at a revaluation of values (Versuch einer Umwerthung der Werthe).

15 [97]

What you did not know before, a regression is not possible. But all moralists, priests and people are looking to bring back to a previous scheme and to develop virtues in them that have formerly been virtues. Even the politicians are not devoid of them, - especially the conservatives. You can get a development inhibit and induce inhibition by itself a degeneration and destruction - more cannot.

The whole romance of the ideal is wrong is that they hold back are possible. Actually make the Romantics before a pathological form of decadence: they are very far ahead, very late and utterly barren... The desire for formerly self is a testimony to a deep dislike and futurelessness (Zukunftslosigkeit)

So the regressive tendencies prove the contrary, that it is very late, too late, that one is old...

15 [98]

A clever little boy will look ironic if you ask him: do you want to be virtuous? But he opens his eyes, if you ask him you want to be stronger than your mates

How to become a stronger

decide slowly and tenaciously hold on to what has been decided. Everything else follows.

The suddenness and the variables: the two types of the weak. Not to be confused with them, feel the distance - at times!

Beware the good-natured! Dealing with them slack

Each deal is good for the military and the weapons that you have the instincts to be practiced.

The whole ingenuity is his willpower to the test... Here is distinctive see, not in knowledge, ingenuity, wit...

One must learn to command, at times - as well as obey.

It must be modesty, stroke learns in modesty: that is distinguished honor, where one is modest...

also with confidence - excel, honor...

What is lost in the worst? His modesty, given its very own needs no ear to have, being confused, take the low, the delicacy of the ear forfeit for his instincts, - this lack of deference to be avenged by any type of loss, health, well being, pride, joy, freedom, strength, courage, friendship. It was later forgiven this lack of selfishness never outlaw: it is taken as an objection, as doubts about a real ego...

15 [99]

Wagner has placed music in noisy medical histories (Krankheitsgeschichten), all interesting cases, all very modern types of degeneration, we are the very reason of course. There is nothing of the current physicians and physiologists studied better than the hysterical-hypnotic type of Wagnerian heroine: Wagner is here connoisseur, he is true to nature in it until the repulsive - his music is mainly a psychological and physiological analysis of diseased states - they would as such still retain its value, even if quite a taste [- - -] and not more than music in its place (erschölle). That the love of D [Germanic – maybe?] this primal force of Teutonic efficiency and understanding to rave about one of the humorous signs of psychological culture of the Germans - we others are at W music in the hospital and, I repeat, very interested... The morbidity is not wanted in Wagner not accidental, not the exception - it is the essence of his art, his instincts, his "unconscious," it is their innocence: the sensitivity, the tempo of the emotion has everything on their part, the realm of [-] is of tremendous breadth

Senta, Elsa, Isolde, Brünnhilde, Kundry: a similar gallery of illness - how instinctively Wagner sees the woman as a sick woman, the otherwise naturally fallen Eve gives of the M means: - Wagner cannot help her a twenty minute to give long attitude, which would provide infallible because we like the creature under psychiatric supervision. Is against the heroes of Wagner's objections, first, that they all together a morbid taste - they love loud women, which they would be contrary... They love loud infertile women - all these "heroines" are not sure a child to make - the exception is interesting enough: in order to help to a child, the Wagner legend has inflicted violence - and perhaps not only the legend: according to Wagner's physiology is the only one responsible body for incestuous (Blutschande) child... even Brünnhilde - - -

14 [100]

[Translator – formatted like a table of contents]

The will to power.

attempt

a revaluation of all values.

First book.

The decline in value.

Criticism of big words

the selfless man

Second book.

Why on earth came to power values decline.

"Heroic"

"Compassion"

from the "peace of mind"

Third book.

Modernity

as the ambiguity of values.

of the martyrs.

Modesty (as they lost...)

Fourth book.

The value of the future

(as expressed a stronger type of man)

:the first being must...

15 [101]

Picture of decadence: its symptoms.

Overgrowth of the higher values with these symptoms.

Philosophy as decadence.

Morality as decadence.

Religion as decadence.

Art as decadence.

Politics than decadence

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I.

The value of decline (Die Niedergangs-Werthe)

II.

The counter movement and its fate.

III.

Problem of modernity.

IV.

The great midday (Mittag).

15 [103]

affaiblit comme la meditation feraient of excessive evacuations (Tissot, de la santé des gens de lettres, p. 43) 1784

under the influence of difficult calculations decreases the sensitivity, similarly, the voluntary contracts; greatly reduces the amount of the limbs themselves.

15 [104]

What is the spiritualization of the desirability of any kind has to: it is a classic example of the satura Menippea of Petronius. One should read the same hand in hand with a church father and one wonders where the cleaner air is blowing... This is nothing that could not get an old priest in despair by immorality and lascivious wantonness

15 [105]

NB NB the doctrine of the environment one of decadence theory, but invaded and became master in the physiology

15 [106]

The theory of the milieu, today the Parisian theory par excellence, is itself evidence of a fatal disgregation of personality: if the environment starts to form and it corresponds to the facts of the understanding the foreground talent than mere observation their environment to be able, as is can be harvested over time, even when collected, heaped, - the future is over... The moment to eat, what he produces - and, alas, he remains still hungry...

15 [107]

In summa: the heroism is not selfishness - because you go because of it... Often the use of force caused by the accident of time, in which the great man falls: and this brings the superstitions with them, as if the expression of these time would be... but the same force could masquerade as many other forms, and between him and the time always remains the difference that the "public opinion" the instinct of the herd, i.e. the weak worship, is accustomed to and that he is the strong, the strong is...

15 [108]

The faithful are aware, thanks to the infinite Christianity and therefore conclude that its author was a personage of the first rank... This conclusion is wrong, but it is the typical end of the worshiper. Looked upon objectively, would be possible, firstly, that they were wrong about the value of what they owe to Christianity: beliefs prove nothing for that of which one believes in religion rather they justify even a suspicion about it...It would be possible that the second indebtedness of Christianity wants, not likely be attributed to its author, but just the finished structure, the whole of the Church from him. The term "author" is so ambiguous that it can mean even the mere occasional cause of a movement: it has increased the figure of the founder, in proportion as the church grew, just but this

look of reverence permits the conclusion that sometime this founder what something very insecure and unidentified - at the beginning... Just think, with what freedom Paul deals with the personnel issue Jesus, almost juggled away - Someone has died, one has seen after his death, someone who has been handed over by the Jews to death... A mere "motive": the music he then makes this... A zero in the beginning -

5 [109]

The men's morale

the priest morale

the Chandala-morality

(The servants' morale)

The herd animal morality

The moral decadence

The peoples of morality

15 [110]

Altruism

So that Christianity has emphasized the doctrine of selflessness and love in the foreground, it certainly has not yet scheduled for genus-interest superior (Gattungs-Interesse für höherwerthig angesetzt) than the individual interest. His real historical impact, the fate of the effect is reversed just increase the selfishness

of individual selfishness to the extreme (- to the extreme of individual immortality.) The individual was taken by Christianity, so important to set it so absolutely that one could not sacrifice: but the genus is only through human sacrifice... Before God, all the "souls" the same: but that's just the most dangerous of all possible valuations! Substituting the same individual, one represents the genus in question, one favoring a practice, which is tantamount to the ruin of the genre: Christianity is a principle (Gegenprincip) against the selection. If the degeneracy and the sick ("the Christ") will have as much value as the healthy ("the heath"), or even more, according to Pascal's opinion about illness and health, it is the natural course of development of crossed and the unnaturalness made to the law... This universal love is everything in practice, the preference for suffering, underprivileged, degenerates: it actually the force that responsibility, the high duty, to sacrifice people has brought down and weakened. It was, according to the scheme of Christian value tempo, just left, to sacrifice himself: but this remnant of human sacrifice, which conceded that Christianity and even counseled, has, from the standpoint of the community-from breeding, do not make sense. It is indifferent to the prosperity of the genre, whether any individual to sacrifice himself (- whether in monastic and ascetic manner or by means of crosses, stakes and creators Otten, as "martyrs" of error), the genre needs the downfall of failure, weak, degenerates: but it just turned to Christianity, as observing violence, yet they increased those in itself so powerful instinct of the weak, to spare himself, to get to keep one another. What is the "virtue" what "human kindness" in Christianity, if not precisely this reciprocity of conservation, this solidarity of the weak, the prevention of the selection? What is the Christian altruism, selfishness, if not the masses of the weak, who guesses that if all care for each other, each individual will receive the longest?... If such an attitude is not extreme as an immorality as a crime feels alive, belongs to the sick gang and he himself whose instincts... The true love of mankind requires the victim to the best of the genre - it is hard, it is full of self-overcoming because it requires human sacrifice. And this pseudo-humanity which Christianity is, wants to impose just that no one will be sacrificed...

15 [111]

On the effect of Wagner's music

A music that you cannot breathe in rhythm, is unhealthy. When the music comes along with a serene divinity and certainty, our muscles are celebrating a festival - we are stronger, it is permissible to measure this growth of power even. How come that Wagner's music depotentiates (depotenzirt) me, giving me a physiological impatience aroused, which manifested itself most recently in a gentle sweat? After one, maximum two acts by Wagner I run it. - We firmly believe that all art, which has the physiology to be, a refuted... The music of Wagner's art can be refuted physiologically...

15 [112]

Critique of the modern soul.

The three centuries.

15 [113]

The good man. Or, the hemiplegia of virtue. - For every strong man and nature is at heart kind love and hate, gratitude and revenge, anger and kindness, do Yes and No-do each other. It is good to get the price that we know to be evil, you are angry because they knew how to be otherwise well. Where now those ideological and unnatural disease, which rejects this duality - which teaches as the higher existence, to be only one side of things? Where did the hemiplegia of virtue, the invention of the good people? The request asks that the man on those instincts different crosses (verschneidet) with which he can be an enemy can harm may be angry, can demand (heischen) revenge... This then unnaturalness meets those dualistic conception of a merely good and one evil simply being (God, spirit, man), in the former all positive, all negative forces in the latter, intentions, conditions

sum up. - Such a valuing way believes himself to be "idealistic", it has no doubt set one of the highest desirability at conception "of the good" to have. If it goes to its peak, it thinks of a state where everything is abrogated and evil are left where in truth the only good character. They considers it so not even certain that the antithesis of good and evil are interdependent and, conversely, will disappear the latter and the former should remain, the one has a right to be, the other does not should be there... What more there anyway? - -

It has reduction to at all times and, particularly to the Christian era a lot of trouble to the people on this half-page capability, to "the good": today there is no lack of religious miseducated and weakened, that this intention with the "humanization" generally, or with the "will of God" or the "salvation of the soul" coincide. This is provided as a basic requirement that the man does no wrong, that he bad under any circumstances, wants to harm... As a way to apply: the intersection of all the possibilities for hostility, the public display of all the instincts of resentment, "peace of mind" as chronic disease.

This mindset is bred with a certain type of person goes out of those absurd assumption: it takes the good and evil as realities that are not in line (not as a complementary value terms, what would be the truth), it advises the to take a side of good, it requires that the good over evil renounced until the last root and reluctant - they actually deny that the life that has all his instincts in both the yes and the no. Not that they understood this: dreams vice versa thereof, for wholeness, for unity, the strength of life back: it thinks it is a condition of salvation, when finally one's own internal anarchy, unrest between two opposing value drives put an end is. - Perhaps gave there are no dangerous ideology, no greater mischief in psychological than this will to do good: they pulled the nastiest type of the unfree people great, the bigots, it was taught only as a bigot is one on the right path to divinity, only a hypocrite-change is a divine change...

- And yet even here, life is right - the life that knows not to separate the Yes on No -, what good is it to keep up with all the war powers for evil, not harm, do not want to be No! you will be war! one cannot help! The good man who has renounced the evil fraught, as it seems desirable, those with hemiplegia of virtue, not quite hear, to make war, to have enemies, to say No, No to do. The Christian, for example hate the "sin"... And what it is not all "sin"! Just by that belief in a moral conflict between good and evil from the world odious to him, is from

everlasting to-fighting became overcrowded. "The Good" sees themself surrounded as the evil, and under the constant onslaught of evil, they refined his eye, he discovered, among all his writing and costumes still evil - and it ends as it is logical that the nature of evil, for the people corrupt the goodness to be understood as grace (that is, as humanly impossible). - In summary: it denies life, he realizes how good the condemned as the highest value of life... This was his ideology of good and evil are counted to him as refuted. But you cannot refute a disease... And he conceives a different life!...

15 [114]

The typical self-creations. Or the eight main issues

1) If you want to have multiple or single.

2) If you want to be happier or more indifferent to happiness and unhappiness.

3) if you want to be contented with them or demanding and relentless?

4) if you soft, yielding, wants to be human, or "inhuman".

5) if you want to be smarter or more ruthless.

6) if you want to achieve a goal or avoiding all enemies (- as does, for example, the philosopher, the one goal in each line, an angle, a prison, a stupidity smells...)

7) if you want to be respected or feared? Or despised!

8) if you want to be a tyrant or seducer or shepherd or herd?

15 [115]

What is noble?

That one has to constantly represent. That you are looking for situations in which one has consistently gestures necessary. That one leaves happiness of large numbers: happiness than peace of the soul, virtue, comfort (Anglo-angelic commercialization (Krämerthum) à la Spencer). That one looks instinctively for the heavy responsibilities. That one knows how to make enemies everywhere, even in the worst case itself. That one of the big number is not by words but by actions consistently contradicted.

15 [116]

The warlike and the peaceful

Are you a person who has the instincts of the war at all? And in this case would have a second question: you're a warrior or a resistance attack warrior by instinct?

- The rest of the people, everything that is not warlike instinct of want, peace, harmony will want "freedom," want "equal rights" -: these are just names and levels for one and the same.

- Go there, where it is not necessary to defend themselves. Such people are unhappy with it when they are compelled to resist

- Create conditions where there is no more war at all.

- Classify the worst case, submit, obey. Still perform better than war. For example, it advises the Christian instinct.

In the native warriors, there is something in the nature of such weapons, in the choice of the states in the training of each property: the "weapon" in the first type, which develops in the second best defense.

The unarmed, the unreinforced: aids and virtues which they have needed to bear it, - to frustrate yourself.

15 [117]

From the asceticism of the strong.

The purpose of this asceticism, which is only a passage-training, not a goal: to make themselves free of the old emotional impulses of traditional values. Go step by step to get his way "beyond good and evil."

First stage: atrocities withstand

atrocities do

Second stage, the heavier:

Wretchedness endure

Wretchedness do:

included as a preliminary exercise: ridicule will make fools of themselves.

- The challenge and hold contempt by a (unerrathbares) smile from on high, yet the distance

- a number of crimes that degrade take upon themself, or example theft of money to provide their balance to the test

do nothing for a while, talking, strive for, not what excites fear or contempt, which puts the decent and virtuous not necessarily in a state of war, - which does not exclude...

represent the opposite of what you (and better still, not just the reverse, but merely an otherness: the latter is heavier)

- go on each rope, dancing at every opportunity: its genius in the feet get

- temporarily deny its goals through its means - even slander

- represent one for every time a character who hides it, that you have five or six other

- be afraid of the five worst things not of cowardice, the bad reputation of the truck, the lie, the woman -

15 [118]

Proverbs one Hyperboreans.

We are Hyperboreans, we know well enough how we live apart. "Neither the water nor on land you can find the way to the Hyperboreans': Pindar has known all of us.

Beyond the North, the ice, beyond death - our life! our luck!...

Great things require that one of them is silent or talking big: big, that means cynically and with innocence.

Even the most courageous of us has the courage rarely to what he actually - do...

One recovers in his wild nature at its best unnatural, - of his spirituality...

How? Man is only a mistake of God? or God merely a mistake of man?

We mistrust all systematizers, we go to them out of the way. The will to system is, for us thinkers at least, something that is compromised, a form of immorality.

The woman, the eternal feminine: a purely imaginary value, but believes the man.

The man who created the woman - resulting in yet? From a rib of his God, his "ideal”...

You hold the woman for deep - why? Because you never when you come to the bottom. But the woman has no reason: it's the barrel of the Danaides. The woman is not even flat.

He who laughs best who laughs last well.

"To live alone one must be a beast or a god" - says Aristotle. We prove that one must be both...

Idleness is the beginning of all philosophy. Consequently - philosophy is a vice?

How little is to happiness! The sound of a bagpipe... Without music, life would be a mistake.

That one's own acts committed against cowardice! That they cannot afterwards in the lurch! - The bite of conscience is indecent.

Marriage has had the longest time, the bad conscience against it. If you believe it? - Yes, you should believe it.

Everything which man knows not to be done, everything has digested yet no man, the feces of existence - he has not been our best fertilizer?...

From time to time something stupid - oh, how one once again taste the own wisdom!

One must have courage in the body in order to permit wickedness. The "good guys" are too cowardly to do so.

The man is a coward, especially eternal feminine: to know the female.

What does not kill us - that we bring to that makes us stronger. Il faut le tuer [there must be killed] Wagnerisms.

"Those were steps for me. I climbed up on it. In addition I had over them. But they thought I wanted to sit on them to rest."

"All truth is simple", that's a two-fold lie.

Everything is simple, is merely imaginary, is not "true".

But really, what is true, neither one, nor even reduction to one.

Can a donkey be tragic? - That one goes to ground under a load that you bear, nor can throw?...

Among women. - "The truth? Oh you do not know the truth!... Is it not an attack on all of our modesty (pudeur)? "

"The same sames, the unequal unequals - as we speak of justice. And what follows from it, never make unequal things equal. "

Who's will not be able to put into things, into the lays at least still make sense: that is, he believes that a sense is already there.

The grand style arises in consequence of the great passion. He disdains to please, it forgets to persuade. He commands. He wants.

Artists, as they are want to be, if they are genuine, modest in their demands: they want only two things their bread and their art - bread and Circe...

The posthumous people are understood worse, but better than the contemporary one. Or, more stringent: they will never understand - and therefore give their authority!

The good taste in psychologists: if all our moral masquerade natural resistance makes us, even if only in the soul like the naked nature.

One should not be immodest: choose virtue and upscale bosom, should not you also want to also have the advantage of the long finger.

Virtue is the most expensive vice: it should stay that way!

The man is a mediocre egoist: even the smartest takes his habit more important than his own advantage.

The disease is a powerful stimulant. Only one must be healthy enough for the stimulant.

The refined taste attracts even the knowledge boundaries. He wants to know A and for all, not much.

What is chastity on men? That his sexual tastes remained haughty, that he may in eroticism neither brutal, nor morbid, nor clever.

Why did you have? of life, compatible with almost any how you look? Man does not strive for happiness, as do the English. -

How would you spoil the mediocre their mediocrity! I do, you see it, the opposite: performs every step away from them - so I teach - the immoral...

Our most sacred convictions, our immutable values are highest in terms of judgments of our muscles.

"You know not yet what one finds it necessary to increase tenfold its power?" - Trailer? - Zero!

- And as anyone who has too much right, I do not care to be right. (End of the preface)

15 [119]

biological isotherms (biologische Isothermen)

15 [120]

What is good? - All that heightens the feeling of power, the will to power, the power increases, even in humans.

What is bad? - Everything that comes out of weakness.

What is happiness? - The feeling that power has grown again, - again, a resistance that was overcome.

Not contentment, but more power, not peace at all, but more war, not virtue, but efficiency (virtue in the Renaissance style, virtù, moral free virtue).

That which is weak and failed should perish: supreme imperative of life. And one should not make virtue out of the pity.

What is more dangerous than any vice? - Pity, indeed, with all failures and weak - Christianity...

* * *

What will replace one type of humanity once? But this is mere ideology-Darwinians. As if each species was relieved! As for me, that's the problem of hierarchy within the human species, in their progress on the whole, I do not think the problem of hierarchy between human types, which has always existed and will always be there.

I distinguish one type of ascending life, and another of dilapidation, deterioration, the weakness.

If you believe that the question of rank between the two types is set to at all?...

This type is more often been there before: but as a stroke of luck (Glücksfall), as an exception - never as deliberate. Rather, he has just fought the best, have been prevented, - he had always been the great number, the instinct of mediocrity of any kind, even more so he had the cunning, the fineness, the spirit of the weak against it, and - consequently - the "virtue"... he had almost been the horror: and out of fear you have wanted the opposite type, bred achieved, the domestic animal, the herd, the sick animals, the Christians...

* * *

16 = W II 7a. Spring-Summer 1888

16 [1]

Turin, 21 April, underway (unterwegs)

"My brothers, said the oldest dwarf, we are in danger. I understand the attitude of this giant. He is about to trickle to us. When a giant ripples, there is a deluge. We are lost if it trickles. I'm not talking in what awful (affreusem) elements we drown there."

"Problem - the second dwarf said - how to prevent a giant on the trickle?"

"Problem - said the third dwarf - how to prevent a great, great thing that he big does it matter? "

"I thank the oldest dwarf replied with dignity. This problem is more philosophical taken, doubled his interest, prepared to solve it."

"You have to scare him, said the fourth dwarf.

"You have to tickle him, said the fifth dwarf.

"One must bite him in the toes (Fußzehn), said the sixth dwarf.

"Everything we do at the same time, the elders decided. I see we are up to the situation. This giant is not trickle. "

16 [2]

The risk and phantomical in existence – (Das Risquirte und Phantomatische in der Existenz —)

At night 27 April

16 [3]

Imaginary causes

16 [4]

Terrible service take everything in, single, tentatively, gradually - it wants the task of civilization. But until it is strong enough to do so, they must fight even there, disguise, and might destroy curse. Wherever a culture attaches its evil, it bringing a fear comparative (Furchtverhältniß) expression: their weakness is betrayed. In itself, all the best one made subservient formerly of evil.

16 [5]

This gives a measure of staff from: the larger the passions are terrible and that one time, one people, one person can allow himself because he knows how to use them as means, the higher is its culture. Conversely: the mediocre, weak, submissive and cowardly - virtuous - a person is, the farther he will schedule the evil empire. The lowest man has the evil empire (i.e. the forbidden and hostile to him) see everywhere. -

16 [6]

Education: a system of means to ruin the exceptions in favor of the rule. Education: a system of means to the taste to judge the exception, in favor of the average. So it is hard, but, economically considered, entirely reasonable. At least for a long time, where a culture still maintains itself with difficulty, and any exception to a kind of waste of power is (something that diverts, entices, sickened (ankränkelt) [isolated]) A culture of exception, the trial, the risk of nuance - a greenhouse for unusual plants has only a right to existence, if there is enough power that even now the waste is economical.

16 [7]

The domination (Herrschaft) of the passions, not weakening or extinction! The larger the masters of our will power is so much more freedom should be given the passions. The great man is great by the scope of freedom of his desires: he is strong enough that he makes from these monsters his domesticated animals...

16 [8]

The "good man" at every stage of civilization, the harmless and useful same time: a kind of middle, the expression in the common consciousness of it, before whom one has not to fear and whom you're still not allowed to despise...

16 [9]

In the struggle (Kampfe) against the great man is a lot of sense. The same can be dangerous, accidents, exceptions, thunderstorms, strong enough to make slow and built-grounded in question, question mark in terms of hard-man is

believed. Such explosive materials are not discharged only harmless, but if anything it may concern, their formation and accumulation already prevent: it betrays the instinct of every civilized society.

16 [10]

The highlights of the culture and civilization apart: one should not let the abysmal antagonism of culture and civilization mislead. The great moments of culture were always talking moral corruption of the times, and again were the epochs of deliberate and forced animal domestication (Thierzähmung) ("civilization" -) of the people for the most spiritual times of intolerance and boldest natures. Civilization wants something different than culture wants: perhaps something Inverted...

16 [11]

- Determination and consequence: according to Goethe, the most venerable of the people -

16 [12]

Life itself is not a means to something; it's just growth-form of power.

16 [13]

Modest, diligent, benevolent, moderate, full of peace and kindness: so will you people? if ye think the good people? But what it achieves, is only the Chinese of the future, the "sheep of Christ," the perfect socialist...

16 [14]

Who does not begin as an end, nor ever can start on its own purposes, which gives the morality of self-denial the honor. It (Zu ihr) persuades him to all his wisdom, his experience, his vanity...

16 [15]

The fight against the "old faith", as he took Epicurus was, in the strict sense, the fight against the pre-existing Christianity, - the fight against the darkened already different moralizing leavened with guilt has become old and sick old world.

Not the "immorality" of antiquity, but it's just different moralization is the condition under which alone could be the Christianity of the same Lord. The moral fanaticism (in short: Plato) has destroyed the heathen by revaluation his values and his innocence was to drink poison. - We should finally understand that what has been destroyed, the higher was compared with what was Lord! - Christianity has grown out of the physiological corruption has taken root only in corrupt land...

16 [16]

We few, or many, we are again in a demoralization (entmoralisirten) dare to live the world, we gentiles by faith, we are probably the first to understand what is a pagan superstition: the higher being than man, have imagined, But this being

beyond good and evil, all higher-must be estimated to be immoral, as well. We believe in the Mount Olympus - and not to the "crucified"...

16 [17]

There seems to be nothing of the history to use than ever to the one and the same fallacy: "went to such and such form of reason, therefore it is refuted, "As if an objection to perish, or even a refutation would be! - What about the ruination of the last aristocratic social order is proven? For example, that such an order, we no longer necessary would?...

16 [18]

Among Germans there is not enough to have spirit: one must still take him to remove the spirit. Under French one must have courage to be German.

16 [19]

Be wise now, as once you've grown! A rough affection, a vice, a madness - this is now your way of salvation!

16 [20]

- and if my philosophy is a hell (Hölle), I will at least pave the way (Weg) to it with good sentences. (— und wenn meine Philosophie eine Hölle ist, so will ich wenigstens den Weg zu ihr mit guten Sentenzen pflastern).

16 [21]

If the character of existence should be false if the existence of a "bad character" would have - that's what would be possible - what would be the truth, all our truth? A falsehood more?

16 [22]

If you have done something stupid, then he shall forthwith send them two wisdom: thus brings them back again.

16 [23]

How poor must become the will to the world in Schopenhauer misunderstood (mißzuverstehn) way as the "will"! The philosopher lacks the will is so much talk also of the will (- as in the New Testament the spirit is lacking, despite itself, "the Holy Spirit" -)

16 [24]

Without music life would be a mistake.

16 [25]

The man, a little over-stressed animal species, which - fortunately - has its time, life on earth ever a moment, an incident, an exception without consequence, something remains that irrelevant to the overall character of the earth, the earth itself how each star, a hiatus between two nothings, an event without plan, reason, will, self-consciousness, the worst kind of necessaries, the foolish necessity... Against this view is outraged something in us the serpent vanity us talking about "all this must be wrong because it outraged... Could not that be all just slip? And man, despite all this, to speak with Kant - - -

16 [26]

That "evil" should be an objection to existence! But what has us made the longest reluctance? Is not it the aspect of "the good", it is not the impossibility, "the good" of not being able to dodge? Is not it the thought of "God"?

16 [27]

If you're sick, then he shall hide themselves: it is philosophically so alone, so alone it is brutish...

16 [28]

It morning-thinkers, there are afternoon thinkers, there are night owls. Not to mention the principal species: the mid-day, - those who constantly sleeps where the great god Pan. Since all the light falling vertically...

16 [29]

We lack in music aesthetics to understand the musicians to impose laws and would create a conscience, we miss what is a consequence of an actual struggle (Kampfes) for "principles" - because as musicians we laugh at the Herbartian leanings on this matter as much than about the Schopenhauer. In fact results, this results in a great difficulty: we know the terms "pattern", "championship", "perfection" no longer justified - we grope blindly around with the old instincts of love and admiration in the realm of values, we believe almost "is good what we like"... It awakens my suspicion, when innocently Beethoven everywhere as" known classics," I would rigidly insisted that it is in other arts under a classical writers as a reverse type of Beethoven, understands. But if not yet perfect and eye-catching style in the resolution of Wagner, his so called dramatic style as a "model", as "home", as "progress" is being taught and worshiped comes, my impatience at their peak. The dramatic style of music, as understood by Wagner, is the renunciation of style at all under the assumption that something hundred times more important than music, namely the drama. Wagner can paint, he uses the music not the music, it reinforces attitudes that he is a poet, finally, he has the "beautiful feelings" and "heaving bosom" appealed equally to all theater artists - with all this he has the women and even the education need to be persuaded: but what about women's education and in need of it! Everything that has no conscience for the arts, does not suffer from this, if all the first and most indispensable virtues of an art in favor of ulterior motives, as ancilla dramaturgica [dramaturgical] kicked with feet and ridiculed. - What is the extension of all means of expression, if that which is expressed as the art itself, for itself has lost the law? The scenic splendor and power of sound, the symbolism of sound, rhythm, color tones of

harmony and disharmony, the suggestive significance of music in terms of other arts, the whole of Wagner to the rule brought sensuality of the music - all this Wagner at the music detected, extracted, developed. Victor Hugo has done something akin to the language: but today, one wonders in France in the case of Victor Hugo's, if not to spoil the language... if not, with the increase in the sensuality of language, reason, spirituality, the deep legalism has been pushed down into the language? That the poet sculptor in France, that the musicians in Germany have become an actor and culture-brushing (Anpinseler) - these are not a sign of decadence ?

Wagner makes everything possible with the help of music, which is not music: it gives swelling, understand virtues and passions.

Music is his means (Mittel)

Is not it all more spiritual beauty have lost the high-spirited perfection, which embraces the ventures nor the grace, the entrancing dance and leap of logic, the - - -

16 [30]

For a man of war of knowledge, which is always fighting with ugly truths, is the belief that there is no truth, a large bathroom and stretching limbs (Gliederstrecken). - Nihilism is our kind of idleness...(Der Nihilismus ist unsre Art Müssiggang…)

16 [31]

Virtue is sometimes merely a venerable form of stupidity: who would you want so badly? And this kind of virtue is not now survive. A kind of stout peasant simplicity, but what is possible in all classes and the other one has not to meet with a smile and devotion believe, even today, that everything is in good hands, namely in the "Hand of God": and if this sentence with that modest maintain security received, and as if they said that two times two is four, so we are on guard to contradict others. Why this dull pure folly? Why do they darken with our concerns in regard to man, people, purpose, future? And we wanted it, we could not do it. They reflect their own venerable stupidity and goodness in the things inside (living with them, yes, the old god, deus myops, yet!); the rest of us - we look into something different in the things our riddles of nature, our contradictions, our deeper, painful, distrustful wisdom.

16 [32]

How do I know my peers. - philosophy, as I have so far understood and lived, is also the prospect of voluntary cursed and wicked side of life. From the long experience which gave me such a trek through ice and desert, I learned everything that has been philosophized who look different: - the hidden history of philosophy, the psychology of their big names came to light for me. "How much truth can endure, how much truth dares a ghost? "- this was for me the real measure of value. The error is cowardice... every achievement of knowledge follows from courage, from hardness against them, from the cleanliness to be... Such experimental philosophy, as I live it, take a trial basis, even the possibilities of the fundamental nihilism first: without said it would be that it would be a No, a negation, a will to No. Rather, it wants to reverse through - up to a Dionysian yea-saying to the world as it is, without deduction, exemption and selection - it wants the eternal cycle - the same things the same logic and illogic of the nodes. Highest state (Höchster Zustand) which can reach a philosopher: Dionysian stand to existence --: my formula is amor fati...

- This includes the previously denied aspects of life not only as necessary to understand, but as desirable: and not only as desirable in terms of the previously affirmed pages (such as its complement or preconditions), but for its own sake, as the more powerful, more fruitful, truer aspects of life, which expresses itself in his will clearly. Similarly, given a say, so far only said yes to estimate side of existence, to understand how this valuing is and how little it is mandatory for a Dionysian value dimensions of existence: I pulled it out and realized what says on here it (the instinct of those who suffer once, the instinct of the herd and the other third of those instincts of the majority in opposition to exceptions -) I guessed so, to what extent another more human species necessary to devise a different side of the rise and rise of man would have: higher beings than beyond good and evil, beyond the divisions of those values which cannot deny the origin of the sphere suffering, the herd, and the most - I was looking for the opposite approach this ideal of education in history (the terms "pagan" "classical", "noble" newly discovered and put down -)

16 [33]

Richard Wagner remains merely in terms of its value estimated for Germany and German culture a big question mark, a German misfortune, perhaps, a fate in any case: but what does it matter? Is he not much more - than merely a German event... It seems to me even, that he belongs nowhere less than Germany, nothing is there ready for him, his whole type is among the Germans simply alien, strange, misunderstood, incomprehensible since. But one is careful not to admit this: this one is too good-natured, too square, too German. "Credo quia absurdus est": that it wants and it would also in this case German spirit – and they believes the time being everything that Wagner would have felt about himself. The German spirit has at all times in psychologists lacks the subtlety and divination. Today, where they is under the high pressure of homelands (Vaterländerei) and self-admiration, thickens and coarsens it visibly: how to cope with the problem of Wagner!

16 [34]

Basically, Wagner's music nor literature is so good it the whole French romance, the magic of the exotic, strange times, habits, passions, exerted on sensitive loafer, the delight of the step into in the vast primeval distant foreign land, which the access leads through books, making the whole horizon was painted with new colors and possibilities... The idea of even more distant worlds undigested; Dédain against the boulevards of nationalism... namely, you'll make no mistake, is just a form of exoticism tell... The romantic musician, what did the exotic books from them, we would like exotica experience, passions in the Florentine or Venetian taste: last one is content, they in the picture are looking to... The essence is the kind of new desire, one imitation –want, want night life, the casing, the adjustment of the soul (Das Wesentliche ist die Art von neuer Begierde, ein Nachmachen-wollen, Nachleben-wollen, die Verkleidung,die Verstellung der Seele)... The romantic art is only a makeshift for a manager "reality"...

Napoleon, the passion of new possibilities of the soul... The space extension of the soul...

Trying to new deal: revolution, Napoleon...

Exhaustion (Ermattung) of the will, the greater excess in the desire to feel new things, to imagine, to dream...

Consequence of the excessive things that you had experienced: craving for excessive emotions... The foreign literatures offered the strongest flavor...

16 [35]

On the future of marriage:

a tax burden on inheritances, etc. also conscientious burden of the bachelors of a certain age and grow (within the community)

Advantages for all types of fathers, who put plenty of boys in the world: may a majority of votes

a medical protocol, signed any marriage previously and board members of the community: in which more specific questions must be answered by the couple and the doctors ("family history" -

as an antidote against prostitution (or its refinement): marriages period, legalized (for years, to months to days), with a guarantee for the children

every marriage is responsible for and endorsed by a number of confidence men of a community: a community affair

16 [36]

the Romantics, all of which, like their German master Friedrich Schlegel, are in danger (as Goethe) "choke on the cud of moral and religious absurdities"

Schiller's words to Wagner, he brings "passionate eloquence, splendor of words, as momentum noble sentiments" - metal alloy with less

"Had Schiller lived longer, he was the idol of his contemporaries, even those in Iffland and Kotzebue, in Nikolai and Merkel again found their feeling and thinking, become and also honors and riches would it flowed in abundance." Victor Hehn, G ü G p. 109

[From Nietzschechannel: G[edanken] ü[ber] G[oethe] p 109. [Vgl. Victor Hehn, Gedanken über Goethe. 1. Teil. Zweite verbesserte Auflage. Berlin: Gebrüder Borntraeger, 1888].

"The continuous heartlessness" "the insignificance or worthlessness of Heroes" - think Niebuhr, who allows himself to say in regard to the Wilhelm Meister, "he annoyed at the menagerie of tame animals'

in the distinguished circles it was agreed that in order to talk with James' "an unclean spirit prevails in it"

Goethe, Schiller was grateful for what? That he took the Wilhelm Meister "enraptured and deeply, painfully so filled with the feeling of his own inadequacy. So he was finally out in the middle of the enemy camp, met a ghost, he could until the follower to this level. "

grains in 1796 "to Goethe and am 'I'll stay just a poetic scoundrel."

Goethe's constellation paled in proportion and in Schiller's eyes, which grew in his own glory. He was the rival.

The typical patient against the hatred of perfection - as Novalis against Wilhelm Meister, who finds the book odious. "With straw and lobules of the garden of poetry is fake." "The mind is like a naive devil in it" "Artistic atheism is the spirit of the book.." - This at a time, where he raved for Tieck, who had just one Jacob Boehme seemed to give students

16 [37]

The effect of Wagner's art is deep, it is especially difficult heavy lead: why is that? First, certainly not in Wagner's music: the music keeps you from even only if one already overwhelmed by something else and, as freight has become. This other is the Wagnerian pathos, to which he has his art only to invent, there is the immense persuasiveness of this pathos, his breath stopped, his do not will let go (Nichtmehrloslassenwollen) an extreme sense, it is the appalling length of the pathos with which Wagner wins and will be victorious, so that our end, he even talked to his music... Whether one with such pathos, the "Genius" is? Or even be? When one genius of an artist the greatest freedom under the law, the divine lightness, frivolity understands the hardest, then Offenbach (Edm Audran) nor more right to the name of "genius" as Wagner. Wagner is heavy, cumbersome: it is nothing stranger than most high-spirited moments of perfection, as this clown Offenbach five, almost six times achieved in each of its buffoonery. - But perhaps you can understand genius at something else. - Another question to which I also

intend to reply to: whether Wagner, with just one such is pathos, German? is a German?... Or rather, not the exception to the exceptions?...

Wagner is difficult, heavy lead (centnerschwer), hence not a genius?...

16 [38]

Wagner to slash (tüchtig) hard before all things, so that three-quarters remains: above all, his recitative, which brings the most patient to despair... It is a mere ambition of Wagner, his works as necessary to the small and individuals to teach... the opposite is true, It is the superfluous, the arbitrary, dispensable too much... It lacks the ability even of necessity: how to us it can impose ?

16 [39]

To what extent the disability is a vulgar agitator the crowd, the term "higher nature" to make clear, for it gives the best example from Buckle (dafür giebt Buckle das beste Beispiel ab). The opinion, which he so passionately fought - that are "big men", Single, princes, statesmen, geniuses, commander of the lever and causes of all great movements - is he instinctively misunderstood, as if it was claimed by them, the essence and valuable in such a "higher men (höheren Menschen)" lay precisely in the ability to set masses in motion, brief in its effect... But the "higher nature" of the great man lies in being different, the incommunicable, the rank distance - not in any effects: and if he also shook the world. -

16 [40]

Aesthetics

Fundamental insight: that is beautiful and ugly.

Nothing is related, we say narrow-minded as our sense of beauty. Who would think it detached from the desire of the people on the people immediately lose ground under their feet. In beauty, man admired as a type: in extreme cases, he prays to himself. It is of the essence of a type that he only his is happy sight - and that he only be affirmed. Man, how he sees the world inundated with beauty, he has, they are always with his "beauty" overwhelmed: that is, he keeps all for good, which reminds him of perfection-feeling with which he as a person stands between all things. Whether he really make the world embellished has?... And should last in the eyes of a higher taste judge a person may not be beautiful?... I'm not saying hereby unworthy, but a little funny?...

* * *

2

- Oh Dionysus, divine one, why do you pull me by the ears? I find a kind of humor in your ears, Ariadne: why are they not even longer...?

* * *

"Nothing is more beautiful: the man is just beautiful," On this naiveté rests all our aesthetics: they had their first "truth".

If we add the complementary "truth" immediately added, it is no less naive: that nothing is ugly as the failed man.

Where a person is suffering from the ugly, he suffers miscarriage argument of his type, and where he is remembered even remotely on such a miscarriage of argument, since it sets the title of "ugly" to. The man has showered the world with

ugliness: that is to say, only with his own ugliness... Does he have the real world by ugliness (verhäßlicht)...?

* * *

Everything ugly weakens and grieved the people: it reminds him of decay, danger, helplessness. One can measure the impact of the ugly with a dynamometer. Where he is depressed because of some ugly acts. The feeling of power, the will to power - which grows with the beauty that comes with the ugly.

In a tremendous instinct and memory material is piled up: we have a thousand different signs by which we are betraying the degenerated of type. Where to exhaustion, fatigue, weight, age, or in bondage, cramps, decay, putrefaction, will also be played only once since our talks lowest value-judgment: because the man hates the ugly...

What he hates because it is always the downfall of his type. This hatred is the whole philosophy of art.

* * *

If my readers are also privy enough to show that even "the Good" in the total area-wide spectacle of life is a form of exhaustion is: they are the consequence of Christianity give the glory to which the good guys as the ugly conceives. Christianity was right. -

For a philosopher to say it is one worthlessness (Nichtswürdigkeit): the good and the beautiful are one: it adds even more to "even the truth", we should beat him. The ugly truth is: we have art so that we go not to the underlying truth.

* * *

7.

About the relation of art to truth, I'm the earliest become seriously and yet here I am with a holy horror of this conflict. My first book dedicated to him; the birth of tragedy believes in art against the background of a different faith: that it is not possible to live with the truth: that the "will to truth" is already a symptom of degeneracy is...

I put the strange dark and unpleasant conception of that book to go again. It has the priority over other pessimistic conceptions, that they immoral: - it's not like these of the Circe of philosophers, of virtue, inspired. -

The art in "*The Birth of Tragedy*"

- - -

16 [41]

Wagner is a capital fact in the history of the "European spirit" of the "modern soul" as Heinrich Heine was such a fact. Wagner and Heine: the two biggest fraudster (Betrüger), has endowed Europe with Germany.

16 [42]

I distanced myself from Wagner when he took his retreat to German, German to God Church and the German Reich: others it has just drawn to itself.

16 [43]

NB

Beginning of the preface

The gold-maker is the only true benefactor of mankind.

That one revaluation values (Daß man Werthe umwerthet) that one out of little, from the humble gold makes: the only kind benefactor of mankind

they are the only enricher (Bereicherer)

Others are merely changer

Think an extreme case: that there is something most hated, condemned, - and that this will just turn into gold: this is my case...

16 [44]

I am sometimes almost curious then to hear how I am. Is far from my own habits that question in an absurd way

My typical experiences (- like you have - - -

Gives in my life it really surprises: the reason is that busy do not like with what might be possible: proof of how much I live in... An accidental thought brought me to consciousness a few days ago: in I miss the word "future", as I see forward over a smooth surface: no desire, no wish (Wünschchen) itself, make no plans, have no-other-like. Rather, just what is forbidden us from that holy Epicurean: concern for the next day, for tomorrow... that's my only trick: I know now, what will happen tomorrow.

naufragium feci: bene navigavi, - - -[from Arthur Schopenhauer]

16 [45]

the happiness of the great magician rattlesnake, which run into the jaws of the innocent...

16 [46]

the culture-cretins, the "eternal feminine" - - -

16 [47]

in Germany, where the Vaporism of the ideal is not justified an objection to an artist, but almost its justification (- he is Schiller expected to be good... and if one says, Schiller and Goethe says, man, the former was an idealist of higher, the genuine: these attitudes-hero!

16 [48]

As for the hysterical, heroic woman who has invented Richard Wagner set to music, a hybrid structure most ambiguous taste:

that this type even in Germany, has not totally disgusted, has its foundation in this though certainly not be right, that already an incomparably greater poet than Wagner, Heinrich von Kleist, the noble, he had been there the intercession of

genius. I am far from Wagner himself here depends to think of Kleist: Elsa, Senta, Isolde, Brünnhilde, Kundry are rather children of French romance and have a - - -

16 [49]

The size of a musician is not measured by the beautiful feelings that excitedly, believe the women - it attaches itself to the clamping force of his will, according to the certainty with which obeys the chaos of his artificial command and will form after necessity, which puts his hand into a sequence of shapes. The size of a musician - in a word is measured by its capacity for great style.

16 [50]

I look for an animal that dances to me and a very little bit of me - loves...

16 [51]

The draft.

1. The true and the apparent world.

2. The philosopher as a type of decadence

3. The religious man as a type of decadence

4. the good man as a type of decadence

5. The counter-movement: the art!

6. The pagan in religion.

7. The science versus philosophy.

8. Politicians against priests - against the removal resolution from the instincts, the unhomely. (Folk, country, woman - concentrate all the powers against the " Un - behome ") (Un heimisch-sein)

9. Criticism of the present: where it belongs?

10. The nihilism and its counterpart: the disciples of the "Second Coming" (Wiederkunft)

11. The will to power as life: The highlight of the historical self-consciousness (the latter due to the sick form of the modern world...)

12. The will to power: as discipline.

16 [52]

The decadents as excrement of society considered

nothing can be more unhealthy than use them as food -

16 [53]

Theory of exhaustion:

the vice

the mentally ill (or the artists...

the criminals

the anarchists

these are not the oppressed races, but the ejection of all existing social classes...

With the realization that all our objects are imbued with these elements, we have realized that modern society is no "society", no "body", but a sick conglomerate of Chandala

- a society that no longer has the strength to excretion (exkretiren)

To what extent by living together for centuries, the morbidity is much deeper:

the modern virtue

modern spirituality

our science

{as forms of disease}

16 [54]

The error is the most expensive luxury that can allow yourself, man, and if the error is a physiological mistake at all, then he is living dangerously. What has thus far paid the man the most, atoned for the worst? For their "truths": for the same all together were errs in physiologist humor...

16 [55]

Recalculated physiologically, is "*Critique of Pure Reason*" is already the pre-existence-form of cretinism: the system of Spinoza and a phenomenology of consumption (Physiologisch nachgerechnet, ist „Kritik der reinen Vernunft“

bereits die Präexistenz-Form des Cretinismus: und das System Spinozas eine Phänomenologie der Schwindsucht)

16 [56]

My sentence (Satz) into a formula driven, the smell is ancient, according to Christianity, scholastic and other musks: the concept of "God as Spirit" is God as perfection denies...

16 [57]

This has no children; little sense (Sinne).

16 [58]

For the spider, the spider is the most perfect being, for God is a metaphysician metaphysicians: that is called, he's spinning... [or, spinnt = crazy]

(Für die Spinne ist die Spinne das vollkommenste Wesen; für den Metaphysiker ist Gott ein Metaphysiker: das heißt, er spinnt…)

16 [59]

The people (Volk) believe in apocryphal "truths" -

16 [60]

Women, gold, precious stones, virtue, purity, science, good counsel, in short everything that is useful and beautiful, we must take, where it comes from also.

* *

For his respect for his mother until his earthly remains of the disciples is going on: for his respect for his father that he is even more subtle form of matter, which clothed him in the air, for his respect for his teacher, he is lighter, cleaner and rises to the home of Brahma.

* *

That he never in the silence of the forest, or on the edge of clear sources or in the deep, deep midnight prayer neglected, whose infinite content is included in the monosyllable "Om"

Once they have absolved his theological studies, the young Brahman, the young and Xchatria Vaysia enter into the category of family men. The "twice-" should then take his staff and to make the search for a wife from his caste, which is conspicuous by its qualities and satisfy the rules does.

He beware of connection with a woman from a family that has not fulfilled their religious duty, or in the number of daughters is higher than that of the sons or have in the individual limbs deformities, or consumption, dyspepsia, hemorrhoids and the like.

He fled the family, how great their power, their name, their wealth is.

He was looking for a woman beautiful in form, whose name speaks pleasantly, with the steps of a young elephant, with silky hair, soft voice and small, regular teeth, one whose body is covered as with a light duvet

A beautiful woman makes the joy of a house, holding firmly the love of her husband and bring him comely children

He beware of marrying a girl who has no brother or his father is unknown.

For a Brahmin, which connects with a Sudra (servants of the race) and has a son by her, there is no way on earth atonement.

16 [61]

Wilhelm von Humboldt, the noble flathead (Flachkopf)

16 [62]

"Each and destroy all in perpetual renewal and self-distraction."

Göthe.

16 [63]

It will be the friends of the philosopher Friedrich Nietzsche, of value, to hear that last winter the brilliant Dane, Georg Brandes a longer cycle of lectures at the University of Copenhagen has dedicated this philosopher. The speaker, whose

championship was not in expounding difficult thoughts complexes prove only to an audience knew of more than 300 people for the new and bold way of thinking of the German philosopher to interest vividly: so that the lectures in a brilliant ovation in honor of the speaker and ran out of his subject.

16 [64]

We immoralists

Among artists

Criticism of free -

The skeptic's talking about.

16 [65]

The Meistersinger glorify D 's genius that has learned nothing: except what it has learned from the birds - understood the genius as "the noble [-]", besides the "knights "

16 [66]

To preface.

What alone can restore us? The sight of perfection: I let the eye wander around drunk: we have it not brought wonderfully well?

16 [67]

Wagner's style has also infected his disciples: the German of the Wagnerian flowery nonsense that has been written since Schelling. Omitted Wagner himself as a stylist is still in that movement, against Schopenhauer's wrath - and the humor comes to a head when he poses as the "savior of the German language" against the Jews. - To distinguish the flavor of these disciples, I allow myself a single example. The King of Bavaria, who was a known pederast, once said to Wagner: So you do not like the women? they are so boring... Nohl (the author of a translated into six languages, "Wagner's life") finds that opinion "embrace teen" (“jugendlich umfangen”)

16 [68]

A critic

of the modern soul.

16 [69]

How come last, that Parsifal has a son, the famous Lohengrin? If this is the first event of immaculate conception (immacolata) - - -

16 [70]

What it is involved?

the religious misunderstanding (Mißverständniß, [mistake])

the moral misunderstanding
the philosophical misunderstanding.

the aesthetic misunderstanding.

15 [71]

[format below into three section and lines]

The origin of values.

The fictional world

the fictional world

Philosophy as decadence

Thoughts on Christianity

II the real world

The realities behind the morality.

The physiology of art.

Why is truth?

III

Critique of modernity.

The eternal return.

From the seventh solitude.

16 [72]

1.Contrast of values: pessimism, nihilism, skepticism

2. Critique of philosophy
3. Critique of religion
4. Critique of morality.

5. The fictional world
6. Why is truth?
7. The physiology of art.

8. Problem of modernity.
9. The eternal return.
10. From the seventh solitude (Aus der siebenten Einsamkei).

16 [73]

The physiology of Art

The problem of Socrates

Moral: domestication or breeding -- The realities behind the morality.

the struggle with the passions and their spirituality.

Naturalism of morality and denaturalization.

Time and contemporaries.

From the seventh solitude.

"Why truth?"

The will to truth.

Psychology of philosophers

The will to truth.

Civilization and culture: an antagonism.

1. [74]

[translator note format in table of content]

X - painfully thoughtful (X — schmerzhaft-nachdenklich)

1. Bizet's music - the philosopher ironically
2. South, serenity, love dancing mau foreign-interesting
3. the "Redeemer" - Schop ironically
4. The "Ring", Wagner's Schopenhauer as Savior foreign-interesting

5. the decadent - grim ! grim!
6. jokingly "ancestors" "knocking" "collection"

ironically

7. "Hysteria", "style" little treasures

foreign-interesting

8. "Throwing down" effect "of Victor Hugo the language " "Talma" "alla Genovese "

praise quickly-

9. "Action" "Edda" "eternal content" "Madame Bovary" "no child"

ironically

10. "Literature" "Idea" "Hegel" "German youth" - what we miss ?

ironic and interesting alien-

11. honorable, strong, in fact, "the actor"

strong- courting

12. three formulas

grim

to 10) Wagner's dark, complicated, seven skins (siebenhäutig)

8 the remains serious even in Wagner's "Counterpoint"

16 [75]

Here are two formulas, from which I understand the phenomenon of Wagner's. One reads:

the principles and practices of Wagner's are all traceable to physiological calamities: they are the expression ("hysteria" as a musical)

The other is called:

the harmful effects of W art proves its deep organic frailty, their corruption. That makes perfect health; the sick makes you sick. The physiological calamities, in which Wagner put his listeners (irregular breathing, blood circulation disorder, extreme irritability with sudden coma) contain a refutation of his art

With these two formulas, the only consequence of that general proposition is drawn, furnishes the foundation for me all the aesthetics: the aesthetic values that rest on biological value that the aesthetic feelings are good feelings biological welfare.

16 [76]

Cases where you do not hear the passion, but the lashes, which Wagner wasted with insulting cruelty to his poor horse Pegasus

the lashes with which Wagner abused the poor Pegasus (2 act of Tristan

the poor: how economic it is in ideas - a witty poverty: boring...

it lacks the thoughts, just as in Victor Hugo's all attitude, - - -

16 [77]

1. the actor
2. the corruption of the music -
   the music from outside the ribbon

   out - "it means" -

extreme detail-recovery change of optics

the "grand style" - decline, impoverishment of the organizing forces.

- lack of tonality
- lack of eurythmic ("dance")
- inability of the building ("drama")
- a means to tyrannize

the "fixed idea" (or theme)

3. the harmfulness of music
   the miracle

   the idiosyncrasy

4. Value of the materials
   forming his "style" "Hegelianism"

5. France - Germany
6. The advent of histrio (Die Heraufkunft des histrio)
7. the decadent: extreme irritability (Irritabilität —) -
   lack of tonality

   lack of eurhythmics

   inability to build

   an exaggeration of the details

   of appearance anxiety.

   Character instability: change of person

   lack of pride

   and debauchery exhaustion

the poverty, cleverly denied

as musical

as a " mythic interpretation "

8. "How can one lose his taste in these decadent?"
   the actor

   kind of effect. History of the effect.

   music as theater rhetoric. V. Hugo

   of "playwright"

9. of harmful:
1. physiological

   irrational

2. intellectually (the "youths"

   wonder

3. tendency of "compassion"

   symbolism

10. the nihilistic art:

    Schopenhauer's tendency of tragedy

11. Advent of the actor

12. Three requirements

16 [78]

Tristan and Isolde, with real experience, are almost an extravagance.

One can in fact young women are not serious enough conscience this alternative: aut Wagner aut liberi.

16 [79]

Wagner has never learned to walk. He falls, he stumbles, he mistreated the poor Pegasus with whips. All the wrong passion, all false counterpoint Wagner is incapable of each style. -

artificially, sized wrong, concoction, monster, cardboard.

16 [80]

The Case of Wagner.

A musicians problem

by

F. N.

Under this title appears in my publishing an ingenious pamphlet on Wagner, which will be discussion in very lively fashion with friend and foe. To Prof. Nietzsche, where everybody will admit, the most profound connoisseur of the Bayreuther movement, here sums up the value-problem, which includes those in the movement, the horns, he proves that it has horns. The refutation W, which gives the writing is not merely an aesthetic: it is mainly physiological. Wagner, Nietzsche regarded as a disease as a public danger.

16 [81]

I've given people the deepest book they possess, the Zarathustra, a book that characterizes the so much so that if someone can say "I've seen six principles (Sätze) of them, that is experiencing "a higher order of people heard... But as one must pay that! must pay off! It almost ruins the character... The gap is too big...

(Ich habe den Menschen das tiefste Buch gegeben, das sie besitzen, den Zarathustra; ein Buch, das so sehr auszeichnet, daß wenn Jemand sagen kann „ich habe sechs Sätze davon verstanden, das heißt erlebt" zu einer höheren Ordnung der Menschen gehört… Aber wie man das büßen muß! abzahlen muß! es verdirbt beinahe den Charakter… Die Kluft ist zu groß geworden…)

16 [82]

the modern ideas as wrong.

"Freedom"

"Equal rights"

"Humanity"

"Compassion"

"The genius"

democratic misunderstanding (as a result of the milieu, the spirit of the time (Zeitgeist))

pessimistic misunderstanding (as impoverished life, as the liberation of the "will")

the decadence misunderstanding (neurotic (névrose)

"The people (Volk)"

"The race (Rasse)"

"The nation (die Nation)"

"Democracy"

"Tolerance"

The "milieu"

"Utilitarianism"

"Civilization"

"Women's emancipation"

"People's education (Volks-Bildung)"

"Progress"

"Sociology"

16 [83]

The necessity the wrong values.

You cannot disprove a proposition by proving its conditional nature: it is the necessity to have it not be abolished. The wrong values are not reasons to exterminate: as little as a curved lens in the eye of a patient. One has its necessity, be there to understand: they are a result of causes that have nothing to do with reasons

16 [84]

If one creates "with Chr Moses and" the natural causality from the world, you need an unnatural: the entire rest of mucky now follows.

16 [85]

Psychology of error.

1) Confusion of cause and effect

2) Confusion of truth with the effect of what is believed to be true.

3) Confusion of consciousness with the causality

Morality as mistake (Irrthum [error]).

Religion as mistake (Irrthum).

Metaphysics as mistake (Irrthum).

The modern ideas as mistakes (Irrthümer).

16 [86]

The will to power. Attempted revaluation of all values.

I. Psychology of errors.

1. Confusion of cause and effect
2. Confusion of truth with what is believed to be true
3. Confusion of consciousness with the causality
4. Confusion of logic with the principle of reality

II. The wrong values.

1. Morality as wrong
2. Religion as false

all due to the four types of error.

3. Metaphysics as false
4. the modern ideas as wrong

III. The criterion of truth.

1) the will to power

2) Symptoms of decline

3) To physiology of art

4) to physiology of the politics

IV. Struggle (Kampf) the false and the true values.

1) Necessity of a double movement

2) Usefulness of a double movement

3) the weak

4) the strong.

Chapter 16: each 37 pages. - 16 chapters: each 35 pages.

The criterion of truth.

The will to power, the will to live - the ascendant life.

The large errors as a result of decadence.

The physiology of art.

Symptoms of decline.

The struggle (Kampf) of values

Usefulness of a double movement.

The same necessity.

The weak.

The strong.

16 [87]

One should not confuse Christianity with that of a root to which it resembles, with its name: the other roots from which it is grown, have been far more powerful, more important than its core, it is an abuse like no other, where such gruesome formation and decay-failure (Verfalls-Gebilde), the "Christian Church" "Christian faith" "Christian life" mean to sign off with that holy name. What has Chr denied? - Everything that is called Christian today.

16 [88]

The worst part is that all the cuts too deeply into the heart: almost every year, my three, four things brought in itself irrelevant to where I almost went to ground.

Not that I'm so someone accusations. Ges M have simply no idea of it, in which case a mortally hurt, and what makes him sick for a few months.

16 [89]

The modern artist, closely related to its physiology is the hysteria, also signed up as a character in this pathology. The hysteric, is wrong: he lies in the desire to lie, he is admirable in every art of disguise - except that his morbid vanity plays a trick on him. This vanity is like a continual fever, which narcotics necessary, and before any self-deception, in any farce shrinks, which promises a momentary relief. inability to pride and resistance to revenge for a deeply entrenched self-loathing necessary have - which is almost the definition of this type of vanity. The absurd excitability of his system, which makes all experience crises and the "dramatic" in the slightest chance of drags one's (einschleppt) life, it takes all predictable: he is no longer a person, more than a rendezvous of persons of whom now this and now those with insolent security shoots out. That is why he is great as an actor: will all these poor lots of studying what the doctors put in the vicinity, in astonishment by their virtuosity, the facial expressions, the transfiguration, of inhabiting almost every required character.

17 = Mp XVII 4. Mp XVI 4a. W II 8a. W II 9a. May-June 1888

17 [1]

First Chapter. Concept (Begriff) of nihilistic movement as an expression of decadence.

- the decadence everywhere (überall)

Second Chapter. the typical manifestations of decadence

1) one choose, which accelerates the depletion

2) one know not to resist

3) one confuse cause and effect

4) one longs analgesia

(72): also how "hedonism" is a degenerated type is

Third Chapter. 5) the "real world" concept of reality through suffering (46) first issue

(72): the antithetical nature, the Dionysian values: (72), the tragic era

6) the nihilistic forgery for all the good things

(59) (108) (109) love

the "weak-willed intellect"

the genius

Art of the "free-willed subject"

7) the inability to power, the powerless:

their treacherous arts (98)

17 [2]

A. From the corruption of the command.

B. What do the previously highest values.

C. Where the previously highest values come from.

D. Why the counter value subject

E. Modernity as the ambiguity of values

F. - - -

17 [3]

[+ + +] Book only as different forms of lying under consideration; is with their help in life's thought. "Life is to instill confidence: the task, so placed, is immense. To solve it, man must be a liar by nature, he has more than everything else artist to be. And he is also metaphysics, religion, morality, science - all just figments of his will to art, to lie, to escape from the "truth" to the negation of the "truth". The assets themselves, thanks to which he rapes reality with the lie, this artist-faculty of man par excellence - he still has it with everything that is common. He himself is a piece of reality, truth, nature, how could he even a piece of genius lies be!...

That the character of being misunderstood will - deepest and most secret intentions behind what virtue, science, religion, artistry (Künstlerthum) is. See

much never see much wrong to see many things: oh how wise is still, in states where you are on the farthest of them, to consider themselves clever! The love, the enthusiasm, "God" - all subtleties of the last self-deception, pure seduction to life, all faith in life! In moments, where the man was made to beguiled (Betrognen), where he has outsmarted himself where he believes in life: oh, how it swells up inside him since! What a delight! What feeling of power! ! How much artistic triumph in the sense of power... The man was once again master of the "stuff" - masters of the truth... And whenever a man says, he is always the same in his joy as he pleased! artist, he enjoys himself as a power that he enjoys the lie as his power...

2.

The art and nothing but art! It is the great facilitator of life, the great seducer to life, the great stimulant of life.

Art as the only superior counterforce to all will to denial of life, as the anti-Christian, anti-Buddhist, Anti-Nihilistic par excellence (Die Kunst als einzig überlegene Gegenkraft gegen allen Willen zur Verneinung des Lebens, als das Antichristliche, Antibuddhistische, Antinihilistische par excellence).

Art as the redemption of the knower, - which has seen the terrible and questionable character of existence want to see, the tragic-knower.

Art as the redemption of the actor, - which has seen the terrible and questionable character of existence, not just lives, want to live, the tragic and warlike people, the hero.

Art as the redemption of the sufferer, - as a way to states (Zuständen), which wanted the suffering deified, glorified, is where the suffering is a form of great delight.

3.

One can see that in this book, pessimism, nihilism say clearly, as is the truth. But the truth is not considered a primary measure of value, still less than supreme power. The will to appearance, to illusion, to deception, to becoming and changing (for the objective illusion) applies here as deep, original, more metaphysical than the will to truth, to reality, to being (zu Sein): - the latter itself is merely a form of will to illusion. Similarly, the desire is as original as the pain: the pain only as conditioned, as a consequence of the will to pleasure (of the will to, growing, shaping, that is, to work: in the work but the destruction is taken into account) is a highest conceives of state affirmation of existence, from which even the most pain cannot be settled: the tragic-Dionysian state.

4.

This book is such even anti-pessimistic: namely, in the sense that it teaches something that is stronger than the pessimism, the "divine" than the truth. No one would, it seems, a radical negation of life, no one really doing more than saying no one to speak the word of life seriously, as the author of this book. Only he knows - he has experienced it, maybe he has nothing else had! - That art is worth more than the truth.

In the preface, with which Richard Wagner was invited as one conversations, this seems creed, gospel artists, this "art as the proper task of life, art as its metaphysical activity..."

5.

- - -

17 [4]

Toward

history of concept of God (Geschichte des Gottesbegriffs).

1.

A people (Volk) that still believes in itself, also has his or God. In him it venerates the conditions by which it is on top - it's like to be projected, his sense of power in a being that is can sure to thank. Religion, in such circumstances is a form of gratitude. Such a God has to use and can harm must be able to friend and foe: the anti-natural castration of a God to a God of goodness is not that strong in the realist sense. What good is a people (Volk) that cannot be terrible? What good is a God, not the anger, revenge, envy, violence, and perhaps not even aware of the dangerous eagerness (ardeurs) destruction? - When a people (Volk) goes to ruin, if it dwindle faith in its future, freedom and superiority feeling, if it occurred, the submission was the first utility, the virtues of the subjugated as preservation conditions into consciousness: then of course also changes his God. He is hypocrite, timid, modest, counsels "peace of soul," the no-longer-hate, for forbearance, love yourself against friend and foe. He crawls back into the cave of private virtue, the God of the little people is - he is no longer aggressive and makes the thirsty soul of a people's (Volkes), will to power is...

2.

Where this will, the will to power goes down, every time there is decadence (Wo dieser Wille, der Wille zur Macht, niedergeht, giebt es jedes Mal decadence). The deity (Gottheit) of decadence, cut their limbs and manly virtues, will now become a god of good. Your cult is called "virtue", their followers are the "good and just." - You understand, in which moments before the dualistic opposition of a good and an evil god is possible. For with the same instincts to bring down with the subjugated their god to "goodness in itself," they remove from the God of their conquerors from the good qualities. They take revenge on their masters by their God condemn. -

3.

How can you, with the simplicity of the spirited Renan, the further development of the concept of God from the God of Israel to the epitome of all good god-a progress call! As if Renan had a right to simplicity!... The opposite is quite obvious. If the requirements are eliminated a strong prosperous life from the conception of God, when he gradually became a symbol of help for all tired, exhausted, just is not vegetating, if sinners-God, the sick-God, Savior, Redeemer par excellence is: all of which testifies? - Of course, his empire has grown larger (-he himself would have become even more so...?) Formerly he had only his people, his "chosen" every nation has chosen for itself at its height. Meanwhile he went on the road and nowhere more sat silent - until he was finally on cosmopolitans and the "large number" got on his side. But the God of the "large number" is nonetheless an angle of God, the God of all diseased areas, all unhealthy quarters of the world... His world kingdom is an underworld empire, a basement hidden (verborgnen) misery... And he himself is so weak, so sick!... proof: even the weakest of the weak, the scholastics and metaphysicians are still master him, - they spin around him, into him, until he took their picture, is a spider. Now he spins the world out of himself, now he is the eternal metaphysician, now he is "spirit" is "pure spirit"... the Christian concept of God - God as sick God, God as spider, God as spirit - is the lowest conception of God on Earth has been reached: it represents the culmination of decadence in the descending development of the idea of God. God as contrary to life degenerated (abgeartet) to mean instead transfiguration and eternal Yes, in God's life, of nature, the will announced to life the hostility; God is the formula for every slander of life, for every lie about the "afterlife";! in God nothingness (Nichts) deified, the will to nothingness (Nichts) spoken holy... So far we have brought it...!

One knows it yet? Christianity is a nihilistic religion - to their God's sake...

4.

That the young strong races of northern Europe have not pushed by the Christian God himself does not truly honor their religious gifts, not to speak of the taste. With such a diseased and decrepit offspring of decadence they are ready to. But it is a curse on them for the fact that they are not finished with him - they have the disease, the opposition, which included age in all their instincts, - since they

have no God created ! Nearly two millennia: and not a single new god! But still composed, and how to right, as ultimatum and maximum of one God-forming power of the creator spirit (spiritus) in man, this pitiable God of theism-European monotone (monotono)! This hybrid structure consisting of zero maturity, term, and grandfather, in which all decadence instincts have obtained their sanction!...

5.

- And how many new gods (Götter) are still possible... I myself, in whom the religious, that is God! fine instinct sometimes want to come back to life: how different, how different has stayed with me every time the divine reveals (Göttliche offenbart!)!…... So many strange things went on! past me, in those timeless moments that enter into life as if from the moon fall where they simply do not know how old it already is, and how young they will be even more... I would not doubt that there are many kinds of gods gives... There are plenty of those from which one can away do not think even some Halcyonism (Halkyonismus) and levity... The light feet are perhaps the terms "God"... Is it necessary to carry out, that a God at any time beyond all reasonable and philistine to knows how to keep? on the other side also, incidentally, of good and evil? He has the prospect of free - to talk with Goethe. - And to call for this case is not respectful enough authority to Zarathustra: Zarathustra goes so far as to testify on his own "I would only believe in a God, who is to dance understand "...

I repeat: how many new Gods (Götter) are still possible! - Zarathustra himself, however, is merely an old atheist. You understand it right! Zarathustra says, indeed, he would -; but Zarathustra will not...

17 [5]

What the noise can do all things, and yet the love is something else than love! - But about everyone has his science. The muscle power (Muskelkraft) of a young girl (Mädchens) growing when only one man comes near her, there are instruments to measure this. In an even closer relationship between the sexes, how

they bring, for example, the dance and other social practices with them, force them to take such a manner to real estate force to enable: you finally trust his eyes - and his clock! Here is to be included, however, that the dance in itself, like any very swift motion a kind of noise for the entire neurovascular and muscular system entails. One has to reckon with in this case, the combined effect of a double intoxication. ! - And how wise it is sometimes to have a little stab... There are realities that we must never admit, this one is a woman, this one has all the female modesty (Pudeur)... These young creatures who dance there are clear beyond all reality: they dance only with louder tangible ideals, they even see what is more, sit still ideals to themselves: the mothers... opportunity to quote *Faust*... see incomparably better when they have such their little spot, this charming creatures, - oh, how well they know that too! They are even kind, because they know that! - Most recently, she also inspired her cleaning, her plaster is her third less noise: they believe in her dressmaker, as they believe in God - and who dissuaded them this faith? this faith makes blessed! And self-admiration is healthy! - Self-admiration, protects against colds. Has ever a pretty woman a cold, which did well dressed? Never, never! I put themselves in the event that she was hardly dressed...

17 [6]

Toward (Zur) the history of nihilism.

Most common types of decadence:

1): one choose, in faith, to choose a remedy, what accelerates the exhaustion

- then Christianity is: - to name the biggest event of the failure of cross-instinct;

- there is "progress" -:

2): one lose the resistance force against the stimuli - one is caused by the accidents: one coarsens and enlarges the experience enormously... a "depersonalization," a disintegration of the will -

- there is a whole kind of morality, the altruistic, the compassion which leads in the mouth: the essence of the weakness of the personality, so that it resonates like an overwrought string and trembles constantly... an extreme irritability...

3) we confuse cause and effect: understanding the decadence not as physiologically and sees in its consequences, the actual cause of self-being-bad

- there is the whole religious morality

4): one longs for a state where one no longer suffers: life is actually a cause for evils felt - they taxed the unconscious, insensate states (sleep, fainting) incomparably more valuable than conscious: it into a methodology...

17 [7]

It is absolutely not the best or the worst of the world: No or Yes, that is the question. The nihilistic instinct says no, is its mildest assertion that non-being (Nicht-sein) is better than reality, that the will to nothingness has more value (Wille zum Nichts mehr Wert) than the will to live, and his strict that if nothingness (das Nichts) is the ultimate desirability, this life, as contrast, is absolutely valueless - is reprehensible...

Inspired by such valuations, a thinker will instinctively seek, all the things which he instinctively attaches more value, to justify a nihilistic tendency to insert. That's the big counterfeiting (Falschmünzerei) Schopenhauer, who was asked too many things with deep interest: but the spirit of nihilism forbade him this anticipated at will to live: and so we see a number of fine and courageous experiments, art, wisdom the beauty of nature, religion, morality, the genius for its apparent hostility to life, as a desire to bring honor to nowhere

17 [8]

It has recently been driven by an accidental and in every respect erroneous word much abuse: you talk anywhere from pessimism to fight particularly, sometimes among reasonable people, a question to which there must be answers, who was right, of pessimism, or optimism. They have not understood [grasped, begriffen] what access it with hands: that pessimism is not a problem, but rather a symptom - that the name be replaced by nihilism - that the question, of whether non-Being (Nicht-sein) is better than Being (Sein) itself already a disease, a decline which is an idiosyncrasy...

The pessimistic movement is merely the expression of physiological decadence, it has its two centers at the points whose sky today on the symptoms of degeneration [+ + +]

17 [9]

[From Nietzschechannel: Ferdinand Brunetière, "Le mal du siècle." In: Histoire et littérature. Paris: Lévy, 1884:309 f. Edmond and Jules Huot de Goncourt, Idées et sensations. Paris: Charpentier, 1877. Journal des Goncourt. Vol. 2: 1862-1865. Paris: Charpentier, 1887:279. "Et le mot du docteur Moreau de Tours: 'Le génie est une névrose.'" Henri Joly, Psychologie des grands hommes. Paris: Hachette, 1883].

Toward physiology of art.

1. the noise as a condition: causes of intoxication.

2. typical symptoms of intoxication

3. the strength and fullness feeling when drunk: its idealizing effect

4. the actual more of strength: his actual beautification. Consider: to what extent our value, "beautiful" totally anthropocentric is: on biological assumptions about growth and progress. More of the force as the dance of the sexes. On the pathological intoxication; the physiological dangers of art -

5. the Apollonian, the Dionysian... basic types: more comprehensive, compared with our special arts

6. question: where the architecture is

7. the collaboration of artistic ability in normal life, their tonic exercise: reverse the ugly

8. the question of the epidemic and contagious

9. Problem of "health" and "hysteria" - genius neurosis =

10. art as a suggestion, in his mid-healing agent, invention than the area of psycho-induction mortise

11. The inartistic states: objectivity, mirror (Spiegelwuth), neutrality. The impoverished will, loss of capital

12. The inartistic states: abstraction (Abstraktivität). The impoverished sense.

13. The inartistic states: exhaustion, depletion, evacuation, - the will to nothingness (Nichts). Christian, Buddhist, nihilist. The impoverished body.

14. The inartistic states: idiosyncrasy (- of the weak, middle). The fear of the senses, those in power, before the rush (the instinct underdog of life)

15. What is tragic art possible?

16. The type of romantic: ambiguous. Their consistency is the "naturalism"...

17. Problem of the actor - the "dishonesty", the typical power of transformation as a character fault... the lack of shame, the buffoon, the satyr, the buffoon, the Gil Blas the actor who plays the artist...

18. Art as noise, medical: amnesty. Tonic (tonicum) whole and partial impotence.

18 = Mp XVII 5. Mp XVI 4b. July-August 1888

18 [1]

From the military school of the soul (Aus der Kriegsschule der Seele).

the brave, the cheerful (Frohgemuthen), the consecrated celibate.

I would not underestimate the amiable virtues, but the size of the soul is not compatible with them. Even in the arts includes the grand style of the pleasing.

In times of painful tension and the selective vulnerability of war: it hardens off, it makes muscles.

The deeply wounded have the Olympic laughter (Lachen), you have only what one finds it necessary.

It takes ten years already: no sound reaches me - a country with no rain. One must have much humanity left to the drought not to faint.

Each faith has the instinct of lying: he defends himself against every truth, by virtue of which his will to possess the "truth" danger - he closes his eyes, he slandered...

They have a faith because he "doth (selig macht)": one does not hold true for what we do not "unto salvation". A pudendum.

18 [2]

Theory of abuse of logic as a reality-criterion (Realitäts-Kriterium. —). -

18 [3]

The Chandala are on top, especially the Jews. The Jews are the strongest race in Europe uncertain, because they are superior to the rest of the length of their development. If your organization is a richer, more dangerous career, a greater number of steps ahead, as all other peoples may have. But that's almost a formula for superiority. - A race like any other organic entity, can only grow or perish, it gives no rest. A race that has not perished, is a breed that has been growing constantly. Growing means to be perfect. The duration of the existence of a race decided by necessity over the height of their development: the oldest must be the highest. - The Jews are in the absolute sense spared; can meet a Jew to be a blessing. It is not spared by the way go unpunished, it has slightly compared to the others. But the great advantage but the remains spared. - Your awareness spared to prevent the Jews, on our way to be foolish: for example nationally. It seems they have been previously vaccinated for good, a little bloody self, and this among all the nations: they do not expire slightly more of our rabies, the rabies nationalistic. They are now even an antidote against this last illness of European reason. - The Jews have only touched upon in modern Europe to the supreme form of spirituality: it is the ingenious buffoonery. Offenbach, with Heinrich Heine, the potency of the European culture is truly outdone, and in this way, it is the different race is not yet free, to have spirit. That borders on Aristophanes, to Petronius, to Hafiz. - The latest and oldest civilization of Europe now represents without doubt Paris L'esprit de Paris is the quintessence. But the most jaded Parisians, such as the Goncourt, no decency have taken, in Heine, one of the three peaks of the esprit

Parisians to know himself: he shares the honor with the Prince de Ligne and the Neapolitans Galiani. - Heine had taste enough to the Germans cannot take it seriously, for the Germans have taken him seriously, and Schumann has it set to music - in Schumann's music! "You're like a flower" maidens sing all higher. - Today we Heine makes it a crime in Germany to have had taste - laughed to have: namely, the Germans themselves are now desperate to take seriously. -

18 [4]

I distrust all systematizes and go out of their way. The will to system is, for us thinkers at least, something that is compromised, a form of our immorality. - Perhaps one guesses, when you look behind this book, which I am a systematist avoided only with difficulty... (Ich mißtraue allen Systematikern und gehe ihnen aus dem Weg. Der Wille zum System ist, für uns Denker wenigstens, etwas, das compromittirt, eine Form unsrer Immoralität. — Vielleicht erräth man, bei einem Blick hinter dies Buch, welchem Systematiker ich selbst nur mit Mühe ausgewichen bin…)

18 [5]

I have given the Germans the deepest book they possess, my Zarathustra, - I hereby give you the most independent (unabhängigste). How? I said to my guilty conscience (schlechtes Gewissen), do you want your pearls - accuse the Germans...

18 [6]

One is at the cost of artists that what artists call all non-form than content, than the thing itself felt. So of course you belong to a world turned upside down.

18 [7]

We should want nothing of what you cannot. Ask yourself, do you want to go? Or go ahead ? Or for you to go? - In the second case you want to be their shepherd: shepherd, that is a top emergency (Nothbedarf) herd.

18 [8]

-- "If we, out of the instinct of the community, make rules and prohibit certain actions, we prohibit, as it has common sense, not a kind of" being "not an" attitude ", but only a certain direction and practical application this "being", this "mentality". But here comes the ideologue of virtue, of moralist and say, "God sees the heart! What does it matter that you abstain certain actions? You are not about better "- Answer: We want to not be any better, sir, long-eared and virtuous, we are very happy with us - we want to do not only with each other harm, and therefore we forbid certain actions in a certain respect, namely us, while we are the same acts provided that they are our enemies - to you, for example – cover-up (beziehn) not know enough to honor. We educate our children to them, we breed them big. If we were from that "God-pleasing" radicalism us to recommend (anempfiehlt) your holy madness (Aberwitz), we would mooncalves enough, not only acts, but the prerequisite to our "attitude" to prohibit, so cut us our virtues, in what our honor, our pride makes. And that's not enough. By combining our "attitude" abolished, we would certainly not be "better" - we would no longer be present, we have removed ourselves so... you're just a nihilist..."

18 [9]

The Russian music brings a touching simplicity of the soul moujik [translator note: Russian peasant], the lower people into the light. Nothing speaks more to heart than their cheerful ways, which are all sad statement. I would not trade the happiness of the whole west against the Russian way, to be sad. - But how is it that the ruling classes of Russia are not represented in his music? Suffice it to say "bad men have no songs"? -

18 [10]

Where today is the low level of European culture, its swamp? - When the Salvationists in the anti-Semites at the spiritualists, with the anarchists, in Bayreuth. This means that in the five specialties of European cannot. For all these pretend that only they are now the "higher men"...

18 [11]

The disease is a powerful stimulant. Only one must be healthy enough for them.

18 [12]

Great things require that one of them is silent or talking big: big, that is, with innocence, - cynical (cynisch).

18 [13]

To: the will to truth

1. Sentence (Satz). The easier way of thinking prevails over the more difficult - as dogma: simplex sigillum veri. - Dico: that the clarity to identify something as truth, is a perfect childishness...

2. Sentence. The doctrine of Being (Sein), of the thing (Ding), of nothing but fixed units (festen Einheiten) is a hundred times easier than the doctrine of becoming (Werden), from development

3. Sentence. The logic was as a relief meant: as a means of expression, - no later than truth... was it as truth...

18 [14]

The metaphysician

I am talking about the greatest disaster of modern philosophy - from Kant...

Hegel: some of the Swabian trust in God, the optimism regular cow (kuhmäßigen)

Kant: path to the "old game": the have all understood

18 [15]

The great midday (Mittag)

Why "Zarathustra"?

The large self-overcoming of morality (Die große Selbstüberwindung der Moral)

18 [16]

To: the metaphysician.

For the psychology of metaphysics.

The influence of fear (Furchtsamkeit).

What is most feared is the cause of the most powerful disease has been treated (for power, lust, etc.) is of the people most hostile and eliminated from the "real" world. They have the emotions gradually struck out, - God as the opposite of evil, i.e. the reality of the negation of desires and emotions attached (that is straight in nothing.)

Similarly is the irrationality that was hated accidental, accidental of them (as the cause of countless suffering phys) Consequently, it negates this element in the in-itself-being, it is conceived as an absolute "rationality" and "expediency".

Similarly, the change, the transience feared: it expresses a depressed soul, full of suspicion and worse experience (case Spinoza: a reverse kind of man would this change to the charm count)

An overloaded with power and playing would just sort of being the emotions, the irrational and the change in the hedonistic sense approve, together with its consequences, risk, contrast, reason-to-go, etc.

18 [17]

Draft

plan to:

the will to power.

attempt

a revaluation of all values.

-- Sils Maria

on the last Sunday of the

Month August 1888

We are Hyperboreans. - Laying the foundation stone of the problem.

First book: "what is truth?"

CHAPTER I. Psychology of error.

CHAPTER II. Value of truth and error.

CHAPTER III. The will to truth (justified only in the affirmative value of life

Second book: Origin of values.

CHAPTER I. The metaphysician.

CHAPTER II. The **homines religiosi**.

CHAPTER III. The good and the improver.

Book Three: Struggle of values

CHAPTER I. Thoughts on Christianity.

CHAPTER II. The physiology of art.

CHAPTER III. The history of European nihilism.

Psychologists-amuse oneself (Kurzweil)

Book Four: The great midday (Mittag)

CHAPTER I. The principle of life "ranking (Rangordnung)".

CHAPTER II. The two ways.

CHAPTER III. The eternal return.

19 = Mp XVII 6. Mp XVI 4c. W II 9b. W II 6b. September 1888

19 [1]

I am often asked why I was really writing books in German? My answer is always the same: I love the Germans, - Everyone has a little foolishness (Unvernunft, unreasonableness). What makes me, if the Germans do not read? The more I try not matter to them just to be. - And, who knows? maybe they read about me tomorrow.

2.

The new Germany is a large quantity of inherited and acquired shoulder-drive: so that it can spend the accumulated wealth of power for a time even extravagant. It is not a high culture, the Lord made with him, much less a delicate taste, a noble "beauty" of the instincts, but manly virtues may be, than any other country in Europe have. A lot of good courage, and self-respect, a lot of safety in transport, the reciprocity of duties, much industriousness, much perseverance - and an inherited moderation which needs the spur rather than the obstacle's. I would add that there is still obeyed without the humble obedience... And nobody despises his opponent...

3.

After I meet in this way the Germans have become - because I love them, despite all this - I have no reason to deprive them of my objection. They were once the "people of thinkers": they think at all today? - you no longer have time for it... German "spirit" - I'm afraid that's a contradiction in terms. - You are bored, they are perhaps the major politics devours the seriousness of all truly great things -

"Germany, Germany above all (Deutschland, Deutschland über alles)" - an expensive, but not a philosophical principle. - "Is there any German philosophers? Are there German poets? Are there good German books? "- one asks me abroad. I blush, but with the courage with which I am also in desperate cases of his own, I answer: "Yes ! Bismarck "... If I confess what books you read now? - Dahn? Boar? Ferdinand Meyer? - I have heard praise this humble university professors Bieder-Meyer at the expense of Gottfried Keller. Execrable instinct of mediocrity!

4.

I allow myself one more amusement. What I had told me a little book, as it from his first trip to Germany back to me. The same words: *Beyond Good and Evil*, - it was just between us, just the prelude to the work which we have here in my hands. The little book said to me: "I know very well what is my mistake, I'm too new, too rich, too passionate - I disturb the sleep. There are words in me that God still tear one's heart, I'm a rendezvous of experiences that you make only 6000 feet above any human sphere of influence. - A good reason that Germans understand me... "But I said, my poor book, how could you even your pearls - accuse the Germans? It was a stupid thing! - And now the book told me what had happened to him.

5.

In fact, it has taught since 1871, only to be thoroughly about me in Germany: the case proved it. I wonder not if you do not understand my Zarathustra, I do not blame it: a book so far, so strange that six sentences (Sätze) of understood it, that is experienced, have raised into a higher order of mortals. But that "other world" not to understand - and I admire almost... A speaker of the national newspaper (Nationalzeitung) understood the book as a sign of the times, as a real right Junker-philosophy of it be wanting to be only Kreuzzeitung in courage. A little light at the Berlin University said the "Rundschau", apparently in deference to his own enlightenment, the book places for psychiatric and even quoted it: prove points that had the misfortune to something. - A Hamburger Blatt saw in me the old Hegelian. The literary Central Blatt admitted "the thread" for me

to have lost (when it has had him -?) And quoted in order to justify a few words about the "south in the music" as if a music which is not in Leipzig's ears, thus ceasing to be music. It nevertheless remains true that in principle there I confess: il faut la musique Mediterranis. - A theological innocence gave me to understand, I lay anything to the logic, but only to "fine style": how can we take seriously what I would take so little seriously? - All this may yet go down (hingehn), but I've seen cases where the "understanding" the measure of humanity's crossed and slipped to brutish. A Swiss editor of the "Bund", did the study of these works refer to nothing other than that I requested the same for the abolition of all decent feelings: he had seen at the words "Beyond Good and Evil" something really thought... But such a case, my humanity was always grown. I thanked him for it, I gave him to understand himself, no one got along better - he's believed... A year later the same newspaper treated my Zarathustra higher than exercise in style, with clever hints about the imperfection of my style -

- and I had my pleasure at the back (Allen): why should I conceal it? It is not in vain recluse. The mountain is a silent neighbor, it takes years, reports (?) without a word. But the sight of the survivors refreshed: you can finally get all the little children to him, you (?) beasts nor any kind, even if it has horns. (I always talk with a cow, "my lady" to: that flatters her old heart). Only the hermit knows the great tolerance, the love of animals - in all ages have understood the hermit on it...

19 [2]

Revaluation of all values.

By

Friedrich Nietzsche.

19 [3]

Thoughts for tomorrow.

Excerpt of my philosophy

Wisdom for Tomorrow

My philosophy

in excerpt (im Auszug)

Magnum in parvo.

A philosophy

in excerpt.

19 [4]

1. We are Hyperboreans.
2. The problem of Socrates.
3. The reason in Philosophy.
4. How the real world finally a fable
5. Morality as antinature (Widernatur).
6. The four major errors.
7. For us -- against us.
8. Concept a decadence religion.
9. Buddhism and Christianity.
10. From my aesthetics.

11. Among artists and writers.
12. Maxims and arrows.

19 [5]

Multum in parvo.

My philosophy

in excerpt.

By

Friedrich Nietzsche

19 [6]

Idleness

a psychologist.

By

Friedrich Nietzsche.

19 [7]

There are words in me that tear to a god or the heart, I'm a rendezvous of experiences that you make only 6000 feet above any human vapors (Dunstkreis): basic enough that the Germans understand me..." But I replied, my poor book, how could you even your pearls - accuse the Germans! It was a stupid thing! - And now tell me the little book that had befallen him.

In fact, it has taught since 1871, only to be thoroughly about me in Germany: the case proved it. I wonder not if you do not understand my Zarathustra: a book so far, so good that we must have divine blood in their veins, to hear his voice of a bird. But that "other world" not to understand - and I almost admire. You understand it all, the best in France. - An officer of the national newspaper (Nationalzeitung) picked up the book as a sign of the times, as the real, right Junker philosophy of it be wanting to be only Kreuzzeitung in courage. A little light at Berlin University, told the "Rundschau", apparently in deference to his own enlightenment, the book quoted for psychiatric and even points for places that had the misfortune to something to prove. -- A Hamburger Blatt saw in me the old Hegelian. The literary Central Blatt admitted "the thread" for me to have lost (when it has had him -?) And quoted in order to justify a few words about the "south in the music" as if a music which is not in Leipzig's ears, thus ceased to be music! It nevertheless remains true that in principle there I confess: il faut la musique Mediterranis. - A theological innocence gave me to understand, I lay anything to the logic, but only to "fine style": how can we take seriously what I would take so little seriously? - All this may yet go down (hingehn). But I've seen cases where the measure of the understanding of humanity's crossed and slipped to brutish. A Swiss editor of "Bund" knew to take from the works mentioned anything other than that I applied the same for the abolition of all decent feelings: you can see, he had at the words "beyond good and evil" Something really thought... But such a case, my humanity was always grown. I thanked him for it, I gave him even to understand, no one had understood me better, - he believed it... A year later the same newspaper treated my Zarathustra, the lowest point of humanity, as a higher exercise in style, with clever hints about the imperfection of my style...

- And I had my fun at the Allen: what should I conceal it? It is not in vain recluse. The mountain is a silent neighbor, it takes years, without a sound one reached. But the sight of living quickened: we can finally all the "little children" to come to you pet any kind nor beasts, even if it has horns. Only the hermit knows

the great tolerance. The love of animals - in all ages have understood the hermit on it...

Sils-Maria, Oberengadin,

beginning September 1888.

19 [8]

Revaluation of all values.

First book.

The antichrist. Attempt a critique of Christianity.

Second book.

The free spirit. Criticism of philosophy as a nihilistic movement.

Third book.

The immoralist. Critique of the most disastrous kind of ignorance, of morality.

Fourth book.

Dionysus. Philosophy of the eternal return.

19 [9]

The immoralist

Psychology of the errors, which rests on the moral

1) Confusion of cause and effect

2) imaginary physiological causes of general feelings (Allgemeingefühle)

3) the causality of will than of his own "free will"

4) man seeks pleasure and avoids pain ("all involuntary evil")

5) Selfishness (Egoismus) and unegoism (false opposites)

false psychology of "devotion" "sacrifice," "love"

Psychology of the means, by which morality comes into domination (Herrschaft), the pious fraud.

19 [10]

In the history of civilization is the "kingdom" in the meantime a disaster: Europe has become poorer since the German spirit has finally dispensed with the "spirit". - We know something of them in foreign lands: the Germans do not want to lie about this! One wonders: Do you have a single mind in question? Or even a three-quarter-spirit?... That there is no German philosopher, one end of the first rank. Nobody is so unfair, it attributed to the Germans, if loquacious zeros, as unconscious (Unbewußte), Mr. E. von Hartmann, or a gift and bilious scum, as anti-Semitic abuse in Berlin Mr. E. Dühring, the word philosopher - the latter is not decent people among his followers, the former is not proper "understanding."

19 [11]

The state wishes to claim to speak on the issues of culture with and to decide for themselves: as if the state does not only a means, a very subordinate means of cultivation would be... "A German Reich" - how much "German Empire" was expected at a Goethe!... All the great ages of low political culture times were: -

20 = W II 10a. Summer 1888

20 [1]

The brazen silence -

Five ears - and no sound in it!
The world was silent...

I listened with the ears of my curiosity
Five times I threw the rod about me,
Five times I went up no fish -
I asked - no answer I went into the net -

I listened with the ear of my love

20 [2]

You ran too fast:
only now, when you're tired,
brings you your lucky one.

20 [3]

a snowy soul, the
a thawing wind cajoling (zuredet, [persuading])

20 [4]

a sparkling stream of dancing, the
a crooked bed
baited by rocks:
between black stones
shines and jerks its impatience.

20 [5]

The daring
beware warning!
To alert the sake
It still runs into any abyss.

20 [6]

Well tracked,

badly hit

20 [7]

crooked people go big and currents,
crooked, but their goals:
this is their best courage,
they are not afraid of crooked ways.

20 [8]

Goats, geese and other
Crusaders and whatever else
The holy Spirit
has led

20 [9]

are the stilts?
or are of pride's strong legs?

20 [10]

kinked and servile,

brittleable (anbrüchig), disreputable (anrüchig)

20 [11]

I am always among you
like oil in water:
always on top

20 [12]

a recharge (Saufladen) one next to each shop

20 [13]

His death is certainly one:
why would not you be cheerful (heiter)?

20 [14]

poorly with itself
married, unfriendly
its own house dragon

20 [15]

the sky is on fire, the sea
spits on us

20 [16]

the sea bares its teeth
against you.

20 [17]

your God, you say to me,
is a God of love?
of conscience
is a God a bit (Gottesbiß),
A bite out of love?

20 [18]

below my summit
and my ice
nor of all belts
love girded

20 [19]

whom befits the beauty?
not the man:
the man hides the beauty, -
But few (wenig) is good a hidden man
free kick forth, - - -

20 [20]

you've got back into the crowd:
the crowd will be smooth and hard.
The loneliness wearing down (mürbt)...
spoil the solitude...

20 [21]

does not fail him!
Well he laughs
as a flash:
but afterwards
Thunder rumbles long be angry.

20 [22]

he had collected himself after,
He was already tired,
he already looks the way he went -
and more recently he loved everything untrodden (Unbegangne)!

20 [23]

that my wisdom like the sun:
I wanted them to be light,
but I was blinded;
The sun stung my wisdom
these bats
the eyes of...

20 [24]

his compassion is hard,
Pressure crushes his love:
not give a huge hand!

20 [25]

How it is now my will:

and since this is my will,
everything (Alles) goes according to wish me well -
This was my last wisdom:
I wanted what I have:
I forced myself to every "must"...
since there is for me not a "must"...

20 [26]

Arrogantly against small
Advantages: the shopkeeper where I
long finger can see
There's craving me immediately,
to draw the short straw:
said will my brittle taste of me.

20 [27]

little people
trustful, frank,
but lower doors:
only low enter through it.

20 [28]

you just want the ape (Affe)
be your God?

20 [29]

your great thoughts,
coming from the heart,
and all your little
- They come out of my head -
they are not all bad thought?

20 [30]

beware
was not the drummer
your destiny!
go out of the way
bonbons (Bumbums) all the glory!

20 [31]

will you catch them?
speak to them,

as a lost sheep:
"Your way, oh your way
you've lost him "
They follow each according to,
So they who flatters.
"How? we had a way?
they secretly talking to himself:
it really seems we have a way! "

20 [32]

not angry with me, that I slept:
I was just tired, I was not dead.
My voice sounded angry;
But just snoring and wheezing
was it, the song of a weary:
not welcome the death,
no grave-lure (Grabes-Lockung, [tomb-enticement])

20 [33]

helpless as a corpse,
in life already dead, buried

20 [34]

stretch out a hand to small coincidences,
is not pleasing to the unwelcome:
Against his fate should not be prickly,
one unless a hedgehog.

20 [35]

Increases you (ihr)
is it true that you rise,
you higher men?
Will not you pardon me,
the same ball
in the amount of down
- Lowest through your...?
flees their not in front of you, you rising?...

20 [36]

strangled with ambition:
under such lust's me,
to be the last -

20 [37]

the murderer of God
the seducer of the purest
the friend of evil?

20 [38]

He stands upright,
with more sense of right
in his left toe
as I sit in their heads:
a virtue-monster,
cloaked white (weißbemäntelt)

20 [39]

what of it! his heart
is tight and all his mind
in these narrow cage
trapped, trapped

20 [40]

their rigid ways

I was all game

20 [41]

I love you?...

So loves his horse, the rider:

it carries him to his destination.

20 [42]

narrow souls,

Shopkeepers!

When money moves in the box

jump into it with the soul always!

20 [43]

you hold it any longer,

thy imperious fate?

Love it, it you have no choice!

20 [44]

Will the redeemed.

Who has nothing to do, which makes

to create a void.

20 [45]

the loneliness

Implanted not: it matures...

And also you need the sun to have girlfriend

20 [46]

Throw your heavy deep!

People forget! People forget!

A divine (Göttlich) art of oblivion!

Want to fly

will you be home at heights:

throw your heaviest in the sea!

Here is the sea, cast into the sea!

A divine art of oblivion!

20 [47]

the witch.

we thought ill of each other?...

we were too far away.

But now, in this smallest of places, staked (angepflockt) to a fate

how we should still be our enemies?

we must love even if you cannot escape

20 [48]

The truth -

a woman, nothing better:

fraudulently in their shame:

what they would most like to

they will not know it,

she keeps her fingers before...

To whom she gives? The violence alone! -

It need violence,

are hard, you wise ones!

you have to force them

the bashful truth...

to their salvation

need's of coercion -

- She is a woman, not better...

20 [49]

Alas, that you believed
despise having to
waived only where you are!...

20 [50]

Hours of the evening
where even the ice
my summit glows!

20 [51]

Water ride - fame.

Your waves?
My little woman? You strange
you angry with me?
rushes to her angry?
With my oar, I suggest
your folly on the head.
This boat -
you yourselves have to carry him immortality (Unsterblichkeit)!

20 [52]

Such things may not be refuted:

It would therefore have they?

O you innocent (Unschuldigen)!

20 [53]

I am at home on the heights,

to heights not ask me.

I lift my eyes up;

A low-look (Niederschauender) I am,

One who has blessed:

Blessing all look down...

20 [54]

Already he is gruff,

jagged stretches

he elbows;

his voice is acidified,

his eye looks verdigris (Grünspan, [greenish]).

20 [55]

with a fine eye

Velvet curtains (Sammtvorhängen):

rare bright -

it honors the one to whom it is found open.

20 [56]

Milk flows

in their soul, but alas!

their minds are whey like (molkicht)

20 [57]

a strange breath breathes and hisses at me:

I am a mirror, which is up there (drob) cloudy?

20 [58]

beautiful, what has such soft skin!
What do you want fluff
scrape of such things?

20 [59]

Truths that are not yet a smile
has gilded;
green bitter truths impatient
Sitting around me.

20 [60]

Oh you all glowing ice!
Its summit sun of my loneliest happiness!

20 [61]

Slow eye,
who love rare:
But if they love it flashes up
like shafts of gold,
where a dragon stronghold (Hort) of love watching...

20 [62]

"Go to hell, who goes your way?" -
Well! to my hell (Hölle)
I want the road paved with good sayings to me

20 [63]

Want to reach into thorns?
To pay heavily for your fingers.
Grab a dagger

20 [64]

you're fragile?
Sun beware of baby hands!
The child cannot live
if it breaks anything...

20 [65]

and the smoke is something useful:
thus says the Bedouin, I speak with:

you smoke proclaimers, not you
the one who is traveling,
the nearness (Nähe) of a welcoming hearth?

20 [66]

who laughs best today,
the last laugh too.

20 [67]

a tired traveler,
with the hard bark
A dog receives

20 [68]

Milk heart, warm from the cow

20 [69]

the crabs are, with whom I have no sympathy,
you attack it, it taverns;
can you hear them, it works backwards.

20 [70]

too long he sat in a cage,
Run away this!
he feared a too long
Jailers:
He is now fearful of its path:
Everything makes him stumble,
the shadow of a stick already makes him stumble

20 [71]

Beyond the north, the ice, today,
beyond death,
off -
Our life, our happiness!
Neither by land,
still water
the way you can
Hyperboreans find us:
so true of us said a wise mouth.

20 [72]

oh this poet!
Stallions are among them,
the chaste in ways whinny

20 [73]

Look out! do not look back!
it is destroyed,
if you go always to the reasons

20 [74]

affable man and against accidental
a sunspot
on wintry slopes

20 [75]

a flash was my wisdom;
with a diamond sword to cut through all my darkness

20 [76]

counsel, mystery friend (Räthselfreund),

where now dwells my virtue?

they ran away from me,

they feared the malice

my hooks and nets

20 [77]

My happiness makes them woe:

Bolden is this envy my happiness to shade;

they shiver to himself to look green -

20 [78]

lonely days,

you want to go on brave feet!

20 [79]

and only if I am a burden to myself,

precipitated it hard for me!

20 [80]

discomforts
like any virtue

20 [81]

a prisoner who drew the hardest lot:
stooped work,
work in the dull dark shafts:
a scholar...

20 [82]

wherever he went? who knows?
but it is certain that he downfall (untergieng).
A star went out in the desert space:
bleak was the room...

20 [83]

even the sound of the storm cloud:
but is already
glittering quiet difficult -
Zarathustra's wealth over the fields down.

20 [84]

This alone saved from all suffering -
choose now:
the rapid death
or the long-standing love.

20 [85]

new treasures we dig
our new underground: ("carpetbaggers")
ungodly it seemed the old man once,
to stir up treasures on earth entrails;
anew there are such impiety:
hear you not all deep-rumbling tummy ache?

20 [86]

you'll absurd
you're virtuous

20 [87]

The sacred disease,

the belief

20 [88]

are you strong?

strong as a donkey? strongly than God?

are you proud?

proud enough that you do not know your vanity to be ashamed of?

20 [89]

they have created their God out of nothing (Nichts):

what wonder, now he was to annihilate them -

20 [90]

a scholar of old things

a gravedigger and crafts,

a life of coffins and sawdust

20 [91]

hurry on

like jumping spider monkeys

20 [92]

as they stand there,

The heavy granite stone,

the values from time immemorial:

alas! how are you going to upset?

20 [93]

its meaning is an absurdity,

its joke and yet – But-Joke
(ihr Witz ist ein Doch- und Aber-Witz)

20 [94]

diligently, confidentially:

golden light comes to me every day

and up the same.

20 [95]

full of deep mistrust,

overgrown by mosses,

lonely,

protracted will,

all lustful alien

the silent one

20 [96]

He crouches, he lies in wait:

he can no longer stand upright.

He different growth (verwuchs) with his grave,

overgrown this spirit:

how he could ever rise again ?

20 [97]

are you so curious?

you can see around the corner?

one must, to the to see, have eyes behind his head

20 [98]

they are cold, these scholars!

That lightning was beating in their food!
That they learned to eat fire!

20 [99]

Cats scratch,
with bound feet;
because they sit
and look toxic.

20 [100]

he threw himself from his height?
what seduced him?
Pity seduced him with all that is base:
Now he lies there, broken, useless, cold -

20 [101]

Paper blowfly
Day-old readers

20 [102]

a wolf begot himself for me
and said, "you cry, even better than we are wolves"

20 [103]

Black and worse and you looked as any seer:
by the lust of hell has gone a sage.

20 [104]

new nights you wrapped him about you,
new deserts invented your lions’ feet

20 [105]

on this stone beauty
cools my hot heart

20 [106]

of a new fortune
tortured

20 [107]

far out into the sea of the future
I throw over my head the Angel

20 [108]

Grave (Grabe), worm!

20 [109]

I am one, which one swears oaths:
I swear it!

20 [110]

not that you overturned the idols:
that you knocked over the idolaters in you,
that was your courage

20 [111]

Beyond my happiness!
what is my lucky day,
casts shadows in the light of his

20 [112]

owe the greatest debt,

- And all the virtues are still

lie in front of my debt to my knees -

20 [113]

deceive --

Everything that is in war.

The skin of the fox:

it's my secret coat of mail (Panzerhemd)

20 [114]

Fame

not detected at an early stage:

One who has his reputation been saving has

20 [115]

for such ambition

this earth is not too small?

20 [116]

List is better than violence?

20 [117]

I gave everything away
all my worldly possessions:
Nothing is left me more
as thou, great hope!

20 [118]

"Nothing is without a win in anger"

20 [119]

where there is danger,
I'm going
because I'm growing out of the ground

20 [120]

thus says every general:

"Give not the winner

nor the vanquished alone!"

20 [121]

The big moment comes,

the danger of dangers:

my, soul is still...

20 [122]

who would it be, the law could give you?

Sun take you right!

20 [123]

not to his sins and follies of the great:

his perfection I suffered when I

Most people suffered

20 [124]

Rubble of stars:

from these ruins I make my world

20 [125]

to this idea

I prefer all future

20 [126]

what happens? is the sea?

No, my land is growing!

it raises up a new glow!

20 [127]

a thought

still-hot liquid lava:

but each lava builds

to get yourself a castle,

every thought crushed

most recently with "laws"

20 [128]

no more than new voice spoke,

makes it out of old words

a law:

where life frozen, towered to the law.

20 [129]

so I began:

I forgot the compassion with me !

20 [130]

your false love

to the bygone,

a gravedigger love -

it's a predator alive

they steal it from the future -

20 [131]

the worst objection

I hid it to you - life is boring:

throw it away, so it is palatable to you again!

20 [132]

This serene depth!
What else was said stars,
the spots it was.

20 [133]

highest this obstacle,
that thought of thoughts,
Who created it yourself!
Life itself is created
his highest obstacle:
his own thoughts about it now jumps across

20 [134]

Enthusiasts and twilight refuges (Dämmerlinge),
and whatever else
between evening and night
crawls, and stands on crawling lame legs.

20 [135]

they chew pebbles,
they lie on their stomachs
small round things before;
they pray to everything, not what falls over -
this last servant of God (Gottesdiener)!
Believers!

20 [136]

what has not,
but necessary, has
that one should take:
I took me a good conscience.

20 [137]

secretly burned,
not for his faith,
rather, that he at no faith
took more courage

20 [138]

whoever lives in you,

the one you live soon:
where you sit long,
there are growing habits.

20 [139]

dry river beds,
parched sandy souls

20 [140]

stubborn spirits,
fine, petty

20 [141]

their cold
does solidify my memory?
Did I ever so heart
to pat me glow and feel?...

20 [142]

(At night, starry sky)

oh this dead silent noise!

20 [143]

broad stairs slowly
rise to happiness

20 [144]

of earthly lights,
the reflection of strange luck
illuminated ashen
a moon-and night-worm

20 [145]

"Love the enemy,
let you steal from the robber":
and the wife hears it - does

20 [146]

in the twelve stars of my virtue: you have all seasons

20 [147]

our quest for the truth -
it is a hunt for happiness?

20 [148]

it is only good if you forget.
Children who have complaints and penalties for a memorial,
be tricky, secretly -

20 [149]

The dawn (Morgenröthe)
with bold innocence
saw it and disappeared.
Storm clouds were behind her.

20 [150]

restless as horses:
no fluctuation in our own shadow
up and down?

you will lead us into the sun,
against the sun -

20 [151]

Truths for our feet,
Truths by which dance can be

20 [152]

Specters,
tragic grimaces,
moral throat tones

20 [153]

Weather clouds - what's up to you!
For us, the free funny airy spirits

20 [154]

you wives,
that you to what you love
want to suffer?

20 [155]

the sloths said in his ear:
"Who has nothing to do,
Nothing makes the one to create"

20 [156]

If the lone
The great fear is produced,
if he runs and runs
and does not know where to go?
when storms roar behind him,
when the flash testifies against him,
when his cave with ghosts
makes him fear -

20 [157]

I am only a word-maker (Worte-macher):
what is on words!
what's up to me!

20 [158]

too soon
I laugh again:
has an enemy
some amends to me

20 [159]

With an overcast sky,
when arrows
and murderous thoughts
shoots at his enemy

20 [160]

astray, as bells
in the forest

20 [161]

the brave, the cheerful (Frohgemuthen),
the celibate
I sing this song.

20 [162]

War songs of the soul.

The victorious

From the seventh solitude.

20 [163]

The road to the size of

songs

of Zarathustra

20 [164]

The grave of God.

20 [165]

The songs of Zarathustra.

First part:
The way of the grandeur
By

Friedrich Nietzsche.

20 [166]

The songs of Zarathustra.

First part:

the poverty of the richest

By

Friedrich Nietzsche.

20 [167]

The eternal return.

Zarathustra's

Dances and Pageants.

By

Friedrich Nietzsche

20 [168]

The songs

of Zarathustra's

First part:
The way to grandeur

21 = N VII 4. Autumn 1888

21 [1]

Teichm
Scepter gr

Spir

A Müller, Islam

[Translator note: hasty FN abbreviations]

21 [2]

Evening in the Café Livorno

3-5 into the café Florio

Not to Roma

not to quencher (Löscher)

Not on set in the street!

do not buy books!

not go into the crowd!

Evening through the garden to V castle, then back inside until the end of Piazza Vittorio Emanuele and the Café Livorno

in the theater with Gall num rehearse!

21 [3]

Cap. on faith

Cap. Paulus about

which means, ill to make

which means, crazy to make

21 [4]

no letters to write!

no books to read!

into the café to take something to read! (ins Café etwas mitnehmen zum Lesen!)

Notebook (Notizbuch!)!

21 [5]

Water to drink.

Never spirituous liquors.

from time to time (about Rhaba ber)

A glass of tea in the morning: cold can be!

at night a little warm!

in theat gelatinous posto numer

no glasses on road

not go into the crowd!

not to quencher!

not to Rome!

do not write letters

Evening dress warm!

21 [6]

Oh what good deed is a Jew under German cattle! underestimate the gentlemen... The anti-Semites. What really distinguishes a Jew and an anti-Semite the Jew knows that he is lying, if he's lying: the anti-Semite does not know that he always lies.

21 [7]

We see young men often disappear today in quite respectable origin ambiguous movements: they have their long life makes no sense to give know - anyone will finally sense in them an almost tyrannical necessity. Recent decisions of the accident: they succumb to a party that has a "meaning" protested against the basically not only their taste but their smell, -

against which basically not only the taste but the smell of protest, the anti-Semites, for example: just because the anti-Semites have a goal, the hand-grasp

is up to the insolence of the Jewish money...

their lives do not make sense to give and finally the fall of a party that has a meaning that anti-Semites to B, which aims to tangibly insolence (Unverschämth) is: the Jewish money

they become Beisp A, simply because the A have a goal, the wrist to insolence is - the Jewish money..

Definition of anti-Semites: envy, resentment and impotent rage as leitmotif in instinct: the claim of the "elect", the perfect moralistic even hypocrisy (Selbstverlogenheit) - they must all virtue and constantly in big words have mouths. This, however, the typical characters: they do even remember who they see it confusingly similar? an anti-Semite is a "jealous" that most stupid Jew - -

21 [8]

I dare one proper (proprium) my nature to suggest, especially since almost is proper (proprium). I have something I call my inner nostrils. For any contact with people the first thing is betrayed me, the degree of internal cleanliness [- - -] - I just smell the "beautiful souls" as particularly unclean. As someone has to be, or how someone something before whether he holds it, to communicate unambiguously with it - if someone bear or an "ideal" necessary... The idealist smells bad to me...

I would dare to mention the name of a scholar of Jewish descent who have become instinct to me by a noble coolness and clarity at any time a deep sense of beauty, cleanliness has been in my mind: he likened himself for a moment, he was never the other, hid, neither before nor witnesses, without witnesses. This includes not only a perfect habit of hardness and boldness against him, it is also a great resistance to order, under the influence of social or occupational accident or not to change. It's also a sign of strength as the so-called - - -

The contrast with the described cleanly types give me an average of almost all Germans I know, especially the men anti-Semites, which I found - par excel feel. Bad instincts, an absurd ambition, vanity, [- - -], while the attitude of "higher values", the "idealism"...

22 = W II 8b. September-October 1888

22 [1]

Side note to a English silliness (niaserie anglaise). - "What you do not, that you do the people, do not even doing," This is a wisdom, which is regarded as wisdom; which is regarded as the basic morality - as a "golden sentence". John Stuart Mill and who does not believe in it among English... But the spell does not make the slightest attack. The calcul "do nothing, what you yourself do not want to be dressed" to prohibit actions harmful consequences of their sake, the general idea is that an action is always rewarded is. What if someone with the "principle" in the hand, said, "just such acts must do is to pre-empt others do not us - so we put others out of state, they are the other hand - to do? ": let us imagine a Corsican, which dictates his honor, the vendetta. Also, he does not want any bullet in the body: but the prospect of such, the probability of a ball keeps him not from to satisfy his honor... And we are not at all decent acts just deliberately indifferent to that which comes from this for us? To prevent an act which would have adverse consequences for us - this one would be prohibited for any decent acts...

In contrast, the verdict is valuable because he had a type of man betrays: it is the instinct of the herd, which formulates with him - is it right, you take the same: as I told you, you me - This is really an equivalence of actions believed that, in any real relationships, not simply occur. It cannot be any action to be returned: between real "individuals" there is no similar action, hence no "retribution"... If I do something to me is the thought away completely, that at all like any man would be possible: it is me... You can repay me nothing, you would always have a “different" commit act against me -

22 [2]

Chapter on Paul

the Jewish family in the diaspora

the "love"

the "free" grooming of Jesus

all Jewish priestly

a) Death for our sins

b) the "savior" is immortal

the deep hatred of the culture and the knowledge - even Jewish (*Genesis* 52

the "immortal" soul Psychology of the "dying" 18

the priest as "evil angels" 10

everything was spoiled by the church's

1) the asceticism

2) fasting 66

3) the "monastery"

4) the parties

5) the mild heartedness (Mildherzigkeit)

My goodness heroism 243

Psychology of the first Christians "judge not" 11

197 63 Protestant 184

big lie of history 17

22 [3]

Book 2. Prove that the nihilistic way of thinking, the result of belief in the moral and value-priest (Priester-Werthe) is: if you have set the value false, then appears in the insight into this falsehood, the world devalued...

Book 3. morality in terms of development, on average, in the immoral intention of the fact (Faktum) of history... their self-refuting in that it, in order to obtain their values straight, the counter value practice must...

22 [4]

Paul: he seeks power against the reigning Judaism, - his movement is too weak... revaluation of the term "Jew": the "race" is done at site: - but that was the foundation negate: the "martyrs", the fanatic, the value of all strong belief...

Never concede that the humanitarian effects speak for Christianity...

Christianity is the decay form of the ancient world in utter powerlessness so that the sickest and most unhealthy and needs to come on top of layers.

22 [5]

Consequently, had other instincts come to the fore, by one unit, a resisting force to create - in short, a kind of desperate situation was necessary, as those of the Jews from their instinct for self-preservation had won...

Are invaluable for this persecution, the Christians - the community in danger of the mass conversions as the only way to make the private prosecutions to an end (- you take it as easy as possible, hence the term "conversion")

22 [6]

Idols hammer.

or

serenity

of a psychologist.

Idols hammer.

Or:

as a psychologist asks questions.

By

Friedrich Nietzsche.

Idols hammer.

idleness

of a psychologist.

By

Friedrich Nietzsche.

Idols hammer.

Or:

as a psychologist asks questions.

By

Friedrich Nietzsche

Leipzig

publisher C. G. Naumann

1889.

Twilight of the Idols.

Or:

as one with the hammer

philosophizes.

By

Friedrich Nietzsche.

22 [7]

I the interpreter to find arguing as low Christian manner of frivolity. His life interpreted in such a way as do Swabian Christians, seems to me quite indecent - it is lack of great righteousness about to discover not - interpret man to something [- -] - and that it is a paltry 's trick - if the science is not the conscience leads, so always be lagging behind because of efficiency, - so as not weak cowardly, mindless, in a Christian way to navigate down his life as it is possible in the remaining areas as in Swabia, is possible, what is there left behind was the righteousness... Not the "spirit" because it belongs to no sagacity to see through the "fraud" that was then drives

22 [8]

A belief, based on holy books, which no one can be considered as books, the books communicated by revelation to those who know the truth as something that is given, it is clear that, not as something that [- - -] and with unspeakable self-mastery and breeding, a faith that never has the will to understand its sacred books, the [- - -] by "revelation" is his typical state ensured

22 [9]

One should never be forgiven the Germans, the R [translator note FN abbreviation] their goal to their victory brought, - the victory over Christianity. The German Reformation is their dark curse... And three more times has this unfortunate race was made between them in order to inhibit the progress of civilization - the German philosophy, the freedom wars (Freiheitskriege [Napoleonic Wars?]), the founding of the empire at the end of the nineteenth century - all major fates of culture!

22 [10]

57th Cap.) the sacred purpose: Manus thoughts in his lie.

58th Cap.) never intended to humanitarian admit effects of Christianity, it has spoiled everything - the terrible loss that have experienced all the valuable things that the seriousness of imaginary, in adverse wasted; that until the middle of this century, the questions food, housing, health seriously were

59th Cap.) the large experimental values of the counter - the mission of the German

60th Cap. my claims.

1. One avoid dealing with those who remain are still Christians, - the reasons of cleanliness.

2. The cases considered, where Christianity is merely apparent consequence and symptom of neurasthenia, by all means to prevent that from such foci of infection from taking hold.

3. That the Bible is a dangerous book is that one must learn caution against it, - that immature age classes must be given not just in the hand

4. that the priest as a sort of Chandala consider and treat

5. All sites, facilities, education, clean from the defilement of the priest

6. Festivals and saints 'savior'

7. Time-datings (Zeit-Datirung)

22 [11]

I've seen cases where young men of respectable origin, the time to give their life a goal understand, finally disappearing in a really dirty movements - just because they give them a goal... Some are even as anti-Semites...

22 [12]

58. What we owe to Christianity

The terrible loss, because everything that value is what important has been the first order is not taken seriously...

- now we are beginning to take health, clothing, food, dwelling on, seriously...

the waste of all passion, all the enthusiasm of all depth and subtlety of mind

22 [13]

From the higher men (höheren Menschen).

Or:

the temptation of Zarathustra's.

Zarathustra's temptation.

Or:

who would pity a sin.

Zarathustra's temptation.

Or:

as pity is a sin.

who would pity is a sin.

22 [14]

Revaluation of all values.

The Antichrist. Attempt a critique of Christianity.

The Immoralist. Critique of the most disastrous kind of ignorance, of morality.

We yes-saying. Criticism of philosophy as a nihilistic movement.

Dionysus. Philosophy of the eternal return.

Zarathustra's songs

from

seven solitudes.

22 [15]

Zarathustra temptation.

Or:

to whom compassion for sin

would.

By

Friedrich Nietzsche.

22 [16]

The Case of Wagner. A musician problem.

Twilight of the Idols. Or: how to philosophize with a hammer.

Zarathustra's temptation. Or: to whom sympathy would be a sin.

22 [17]

the causation of action

the purposes set falsely:

Luck a) own "Selfish" b) foreign

"egoism" "unegoism"

(- lowest lack of self-reflection by Schopenhauer, who also

c) foreign sorrow d) own suffering

adds, which are of course only specifications of the term "own happiness" (a)

if happiness is the purpose of the act, it must dissatisfaction go ahead to the action: pessimistic falsification of the facts. The aversion as a motive for action.

My theory: pleasure, displeasure, "will", "purpose" totally incidental merely phenomena, - never the cause. All so-called "spiritual" causation is a fiction

Causality of action

Displeasure and pleasure motives (Unlust und Lust Motive)

the will as cause in action

Provided: that the whole history in the sphere of consciousness is

that the true causality of an intellectual is...

that the "soul" knows what it wants and that the worth of the act of will caused by their knowledge is...

that the soul is free from the will and therefore - - -

22 [18]

The bad acts that are the decadents precisely by their lack of "egoism" marked, - they are not directed at the last benefit

Psychology of the so-called unselfish actions - in fact they are strictly regulated to self-preservation instinct towards

The reverse is also in the so-called selfish actions of the case:

here, just missing the directing instinct, - the deep consciousness of the useful and harmful

All the strength, health, vitality points from the increased tension (vermehrten Spannung) towards the commanding instincts of self-will lose all is decadence

22 [19]

Theses: there is no selfless (unegoistische) act

: there is not a selfish act

: happiness is never an end of action, never cause pain

(- the unlust may still be large: the mechanism would not be free, so there was still no action.

Lust and unlust are no reasons, they just put something in motion - they accompany it...

To what extent all the lowly, vicious, brutal, cunning refined- are merely symptomatic of degeneration

The herd instinct

Critique of sympathy

Critique of self-esteem

Why truth?

22 [20]

Consequences of false belief to the "ego"

man seeks happiness: but in this sense there is no unity, "which seeks"...

and that all units aspire, which is certainly not happiness - happiness is a by-product - the release of their strength: what action is not the need, but the fullness, which discharges to a stimulus is

not the "pain" requirement (Voraussetzung) of the activity, that tension is a major attraction...

against the pessimistic theory, as if every action to be want-a-lot dissatisfaction (Unbefriedigung) would go beyond (hinausgienge) as if the desire to target any action which would...

22 [21]

Given "selfless" actions do not exist.

Actions in which the individual is disloyal to his own instincts and injurious selected are a sign of decadence

(- A lot of the famous so-called "saints" are simply due to their lack of "egoism" transferred to their decadents

the acts of love, "heroism" are so few "unselfish" that it just the evidence is very strong and a rich self-

- That can dispense-is the "poor" is not free... nor the great audacity and sense of adventure, which belongs to the "heroism"

not " to sacrifice "as a goal, but goals prevail over the consequences of one's arrogance and confidence not to be worried, no matter is...

22 [22]

a) the false causality

pleasure pain will end, "spirit"

b) the false unity "soul," "I", "person"

may be "immortal person"

- So that a false altruism, where

"I" and "Other"

(Egoism - Altruism)

"subject" "object"

c) the absolute contempt of the body did not see the individual, the nature of their organizational steadfast nature of (minutieuseste) perfect game for self-preservation and cleaning of the species of the genus: - in other words, the value of infinity single person as a carrier of the life process and,

consequently, their uttermost right to selfishness, - as all of its impossibility, not to be...

In fact everything "unegoistic" is decadent phenomenon (Thatsächlich ist alles "Unegoistische" décadence-Phänomen).

22 [23]

The biblical prohibition "Thou shalt not kill" is a simplicity in comparison to my bans on the decadents "You shall not bear witness!" - it is worse still, it is contradicted by the... The supreme law of life, formulated by Zarathustra, demands that one without compassion is with all committee and waste of life, - that you will destroy what the rising life merely inhibition, poison, conspiracy, his underground opposition would, - Christianity in a word... it is immoral in the deepest sense to saying: Thou shalt not kill...

22 [24]

I. The redemption from Christianity: the antichrist

II. The moral: the immoralist

III. the "truth": the free spirit.

IV. Nihilism:

nihilism as the necessary consequence of Christianity, morality and truth concept (Wahrheitsbegriff) of philosophy.

The sign of nihilism...

I mean by "freedom of the mind" something very definite: one hundred times the philosophers, and other disciples of the "truth" to be superior to itself, through honesty and courage, by the absolute will to say no where no is dangerous by severity - I treat the previous philosophers as contemptible libertines (libertins) under the hood of the woman "truth".

22 [25]

The immoralist.

the origin is to morality: sum of conservation conditions of a poor, semi-or fully wayward (mißrathnen) kind of man: this is the "large number" to be: - hence their threat.

Criticism of the "improvers"

its use after it is the principal means of priest-parasitism in the struggle with the strong, the life-affirming - they win the "great number" (the lowly, the suffering, in all levels - the victim of any kind - a kind of overall-rebellion (Gesammt-Aufstand) against the small number of good-natured...

Criticism of the "good"

their consequences for the radical falsity and corruption of even those exceptional films: what finally to only endure, at any point may be more true to itself: the complete psychological corruption with what follows: - - -

22 [26]

The trick of my life lies in modesty, - in the will, the power to itself to make it small... Not to make small: but as to forget something, pulling away from himself, a distance create in themselves - in other words, in sense of complete freedom [- - -] the task of the will, the ruthless instinct, they caused...

The trick was that many of the poor, the weak, the suffering of my life I take to help to attend a major task is not to perish: - me to speak, dismemberment - and the other for half left over for the friendliness, kindness, patience, accessibility anything smaller and smaller. It is also the page where I refined and am wise in matters of pleasure, - a good reader, a good listener... Here I also like things that perhaps a great liberality in the quality require more than a finer intelligence, as Petronius, Heinrich Heine, Offenbach with his immortal tricks...

Against the fact that almost every touch with me the concept of the human animal with involuntary humor was, grew on me not just a contempt: I was in all cases where a kind of ferocity or resentment against me trying to days anything [- - -] to do in order to obliterate a reminder.

22 [27]

I've never suffered from it, not to be honored - I find it an advantage. On the other hand I have experienced so much distinction and honor in my life, from early youth, that I - - -

22 [28]

The art of separating myself - to keep them apart, forgetting a half years...

Advantage of my illness be drawn: the discharge of the large tension

the loving revenge for the small business learning.

It would be impossible for me to explain what I see as the worst accident of my life - it not only sounds paradoxical, it sounds ungrateful, low.

The nature of benevolence, I have experienced has, in many cases made a worse impression on me than any kind of malice and hostility. There is so much importunity, to do well so much lack of sense of distance in the belief that: I often want the well-doing-together under the general concept of brutality

Why have I never had "unknown," to be, not to be read

Even in my 45th years of the Basel University scholars give me understanding in all good nature, the literary form of my writing is the reason why you do not read me, I should do it differently (Noch in meinem 45ten Jahre geben mir Gelehrte der Basler Universität in aller Gutmüthigkeit zu verstehen, die litterarische Form meiner Schriften sei der Grund, weshalb man mich nicht lese, ich sollte das anders machen).

22 [29]

A distance-feeling like the last to be physiologically I am from the near vicinity [-] never got rid of: I feel the distance to be different in every sense, as it were immiscible and on top when compared to every cloud elements

My privilege, my advance before the people in general is to have experienced a high abundance and the latest conditions in respect of which between the mind and soul to separate one would be cynicism. Undoubtedly, one must be a philosopher, deep to the [-] to step out of this abundance of light: but the accuracy of feeling, the long tyranny of a big task, the more indispensable preconditions to do so.

23 = Mp XVI 4d. Mp XVII 7. W II 7b. Z II 1b. W II 6c. October 1888

23 [1]

Also a requirement of human love. - There are cases, where would be a child of a crime: the chronically ill and third-degree neurasthenic. What you have to do? - Such to encourage chastity, with some help from Parsifal music, after all, might be tempted, even Parsifal, the typical idiot who had just too many reasons not to reproduce. The drawback is that a certain inability to "control" itself (- to stimuli, no matter how small to sex stimuli not to react) is just the most regular sequences of the entire exhaustion. One would miscalculate when, for example, a Leopardi presented as chaste. The priest, the moralist, since playing a lost game, one does better yet, send them to the pharmacy. Recently the company has a duty to fulfill: it gives a few such urgent and basic requirements on them. The company, as a large mandate from the life, each has missed life in the life to answer for myself - it has to pay for it too: therefore shall they prevent it. The business will in many cases prevent procreation: to this they may, without holding regardless of origin, rank, or spirit, the most severe coercive measures of, liberty deprivations, may cast rations ready. - The Bible-ban! "Thou shalt not kill" a simplicity in comparison to the seriousness of life-ban on the decadents: "You shall not bear witness!"... Life itself recognizes no solidarity, no "equal rights" between healthy and degenerating parts of an organism: the latter must be cut - or the whole thing is ruined. - sympathy with the decadents, equal rights for the fail (Mißrathenen) - that would be the deepest immorality, that would be contrary to nature itself as morality!

23 [2]

For the reason of life. - A relative chastity are a fundamental and prudent caution before eroticism even in thought can, to the great sense of life even in well-equipped and all natures. The rate applies especially by the artists, they are one of the best life-wisdom. Totally unsuspicious votes are already in this sense become loud: I call Stendhal, Théophile Gautier, and Flaubert. The artist is perhaps its nature, necessarily a sensual man, excitable at all accessible in every sense of the stimuli, the suggestion of the stimulus from afar their accommodating. Nevertheless, they are, on average, under the authority of their mission, their will to mastery, in fact, a moderate, often even a chaste man. His domineering instinct wants it so of him, he does not allow him to spend on this or that way. There is one and the same power that we in the art-conception and the one expends in sexual acts (Actus): there is only one kind of force. Here are subject to, here to waste itself is treacherous for an artist: it betrays a lack of instinct, of will at all, it can be a sign of decadence, - it depreciates at least up to a degree incalculable his art. I take the most unpleasant event, the Wagner case. - Wagner, under the spell of credible abnormal sexuality that has been the bane of his life, knew only too well what losing an artist so that he is against freedom, the respect lost. He is condemned to be an actor. His art itself becomes his constant attempt to escape, a means of self-forgetfulness, of self-stunning - it changes, it finally determines the character of his art. Such an "unfree" world has need of a hashish, strange, heavy, enveloping mists, all kind of exoticism and symbolism of the ideal, only to its reality be rid once, - he has Wagnerian music necessary... A certain Catholicity of the ideal, above all, is at an artist proof of the almost self-loathing of "swamp": the case of Baudelaire's in France, the case of Edgar Allan Poe's in America, in the case of Wagner's Germany. - Do I have to say that Wagner's sensuality and its success owes? that his music speaks to the lowest instincts are to Wagner? that that sacred notion of ideal cooker, three-eighths of an art of seduction Catholicism longer is? (- It allows, ignorant, innocent, Christian "the magic" to soak up...) Who dare the word, the actual word for the ardor (ardeurs) the Tristan music? - I put on my gloves when I read the score of Tristan... The more pervasive the wheelwright is a lighter-sensuality epidemic, the "do not know"; against Wagner's music, I think every precaution is called for. –

23 [3]

We are Hyperboreans.

1.

If otherwise, we are philosophers, we Hyperboreans, at least it seems that we are different than they were formerly philosopher. We are by no moralist... We believe our ears when we hear them speaking, all these former students. "This is the way to happiness" - so that every one of them jumps off on us, with a recipe in hand and anointing in the hieratic mouth. "But what we care about happiness?" - We ask in astonishment. "Here is the way to happiness - they continue to scream holy hell this: and this is because the virtue, the new way to happiness! "... But please, gentlemen! What do we care about your virtue! What's going off like us, will be philosopher, is rhinoceros, cave bear is, is ghost? Is it not to the virtue and happiness to be free ? - We are by nature far too happy, too virtuous, to not find a small temptation is to become a philosopher: that is immoralists and adventurers... We have the labyrinth a peculiar curiosity, we are keen! Us about the acquaintance of Mr. Minotaur to make of which one tells dangerous: what is important to us on your way up to your knitting, which also leads? leads to happiness and virtue? to you will, I fear... You want us to save your rope? - And we, we earnestly ask you, you hang on to it...!

2.

Last: what do you want! There is no other way to bring honor back to the philosophy: first you have to hang the moralists. As long as they talk of happiness and virtue, they only talk about the old women to philosophy. You see them but in the face, all the famous sages for thousands of years: all of them old, all elderly women, all mothers to talk with their fist. "The mothers! Mothers! 'S sounds so awful "- we make it a danger, we change their concept, as we teach philosophy. dangerous notion: how could we come to the aid of her better? - A concept of humanity will always be worth as much as he does her. If nobody's concern, to

sacrifice for the term "God", "Fatherland," "freedom" hecatombs, if the history of the great steam for this kind of sacrifice - what can the primacy of the word "philosophy" from such popular- -values, such as "God", "Fatherland," "freedom" to prove, as in that it more cost - larger ? hecatombs... revaluation of all values: that is expensive, I promise - -

3.

This beginning is cheerful enough, I'll send it immediately afterwards my seriousness. With this book the morality of war declared, - and, in fact, the total of moralists be done away from me first. You already know what word I did manage to fight this, the word immoralist, similarly, you know my formula "beyond good and evil." I have the necessary strong counter-terms, the luminosity down to shine (hinabzuleuchten) this counter-terms into the abyss of recklessness and deceit, whose name was previously morality. The millennia, the peoples, the first and the last, the philosopher and the old women - at this point they are all worthy of each other. The man was now the moral being, a curiosity like no other - and as a moral being absurd, hypocritical, vain, frivolous, injurious to themselves as well as the biggest detractors of the people would have dreamed it. Moral of the most malignant form of the will to lie, the actual Circe of humanity: that which they spoiled has. It is not error as error, which makes me at this sight, horror, not the thousands of years of lack of "good will" to breed, to decency, to courage in the spiritual: it is the lack of nature, it is the dreadful matter of fact, that the anti-nature itself has been honored with the highest honors as morality and law as hanging over humanity... rob was in that measure itself, - not as individuals, not as people but as a human ! What has it? - That you despise the lowest instincts of life teaches that you see in the deepest necessity to the prosperity of life in the selfishness, the evil principle: that in the typical goal of decline, the instinct -contradictory, in "Selfless" loss of the heavy weight in the "depersonalization" and "charity" in principle a higher value to what I say! the value to be seen!

How? Had mankind itself in decadence? Had it always been? What is certain is that their only decadence-values as supreme values taught have been. The morality of self-denial is the typical decline of morality par excellence. ! - This would open a possibility, not that humanity was itself in decadence, but that their

teachers... And in fact, this is my sentence: the teachers, the leaders of humanity were decadents: hence the revaluation of all values into nihilism ("otherworldly"...)

4.

What should one immoralist ask yourself? What shall I ask myself the task with this book? - To "improve" Perhaps the humanity, only different, but in reverse: that they be of the moral salvation of the moralist, since, - their most dangerous kind of ignorance into their consciousness into their conscience to push... restoration of humanity's selfishness ! - -

23 [4]

The immoralist.

A. Psychology of good: a decadent

or the herd

B. as its absolute harmfulness:

as parasites form at the expense of truth and the future

C. the Machiavellianism of good

their struggle for power

their agents to seduce

their wisdom in the submission

e.g. to priests

before the powerful

D. "Woman" in good

"Goodness" as a slave finest wisdom, consideration, and thus everywhere giving receiving.

E. Physiology of good

at which point the good occurs in families, nations

at the same time, occur where the neuroses

Opposite type: the true goodness, nobility, greatness of soul, from the riches of the - - - which does not give, to take, - what not to raise demands that it is kind, - the waste as a type the true quality, the abundance of person as a prerequisite

the concept "duty" - a submission, due to the weakness of having to choose not to ask and

the weakness of the herd produces a very similar morals, as the weakness of the decadents:

- They are, they ally themselves...

the great decadence religions always count on support from the herd...

In itself, everything is missing on pathological herd, it is invaluable self, but unable to manage itself, it needs a "shepherd" - the understanding of the

priests...

the "state" is not intimate, secret enough, the "moral leadership" miss him

Where the herd is made sick by the priest?

The instinct of decadence in the good

1) the inertia: he does not want change, not more to learn, he sits as a "beautiful soul" in itself...

2) the inability of resistance, such as with pity, - for he gives ("lenient" "tolerant"... "He understands everything")

"peace and good will toward men"

3) he is lured by the end of all suffering and underprivileged - he "helps" like

he is instinctively a conspiracy against the strong

4) he needs the big narcotics (Narcotica) - as the "ideal", the "great man", the "hero", he says...

5) the weakness, which manifests itself in fear of emotions, strong will, before yes and no: he is gracious to not have to be hostile - to avoid having to take sides -

6) the weakness, which in non-see-want (Nicht-sehn-Wollen) betrays, wherever resistance might be necessary ("Humanity")

7) being seduced by all the great decadents: "The cross" "love" to the "saints" the purity of basically nothing but life-threatening terms and persons

- the big counterfeiting in ideals

8) the intellectual depravity

- Hatred of the truth, because they are "not nice feelings" brings with it

- Hatred of the truthful, - - -

of self-preservation instinct of goodness, of the future sacrifice of humanity: he opposes in principle already

the politics

any other perspective at all

each search, adventures, be dissatisfied-

he denies goals, tasks in which he not first come into consideration

he is cheeky and presumptuous as the "highest" type and want a say about everything, not just judge.

he feels superior to those that "weaknesses" have: these "weaknesses" are the strengths of instinct

- which is also the courage not to be ashamed of their

Good as the parasite. He lives at expense of life:

as the liars way of the reality (als Weglügner der Realität)

as an opponent of the great instinctual drives of life

as Epicureans than a little luck, the major form of happiness as immoral rejects

- because he lends a hand with no mistakes and constantly in debt and deception, he disturbs any real life and poisoned it at all by his claim, somewhat higher display

- in his imagination to be higher, learns he does not, it does not change, but takes party for himself, even though he has yet produced such a great misfortune.

23 [5]

[translator note – see the German for the format of this note]

The immoralist.

1.Type of good (see second next page.)

2. the best makes of himself

a metaphysics

a psychology

one way to truth

a politics

a way of life and education

3. Result: is an absolutely harmful kind of man

/ / to the truth, the future of M to / / cause that will be taken seriously only 20 years since the important things

4. Problem: what is the good person?

the good man as instinct

First, the weak: he wants all the weak people

Second, the narrow-minded: he wants all the narrow-minded people

Third, the herd, the being without their own rights: it wants all people as herd animals.

5."The good man," misused for other purposes

He fights against evil...

in service taken by the priests, against the powers, against the strong and successful

as an instrument (Werkzeug)

"Liberal," "equal" rights

put into service by the coup-politicians, the socialists, resentment-M [man?] against rulers

to 3: the most harmful kind of person

A. He invents actions, which do not exist

the unselfish, the holy

capital, which do not exist

"Soul," "spirit," "free will"

nature, which do not exist

"Holy" "God" "Angel"

is order in the events, which do not exist

the moral world order, with reward and punishment

- The destruction of natural causality

B. as these fictions devalued it

1) the only acts that selfish (die einzigen Handlungen, die egoistischen)

2) the body

3) the really valuable human species, the valuable drives

4) the whole reason of the action, - it prevents him from learning, observation, science, any advancement of knowledge through life...

23 [6]

I. the lack of confidence

the reverence

the submission to the will of God "piety (Frömmigkeit)"

the "good heart", the "helping hand" - that is enough...

the seriousness, the higher things turned, - it may be low realms, as the body and its well-being cannot take it too seriously

a duty: one has to do his duty, -

In addition, you should leave everything (Alles) God -

I ask in all seriousness (ernsthaft): I hereby do not have the good people described? People do not believe that this is a more desirable man is? One would not be so? One wishes his children differently? -

II. we look at how the good guys from the

1. a metaphysics make
2. a psychology

3. one politics
4. a way of life and education (ine Lebens- und Erziehungsweise)
5. a method of truth

23 [7]

My proposition (Satz): the good people are the most harmful kind of people. You answer me, "but there are few good men!" - Thank God! They will also say "there is no very good people" - the better! But always, I would still hold up, that to the degree by one man is good, he harmful is.

Why is it that for 20 years, the first serious questions of life take? That one problem see where they formerly ran all one for all?

: the lack of confidence

: the inertia, the fear of after thinking (die Trägheit, die Furcht vor dem Nachdenken)

: the subjective comfort, which finds no reason to see things in the problems

: the conviction that a good heart, one helpless hand ready (hülfbereite) is the most valuable, - that one had to educate

: the resignation, - the belief that everything is in good hands...

: the counterfeiting of interpretation, which finds that "good" God everywhere

: the belief that the "salvation of the soul," indeed the moral things are separate from all such earthly-physical questions, it is considered low, the body and well-being as seriously...

: the reverence for tradition: it is impious to deny, or even criticism of the practice has been handed

Ecco! And this kind of man is the most harmful kind of person

23 [8]

IV. Dionysus

Type of legislature

23 [9]

At the risk, to enable the men's anti-Semites a "reasonable good" If I confess that lie to the art of the "unconscious" stretching out a long, very long fingers, which swallowed me in any foreign property, tangible previously published anti-Semitic as to what some Jews. An anti-Semite always steals, always lying - he cannot do anything else... because he [- - -]... We should deplore the anti-Semites, you should collect for them. "- - -

23 [10]

The Bible-ban (Das Bibel-Verbot) ! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - it is worse still, it is the contradiction to me... The supreme law of life, of Zarathustra first formulated, requires that one without compassion is with all failures (Ausschuß) and waste of life, to destroy what the rising life merely inhibition, poison, conspiracy, his underground opposition would, - Christianity in a word... It is immoral, it is unnatural in the deepest sense to say "thou shalt not kill!" -

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - it's worse yet... At the failures (Ausschuß) and waste of life there is only one duty to destroy; here be compassionate, want to get here at any price would be the highest form of immorality, the real anti-nature, the deadly hostility against life itself -

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to my ban on the decadents "You shall not bear witness!" - It is worse still... At the failures (Ausschuß) and waste of life there is only one requirement: no solidarity recognize; be here, "human" here equal rights would decree men the highest form of anti-nature: anti-nature, the denial of life itself - detects life itself no solidarity between the healthy and degenerating elements of an organism to - the latter has it cut, or the whole thing is ruined...

The Bible-ban! "Thou shalt not kill" is a simplicity in comparison to the seriousness of the prohibition on the decadents "You shall not bear witness!" - Life itself recognizes no solidarity, no "equal rights" between the healthy and degenerating parts of an organism to: the latter must be cut, or the whole thing is ruined. Sorry for the decadents - that would be the deepest immorality, anti-nature itself as morality. -

23 [11]

Away from the wind moves each skepticism has grown from any finer question setting bold, Swabian, with round eyes around himself like an apple this kind of virtue is sitting on the firmest reason that there are: on the folly - the "faith "...

this virtue is now believed still that everything is in good hands, namely, in God's hands when they put down such a sentence to that humble security as if they said that two times two is four

The stupidity has its privileges: one of them is a virtue... The stupidity reflects itself into things - it is this happy simplicity of all things for the conventionality of Swabia "old god"... We see something else into other things - we make God interesting...

23 [12]

We are immoralists: we say with pride, as if we were saying - - - We deny that man strives for happiness, we deny that virtue is the way to happiness - we deny that the acts which has hitherto been called moral actions, the "selfless" gives the "unselfish" in general. In all the allegations, which we oppose a brazen no expresses a perfect eerie - about the current teacher of mankind:

23 [13]

The free spirit of

criticism of philosophy

as nihilistic movement

The immoralist's
critique of morality

as the most dangerous kind of ignorance

Dionysus philosophy

23 [14]

On this perfect day when everything ripens the grapes and not only is yellow, I was just a gleam of sunshine to my life - I looked back, I looked out - I never saw so much and such good things at once. Not for nothing, I just buried the forty-fourth year I was allowed, what was in his life is saved, - is immortal. The first book of the revaluation of values; the first 6 songs of Zarathustra, *Twilight of the Idols*, my attempt to philosophize with a hammer - all gifts of this year, even his last quarter of year - as I should be grateful all my life...!

And so I tell myself my life.

Who has the slightest concept of me guesses that I have more experience than any one man. The evidence is even written in my books: the, line by line, books experienced a will to live, and so, as creation represent a true appendage, one more that life itself. A feeling that comes over me often enough, just like a German scholar said it with admirable innocence of himself and his things: every day brings more than those which bring their whole life! bad, among other things - there is no doubt! But this is the highest award of the life that we are also its greatest opposition opposes...

(An diesem vollkommenen Tage, wo alles reift und nicht nur die Traube gelb wird, fiel mir eben ein Sonnenblick auf mein Leben — ich sah rückwärts, ich sah hinaus, — ich sah nie so viel und so gute Dinge auf einmal. Nicht umsonst begrub ich eben das vierundvierzigste Jahr ich durfte es: was in ihm Leben war, ist gerettet, — ist unsterblich. Das erste Buch der Umwerthung der Werthe; die ersten 6 Lieder Zarathustras; die *Götzen-Dämmerung*, mein Versuch mit dem Hammer zu philosophiren — Alles Geschenke dieses Jahres, sogar seines letzten Vierteljahrs — wie sollte ich nicht meinem ganzen Leben dankbar sein!…

Und so erzähle ich mir mein Leben.

Wer den geringsten Begriff von mir hat, erräth, daß ich mehr erlebt habe, als irgend ein Mensch. Das Zeugniß ist sogar in meinen Büchern geschrieben: die, Zeile für Zeile, erlebte Bücher aus einem Willen zum Leben sind und damit,

als Schöpfung, eine wirkliche Zuthat, ein Mehr jenes Lebens selber darstellen. Ein Gefühl, das mich oft genug überkommt: eben wie ein deutscher Gelehrter es mit bewunderungswürdiger Unschuld von sich und seinen Dingen sprach: jeder Tag bringt dem mehr als denen ihr ganzes Leben bringt! Schlimmes unter anderem — es ist kein Zweifel! Aber das ist die höchste Auszeichnung des Lebens, daß es uns auch seine höchste Gegnerschaft entgegenstellt…)

24 = W II 9c. D 21. October-November 1888

24 [1]

Ecce Homo

Or

why I know lots more.
(warum ich Einiges mehr weiss).

By

Friedrich Nietzsche.

1.

- I come to a problem that seems to me at least, is something more serious nature than the problem of "existence of God," Christianity and others, - the problem of nutrition. It is, in short, the question is: how do you feed yourself, to get to your maximum strength, by virtue, of virtue in the Renaissance sense, reason? - My experiences here are as bad as possible, I am amazed at so late at this point just "to reason" to have come too late in a certain sense: and only the absolute worthlessness of our German education explained to me somewhat, so I just here backward to the "sanctity" was. This "education", which from the beginning to the realities of teaching generally lose sight of the very problematic to so-called "ideal" targets, such as a so-called "classical education" chase! - As if it were not from the very beginning to death laugh "classic" and "German" shall be taken into the mouth. Think of it a "classically educated" in Leipzig! - In fact, I'm up to my mature years, only badly eaten - in moral terms, "impersonal," "selfless,"

"altruistic," I said no, by Leipzig kitchen for example, my "will to live." For the purpose of inadequate nutrition also spoil the stomach - this problem seems to solve the aforementioned kitchen to admire. But the German food at all - which it has since ancient times, all on his conscience! The soup before the meal (- still in the 16th century cookbooks Italian called alla tedesca), and the boiled flesh, made the bold and hard vegetables, and the species of the indigestible pastries. If we add to that just-grouting bestial needs of the German philistine, we understand the origin of the "German spirit" - from a bad stomach... But the British diet, compared to German, a true return to the "natural" wants to say to the roast beef, is also to reason - is my instincts are deeply contrary: it seems to me that they the spirit " heavy feet "gives, - English women-feet... That I alcoholics are injurious, that a glass of wine or beer of day completely sufficient to make me out of life Schopenhauer as a "vale of tears," I realized a little too late - experience I had to really of child's legs. As a boy I thought wine was like drinking and tobacco smoke at first just a vanity of young men, later, a bad habit. Perhaps in this, of Naumburg wine's fault. - To believe that the wine cheer, I would have to be a Christian, I mean, believe what for me is an absurdity. Strangely enough, at one extreme by dispositions highly diluted, if even the smallest doses of alcohol, I'm almost immune to strong doses: one with grog and seamanship caliber you throw at me at least. Write down a long Latin essay in one night watch, with the secret ambition of us to do my example Sallust in rigor and conciseness, this was already when I was a student at the venerable Pforta, not in conflict with my physiology, nor to Sallust - how much. Whatever the venerable Pforta!... Later, toward the center of life go, I decided I certainly always strict with any "spiritual" drink. I prefer places where you have all the opportunity to draw from flowing wells (- Nice, Turin, Sils) I wake up at night not without drinking water. In **vino veritas**: it seems, that I'm here again the term "truth" at odds with the world, - the spirit hovers at me across the water...

2.

To be underestimated against the disease, their benefits I have just the least, I would have to object that they, the military and weapons-instincts of man weakens. I knew myself to defend for long years or for a benevolent intrusive helpfulness (Hülfsbereitschaft) nor against blundering into the house falling

"admirer" and other vermin enough; those cases, such as cheaply, or settle, which escapes no one, as when young dissolute scholars fall under the pretext of "worship", one to pump into the house. One patient has trouble to get rid of things and people, memories included: a kind of fatalism, "lies down in the snow," the manner of a Russian soldier, which the campaign is finally too hard, a fatalism without revolt is one of his self-preservation instincts. Much is understood by the woman (Weibe), as one condemned to suffering and involuntary fatalistic nature, if you this kind of self-preservation understands instinct. Spend as little power as possible - not with reactions to waste - some more thrift from poverty to power: this is the major reason in fatalism. Physiologically expressed: a reduction of fuel consumption, the slowdown - with nothing to burn more rapidly than with emotions. The resentment, the anger, the desire for revenge - these are for the sick, the most harmful of all possible states: a religion, like the Buddha, which had much to do with spiritual and refined and physiologically-weary turned, therefore, with the emphasis of their teaching against the resentment. "Not by enmity is enmity comes to an end through friendship enmity comes to an end." Buddhism has no morals - it would be a profound mistake, it would be a misunderstanding for such vulgar crudities, like Christianity, is: it was a hygiene. - I have almost unbearable conditions, places, homes, society, having once, by chance, given were for years held tough, not willingly, but out of that instinct, - it was certainly change wiser than to as "experimentation". The experiment goes against the instinct of the sufferer in a high sense, one could almost call it a proof of strength. Make his own life even an experiment - the first is freedom of spirit, that was my philosophy to subsequently...

3.

The boredom is, it seems to me, not just the suffering of the afflicted; at least for me, all memory is missing. Conversely, the bad time of my life rich for me by a certain new inventiveness - the art of nuances, the subtle dexterity in the handling of nuances. I would understand the subtlety at all as a coddling of the sense of touch up into the most spiritual up, even the kind of loving respect and caution in understand that health is, is there - they shy away from too close a contact... One

hears in these states even mean things uncommonly, they are transposed to speak: the everyday coincidence is sieved through a sieve and sublime does not feel like yourself anymore. Last time I was grateful beyond measure, if anything, and selected free of intelligence, of character in my breath away nearby, while a certain impatience with German and German was more instinct with me. With Germans, I lost my good mood, my mind - and no less my time... The Germans make the time longer... It is different if the German Jew or Jewess is accidental. It is strange, if my calculation, that between 1876-86, I owe almost all my pleasant moments in the shuffled movements of Jews or Jewish. The Germans underestimate the blessing it is to meet a Jew - you have no longer any reason to be ashamed, you may even be smart... In France, I see the necessity not see why there are Jews, more so in Germany: Meilhac and Halévy, the best poets, which promises to my taste immortality, as a Frenchman to reach this height is not as Jews. - I want the same too Offenbach's claim that this unambiguous musician who wanted to be anything else than what he was - a brilliant buffoon, basically the last of M M [translator note FN abbreviations] did made chords!...

4.

Basically, I'm one of those involuntary educators who do not need principles to education, still have. One was the fact that I in 7 years teaching at the highest class of the Basel's Pedagogium had no reason to impose a penalty, and that, as I testified later, is the laziest when I was still hard evidence, reasonably sure. A little wisdom from that practice has remained in my memory: in the case where a student in repeating what I had explained the hour before, absolutely inadequate did, I took the blame is always on me, - for example, said it was everyone's right, if I am too short, too incomprehensible expressions, to demand an explanation from me, a repetition. A teacher has the task of getting everyone to make intelligence available... They told me that this trick was stronger than any reproach. - I have no dealings with students, nor students ever felt a difficulty, although to my twenty-four years beginning not only me they approached. Similarly, gave me the check with doctor promotions no reason any kind of arts or methods to learn (zuzulernen) still, what I instinctively did manage not only the most humane in such cases was - I was here myself until quite well, as soon as I the doctoral students in good waters had made. Everyone has in mind such cases as much - or as little - as the honorable

examiner has to... I heard, it always seemed to me that basically the high examiners tested would. -

5.

I've never understood the art for me to take, even if it seemed to me of great value to reach this goal. You like my life back and backward (herwenden), you will not find in it the signs that someone ever had ill will against me. My own experiences with those who where everyone makes bad experiences are, without exception in their favor: I also was provided for the market that I was not sick, everyone still an instrument, which I won of fine unfamiliar sounds. How many times have I got to hear it, a kind of amazement, of himself by my interlocutors: "Such things I have never yet come to mind"... The most beautiful perhaps of that unforgivable died young Heinrich von Stein, who once, after carefully gathered permission, appeared on three days in Sils, everyone declaring that he not have come because of the Engadine. This excellent man, with all the brave simplicity of his nature in the Wagnerian swamp in waiting (hineingewatet) was up in the ears - "I know nothing about music," he confessed to me - it was three days, transformed by a power of freedom, like one who suddenly falls into his element and gets wings. I told him, always, that the fresh air make up here, so it going everyone, but he wanted me not believe it... If it has been committed yet to me many major and minor transgressions, such was not the "will", least of all evil will the reason of it: I would have rather been on the good will to complain, the only mischief has been done in my life. My experience gives me a right to distrust any terms of helpful (hülfbereiten) to counsel, to deeds border "brotherly love" - I accuse that you lose your delicacy easy to see that they and their helpful hands into a sublimity skill in one isolation in wounds, in a great privilege to suffer under circumstances almost destructive attacks inside. - Not without reason, I have composed the "temptation (Versuchung) of Zarathustra," a case where a great cry of distress comes to him where the compassion as a last sin wants to attack him: here to stay Mr. (Herr [Lord]), here the height of his task to keep clear of the much lower and myopic drives, which are active in the so-called selfless acts, this is a sample, the final sample, which is Zarathustra and his peers who is accountable to himself. -

6.

Equal to anyone who never lives among his peers and makes this his fate at last his art and philanthropy, I defend myself in situations where a small or very big folly has been committed against me, against any counter-measures (Gegenmaßregel), except those of stupidity to forward as soon as possible wisdom: so outdated they are perhaps a still. One has only to do something bad to me, I'll repay, which one is for sure: I will soon find an opportunity, the evil-doers of any express my gratitude for something or to ask him something (- which is mandatory to give as...) Also, it seems to me that the coarsest letter is more benign than silence. Those who remain silent, lacks subtlety and politeness of the heart. - If you're rich enough to do so, it is fortunate to have injustice, one compatible with the best but to me if you will give me from time to time, an opportunity to be wrong. Nothing improved my friendship so out of reason, nothing gives them time and again fresh... In those not unknown cases, where I have a decisive No confess to war the knife, you would make a wicked fallacy, just as one in the background hidden wealth worse experiences be assumed. Who has an idea of mine may close vice versa. I confess me no enmity between different things, as long as the slightest ambiguity, people still play along. If I make Christianity the war, so this to me is unique to this because I've never seen this side of turbid or sad, - conversely, the estimable most people I know, Christians have been without guile, I wear it to individuals after the last, what is the fate of thousands of years. My own ancestors were Protestant clergymen: I have not noticed a large and neat sense of them here, so I do not know where my right came to war with Christianity. My formula for this: the Antichrist is himself the necessary logic in the development of a true Christian, to me, that Christianity overcomes himself is another case: I have kept from my relationship with Wagner and Mrs. Wagner only the most refreshing and uplifting memories: exactly this circumstance allowed me that neutrality of the view, the problem Wagner see at all as a culture problem and solve perhaps... Even anti-Semites, which I, as we know, at least I hold, I would not think after inconsiderable experience, some discount (Günstige) have to be asserted: this does not prevent this requires rather that I'm anti-Semitism on a relentless war - it is one of the most morbid excesses of the so absurd, so unauthorized rich German self-gapping (Selbst-Anglotzung) (Selbst für Antisemiten, denen ich, wie man weiß, am wenigsten hold bin, würde ich, meinen nicht unbeträchtlichen Erfahrungen nach, manches Günstige geltend zu machen haben: dies hindert nicht, dies bedingt

vielmehr, daß ich dem Antisemitismus einen schonungslosen Krieg mache,—er ist einer der krankhaftesten Auswüchse der so absurden, so unberechtigten reichsdeutschen Selbst-Anglotzung)...

7.

It is not in my nature, many and many things to love: in my dealings with books I have on the whole a more hostility than a tolerance, a "let them come," the instincts. And that from childhood on. It is basically a small number of books, keeping score in my life, it is not the most famous among them. My sense of style, awoke for the epigram as a style almost at one stroke at the first contact with Sallust: I forget the astonishment of my revered teacher not Corssen, as he had to give his worst Latin scholar, the first-ever censure, - he invited me to visit him... Crowded, severe, with as much substance as possible on the ground, - a cold malice against the "good word" and "feeling good" because I guessed myself. Man, even in my Zarathustra is in, a very serious ambition to Roman style, to recognize the "magnum in parvo," after "aereperennius". Otherwise it fared with me the first contact with Horace. Until today I have found in no other poet the same artistic delight which Horace gives me ode. In some languages, e.g. German, what is achieved here is to not even want. This mosaic of words where each word, as sound, as a place, as a concept, right and left through the whole thing flows down his power, this minimum size of the characters, this reaching maximum energy of the character - all this is Roman and, if you will believe me, noble par excellence: the entire rest of poetry on the other hand an emotional garrulousness. I want to forget the least of the charm that lies in the contrast of form and graceful granite libertinage: - my ear is delighted with this contradiction between form and meaning. The third incomparable impression I owe the Latins, is Petronius. This *prestissimo* of wantonness in word, sentence and jump to the idea of this refinement in the mixture of vulgar and "educational" Latin, this irrepressible good humor, which is afraid of anything or have any kind animality of the ancient world away jumps with grace, this sovereign freedom from the "morality", before the virtuous miseries "beautiful souls" - I knew to call it a book that would have made remotely on a similar impression on me. That the poet is a Provençale, tells me softly my most personal instinct: we must have the devil in him to make such leaps. Under certain circumstances, if necessary, I had to free myself from a low

impression, for example from a speech by the Apostle Paul, I have a few pages Petronius, in order to make myself totally healthy again.

8.

I certainly do not owe the Greeks related impressions, namely in relation to Plato, I am too thorough skeptic, and have never been able in the admiration of the artist Plato which is customary among scholars agree. He throws, I think, all forms of style by another: he has something similar on his conscience, like the Cynics, who invented the Satura Menippea. That the Platonic dialogue, terribly self-indulgent and childish dialectic can act as a stimulus, it would have never read good French. Recently my suspicion goes deep in Plato: I did find so strayed from all basic instincts of the Greeks, so blown (verjüdelt) so preexist-Christian in its ultimate intentions, that I want to make use of the whole phenomenon of Plato rather the harsh word "higher swindle ' than any other. We have paid dearly for the fact that these Athenians went to school with the Egyptians (- probably among the Jews in Egypt...) In the great fatality of Christianity, Plato is one of those fatal ambiguities which the nobler natures of antiquity made it possible to bridge to enter, which led to the "cross"... My recreation, my preference, my cure from all Platonism was every time Thucydides. Thucydides and, perhaps, of Machiavelli's *Principe* are most closely related to myself, by the unconditional will to have to pretend and to see reason in reality - not in the "reason", even less in "morality" of... the pathetic whitewash that the classically educated German one reaps (einerntet) as the reward for his "serious" in its dealings with the ancient messenger (kurirt), nothing so thoroughly as Thucydides. One must turn it line by line and read his non-written word as clearly as his words: there are few such substance-rich thinker. In it is the Sophists-culture, to say the realists-culture to its fullest expression: this inestimable movement amid the same everywhere break loose morals and ideals of the fraud-Socratic schools. The Greek philosophy even as the decadence of the Greek instinct: Thucydides as the great sum of all strong, strict, harsh actual, which were the older Hellenes in instinct. The courage distinguishes such natures as Thucydides and Plato: Plato is a coward - consequently he flees

into the ideal - Thucydides has himself under control, thus it also keeps things in control.

9.

Recognize in the Greek "beautiful souls", "harmonious sculptures" and Winkelmannsche "high mindedness" - before such silliness (niaiserie) common land (Allemande) was I protected by the psychologist, I carried within me. I saw their strongest instinct, the will to power, and I saw their tremble with the violence of this irrepressible instinct, - I saw all of their institutions grow out of the protective measures themselves from each other against their inward explosives to protect. The tremendous tension in the interior then erupted into hostility to all foreign terrible: the city is torn communities, so that the citizens at this price does not own mangled. It was necessary to be strong, - the gorgeous and lithe physicality of the Greeks is a necessity, not a "natural" have been. They were followed by: - it was definitely not there from the beginning. And arts festivals and they wanted nothing else than always stronger, more beautiful, more perfect still feel -: there are means of self-glorification, enhancers of the will to power. - Judge the Greeks by their philosophers! the moral-philosophical wisdom of the schools use for digestion, which was Greek! Like I was always only as evidence of the psychological subtlety that have characterized the Germans... The philosophers indeed the decadents of Hellenism, the backlash against classical taste, against whom make taste! The Socratic virtues were preached because they began to miss the Greeks... I was the first to the understanding of the older Hellenes that wonderful phenomenon that is baptized in the name of Dionysus, took seriously again. My venerable friend Jacob Burckhardt in Basel thoroughly understood, so that something essential was done: he added his own culture of the Greeks a section on the problem. If you want the contrast so you can see the despicable frivolity of the area, has the famous philologist of his time Lobeck treats these things. Lobeck, the creeps with the venerable security of a dried up between books worm in this world of mysterious states and talked just so to be scientific, if he only **ad nauseam** is bleak and miserable here, has hinted it with all the experience of learning, really have nothing to with all these curiosities. In fact, the priests would have communicated to the participators of such orgies some, for example, that wine excites lust for that man lived on fruit, the plants that bloom in spring,

wither in the winter. What is the abundance of orgiastic rites and myths of origin concerns, it is still ingenious to a degree. The Greeks, he says Agl oph. I, 672, they had nothing else to do, laughing so, jumped, raced around them, or because the person sometimes feel like it has, so they sat down and wept and wailed. Others were added later and were looking at some one reason for this striking creature, and so came to the explanation of those practices countless hard legends and myths... On the other hand, it was thought that comical goings, which took place once during the holiday season, have now also necessary for the celebration and held it as an indispensable part of the worship set. - But even apart from this despicable nonsense might be argued that had formed with the whole concept of "Greek", even more, the term "classic" that Winckelmann and Goethe, the Dionysian element is incompatible with us: - I am afraid, Goethe himself closed something so fundamentally from the ways of the Hellenic soul. Yet advocates only in the Dionysian mysteries of the entire surface of the Hellenic instinct. Because what the Hellene guaranteed these mysteries? Eternal life, the eternal return of life, the future promised in the procreation and consecrated, beyond the triumphant affirmation of life over death and change, the real life than in the total-survival in the community, city, sex connection, the sexual symbol as the most venerable symbol at all, the very epitome symbol throughout the ancient piety, and the deepest gratitude for every individual in the act of procreation, of pregnancy, at birth. In the mystery teachings of the pain is sanctified: the "pangs of child-bearing woman" sacred pain at all, all becoming, growing, all future vouching caused the pain, so there is the eternal joy of creation, it must forever be the agony of child-bearer... I know no higher symbolism. - Only Christianity has made one of sexuality filthiness made: the concept of imm [translator note Nietzsche abbreviation] was the highest spiritual vileness that has been achieved on earth, for example - they threw the dirt into the origin of life...

The psychology of the orgiastic as an overflowing feeling of life within which the pain itself only acts as a stimulant, gave me the key to the tragic feeling, which has been misunderstood both by Aristotle as a peculiarity in the part of the pessimists. The tragedy is so far from proving anything to the pessimism of the Greeks in the sense of Schopenhauer, that they just reversed the contrast is extreme. The affirmation of life even the strangest and hardest problems, the will to live in the sacrifice of its highest types enjoying its own inexhaustibility - I called Dionysian, which I understood as a bridge to the actual psychology of the

tragic poet. Not by terror and pity to get away, and of a dangerous emotion as a vehement discharge to clean the same - that was the way of Aristotle, but to enjoy on terror and pity, the eternal joy of creation and becoming, his terrors, his suffer under to have...

10.

The happiness of my existence, its uniqueness perhaps, lies in its fatality: I am, to express it in a riddle, as my father had already died when my mother, I'm still alive. This double origin, as it were from the highest and the lowest rung on the ladder of life - and decadent at the same time the beginning - so, if anything, explains that neutrality, that freedom from party (Partei) in relation major problem of life, the sets me apart. I know both, I'm both. - My father died 36 years ago: he was gentle, kind and morbid, as one merely for passing-specific nature, - but rather a kind reminder to life than life itself in the same year, where his life went down, was also the my lowest: the 36th year I reached the lowest point of my vitality, - I was still alive, but hard to see not three steps ahead of me. In 1879 I resigned my professorship in Basle, the summer was living like a shadow, in St. Moritz and the next winter, the sunniest-poorest of my life (sonnenärmsten), in Naumburg. That was my minimum: the "*Wanderer and His Shadow*" was written meantime. Undoubtedly, I knew then as shadow... In the following winter, my first winter Genoese, brought those wonderful spirituality which is at an extreme depletion of muscle and blood almost due, the "*Dawn* (*Morgenröthe*)" show. Bright and perfect serenity of mind is compatible with me not only with the deepest physiological weakness, but even with an extreme sense of pain. In those agonies which brings a continuous pain in toilsome slime-vomiting with it, I had the dialectical clarity par excellence and thought through things that I do not climber in healthier circumstances, not refined enough to me. (My readers know how far I consider dialectics as decadent symptom, for example in most famous of all (allerberühmtesten) case, that of Socrates). All pathological disorders of the intellect, even the semi-stupor that has the fever in the wake are, I still totally strange things on the frequency I had to teach me to-read-only scholarly way. My blood runs slow - I had the disease in years of Napoleon's pulse - No one can ever detected (constatiren) fever in me. A, (doctor?) me longer treated as a nervous sufferer himself said "No! it is not your nerves, I myself am just nervous".

Completely undetectable any local degeneration, not organically related stomach ailments, however, came forward as a result of brain-exhaustion, the profound weakness of the gastric system. Also, the eye condition, the blindness are dangerously close, a result not the cause: so that with every increase in vitality and vision, as - has grown, [-]. A long, very long series of years in my recovery means - it means, unfortunately, relapse, decay and periodicity of a kind of decadence. Need I say that I am experienced in matters of decadence? I've spelled it backwards and forwards. Even those art of grasping and understanding, those fingers for nuances, that whole psychology of "seeing around the corner", which perhaps distinguishes me is the time to learn, is the true gift of that time when everything was refined, the observation of both the organs of observation. Of the sick-optics for healthier concepts and values, and in turn, reversed out of the abundance and self-assurance of the full life look down into the filigree work of decadent-instinct - that's my biggest exercise been my longest experience: if some wherein (irgendworin), so I am master here. I have it in hand, I have the hands for converting prospects: why me alone for a revaluation of values was possible (eine Umwerthung der Werthe überhaupt möglich).

11.

Unscrupulous namely the fact that I am a decadent, I am quite the contrary in the fullest sense. My proof that I instinctively even against those evil conditions chose the right agent: during the decadent recognizable by itself selects the harmful agent. In summary (summarum), I was as healthy: as a square, as a specialty, I was decadent. That energy of absolute isolation and detachment from normal conditions and tasks, use of coercion against myself, do not get me, advise (beärzteln) to leave - that betrays the absolute certainty of instinct about what is needful. I took myself in hand, I was healthy: is the prerequisite for it - every physiologist will admit to me that - that in healthy reason is. A typically morbid person is not healthy: for a typical healthy person can be ill for a vigorous stimulant. In fact, seems so to me recently that long-term illness, I discovered that life as it were new, I tasted all good and even little things like they will have no one else tasted easy - I made out my will to health, life my philosophy... because you give of eight (Acht): the years of my lowest vitality were the ones where I ceased to be a pessimist - my instinct of self-restoration forbade me a philosophy

of poverty and discouragement... How can you tell basically the well has turned out awareness? A more prudent man probably is carved from wood, which is hard tender and fragrant, it does even our smells good. He likes what is good for him, his pleasure, his desire to hear where the measure of wholesome is exceeded. He divines remedies against injuries, he exploits bad accidents to his gain. He instinctively gathers from everything he sees, hears, experiences, his sum (Summe): he is a selective principle, he can fall through a lot. He is always in his company if he associates with books, people or landscapes: he honors, as he chooses, as he admits, when he trusts. It reacts slowly to all kinds of stimuli, with that slowness which have been breeding a long caution and deliberate pride to him, - he checks the stimulus that comes on, he is far from to meet him. He believes neither in "disaster" nor to "blame": he is strong enough that it all must be to the best. - Well, I'm the opposite of a decadent, for I just described myself. -

24 [2]

The physiological counterdiction (Widerspruch).

From criminals.

What I owe to the ancients.

Philosophy.

Music

the books characterized.

In media vita.

Notes of a

grateful one.

By

F. N.

24 [3]

Ecce homo

notes

one duplicates (Vielfachen).

1.The psychologist speaks (redet)

2.The philosopher speaks

3.The poet speaks

4.The musician speaks

5.The writer speaks

6.The educator talks

24 [4]

Frederick (Fridericus) Nietzsche

de vita sua.

Translated into German.

24 [5]

The mirror (Der Spiegel)

Attempt (Versuch)

a self-assessment (einer Selbstabschätzung).

By

Friedrich Nietzsche

24 [6]

The wisdom of my instinct is to the actual dangers and calamities for me to feel as such.

similarly, to divine the means by which one goes out of their way and classifies them to his advantage and, as a higher intention organized around.

The struggle (Kampf) with the isolation

with the disease

with the accident of origin, education, community (Gesellschaft)...

with the great overwhelming responsibility

which need isolation – (with the multiplicity of the conditions of their task

24 [7]

Greatest wisdom: let a great destiny as little as possible to penetrate into the mind - to save them the shame

hide speak against it with modesty, playfulness, sophistication of taste, even though times of illness and weakness...

you have to do their bidding only, do not want to know what it is, when it commands...

you must no speeches, no formulas, no attitudes have for them - one must suffer, not knowing, you must do the best without having to understand it...

24 [8]

Vademecum [Translator note: Latin word for handbook]

From reason of my life.

24 [9]

When dealing with the old (Alten).

Appendix

Ecce homo.

24 [10]

What Goethe is concerned: it was the first impression a very early impression, perfectly decisive: the lion story, strangely, the first thing I came to know of him, gave me once and for all my term, my taste "Goethe". A misty-eyed, pure enjoyment and in the autumnal ripening omission - in waiting, an October sun-up to the most spiritual, and sweeten something golden, something mild, not marble - which I call Goethean. I did later, to this was added the term "Goethe" and trace the "Indian Summer" Adalbert Stifter with deep kindness in me: basically the only German book to Goethe, the magic for me. - *Foust* - this is the one who knows the earthy smell of the German language by instinct, for the poet of Zarathustra, a pleasure beyond compare: he is not for the artists who I am, the one with the *Foust* piece of work on piece work in the hand was given - he is even less for the philosopher, the arbitrary and the totally accidental - reluctant to culture-namely, by accidents and problems related to all types of Goethe's work. They studied the eighteenth century, when one reads the "*Faust*," Goethe is studied: one is a thousand miles from the necessaries in type and problem. –

25 = W II 10b. W II 9d. Mp XVI 5. Mp XVII 8. D 25. W II 8c. December 1888 - early January 1889

25 [1]

Great politics.

I bring the war. Not between people (Volk) and people: I have no words to adequately express my contempt for the execrable interests politics of European dynasties, which consists of incitement to selfishness self-exaltation survey of the peoples against each other a principle and almost a duty makes. Not between stands. Because we have no higher ranks, hence lower: what is today the society (Gesellschaft) is on top, and, moreover, physiologically condemned - what is the evidence - in its instincts so impoverished, has become so uncertain that it is the opposite (Gegenprincip) higher type M professes without scruple

I bring the war across all absurd coincidences of people, race, occupation, education, education (Bildung, [culture]): a war as between east and west, between the will to live and vengeance against life, between righteousness and vicious mendacity (Verlogenheit)... The fact that all "higher take stands" party for the lie that they are not at liberty - this must be it: it has not in hand, to keep bad instincts at bay. - Never more than in this case it is shown how little of the term "free will" is that it affirms what it is, it denies what is not... The number is said to favor the "Christians": the meanness of the number... Once you have treated two millennia humanity with physiological absurdity, has indeed the expiration of the inconsistency become instinct for being overweight. Is it not a matter which makes one shudder that only about 20 years all the next most important issues in nutrition, clothing, food, the health, reproduction with rigor, seriousness, be handled with integrity

First principal (Satz): the great politics aims to make the physiology to be mistress of all other questions, they will create a force strong enough to humanity as a whole and higher breed, with merciless severity towards the degeneration and parasitic alive - against that what corrupts, poisons, defamed, to basically done... and sees the destruction of life, the insignia of a higher kind souls.

Second principal (Satz): death war (Todkrieg) against vice, every kind is vicious anti-nature. The priest is the most vicious kind of man: for he teaches anti-nature.

Second principal (Satz): to create a party of life, strong enough for big politics: the big politics makes the physiology of the mistress of all other issues - they want the Mh [FN abbreviations] as a whole breed, it measures the rank of the breeds, the peoples of the individuals according to their future [-] by its guarantee for life, which it carries in itself - it does with everything degenerates and parasitic (Parasitischen) inexorably to an end.

Third principal (Satz). The rest follows.

(Zweiter Satz: eine Partei des Lebens schaffen, stark genug
zur großen Politik: die große Politik macht die Physiologie zur Herrin über alle anderen Fragen, — sie will die Mh als Ganzes züchten, sie mißt den Rang der Rassen, der Völker, der Einzelnen nach ihrer Zukunfts-[—], nach ihrer Bürgschaft für Leben, die sie in sich trägt, — sie macht unerbittlich mit allem Entarteten und Parasitischen ein Ende.

Dritter Satz. Der Rest folgt daraus).

25 [2]

What can I forgive the Germans at least, that is, that they do not know what they do... lie. The liar who knows that he is lying, is measured against a German, virtuous...

25 [3]

The Gil Blas, a pleasant country, which does not occur in German, Prosper Mérimée, an even more pleasant - you stumble anywhere via a virtue.

25 [4]

petits faits vrais [small true facts]

Fromentin

De Vogüé

25 [5]

Mr. Köselitz really has an concept (Begriff) of me: something that sets me still as amazed as the opposite of it leaves me cold. Sometimes I see my hands on then, that I the fate (Schicksal) of humanity in my hand --: I break it apart into two pieces invisible, before me, after me...(vor mir, nach mir…)

25 [6]

[translator note: lots of missing and abbreviated words in 25 [6]

1.

I know my fate (Loos). It will pick up once on my name the recollection of something tremendous [Ungeheures, translator – broken word] - in a crisis, as there was none on earth, at the deepest conscience-Col, conjured up by a decision against all that believed been requested, was consecrated. - And of all this is nothing in me from a cians; simple if you know me, hold me for one, maybe a little mischievous scholars everyone knows to be cheerful. This book gives, I hope, a very different picture image of a prophet, I wrote it to destroy every myth about me in the root - it is still somewhat haughty in my seriousness, I love the smallest I like the lucky not to be going on, I'm in the moments of terrible decisions, the comprehensiveness of the greatest soul who has ever had a man. Fatally God or buffoon - that is the involuntary to me, that's me. - And yet or rather not yet, because all the prophets were until now liar - speaks the truth from me. - But m truth is terrible: because you said so far the falsehood truth... revaluation of all that's my formula for an act of supreme self-reflection of humanity: my L me deeper, more courageous, honest must look down into the questions of all time anyone ever been discovered... I would not call that living things out now, several millennia out against me. I disagree and I'm still saying no one the opposite spirit. It was only with me that there is hope again, I know from a height, that the term has been missing for so far, - I am the happy ambassador par excellence, how much I must always be the man of destiny. - Because occurs in volcanic activity, so we have convulsions in earth, as there were none. Concept of politics have merged entirely with a war of spirits, all power structures blown into the air - there will be wars, as there was none on earth. -

2.

What is going on in the meantime, is repugnant to me to give them even the spectators. I know nothing of what the exalted sense of my task this damnable incitement to international law, for racial selfishness that makes now on the "big politics" claim, before I have no words for my contempt express the level that now believes in the shape of the German Chancellor and the Prussian officer attitudes to the House of Hohenzollern rulers of the history of mankind be, this lowest species of human that are not even there to ask has learned, shattering lightning responses

have needful, in which the whole work of the g [translator note Nietzsche's abbreviation] safety of centuries has been in vain - that is too deep in me, as even the honor of my likely to have opposition. May they their houses of cards! for me are "rich" and "triple alliances"... The house of cards rests on assumptions which I have in my hand... There is more dynamite between el and earth than are dreamed of this can be purple clothed (gepurpurten) idiots...

25 [7]

5.

- One last point, perhaps the highest, I justify the Germans, I alone. We are, in contrast, we are untouchable even for each other - there is no bridge, no question, no view between us. But that is just the condition for that extreme degree of selfishness, of self-redemption, which was in my man: I am the loneliness as a human being... That I have never achieved a word that forced me to reach myself... I would not be possible without an opposition type race (Gegensatz-Art von Rasse), with no German, without the Germans, no Bismarck, no 1848, no "war of liberation (Freiheitskriege)" without head, without Luther himself... The great cultural-crimes of the Germans to justify itself in a higher economics of culture... I nothing else will even backward not - I could want nothing else... *Amor fati*... Even Christianity is necessary: the highest form, the most dangerous, the seductive calls at no to life out until its highest affirmation - me... What are these last two millennia? Our most instructive experiment, a vivisection on life itself... Only two millennia!...(Ich will Nichts anders, auch rückwärts nicht, — ich durfte Nichts anders wollen… *Amor fati*… Selbst das Christenthum wird nothwendig: die höchste Form, die gefährlichste, die verführerischeste im Nein zum Leben fordert erst seine höchste Bejahung heraus — mich… Was sind zuletzt diese zwei Jahrtausende? Unser lehrreichstes Experiment, eine Vivisektion am Leben selbst… Bloß zwei Jahrtaus!…)

25 [8]

Stendhal came from the services of the best rigorous philosophical school of Europe, of Condillac and Destutt de Tracy, - he despised Kant...

25 [9]

Fromentin, Feuillet, Halevy, Meilhac, les Goncourt, Gyp, Pierre Loti ---- to name or to a low of race (Rasse), Paul Bourget, who has come far from the most close from me - - - - -

25 [10]

The old Italians with the depth of feeling and melancholy sweetness that make a musician par excellence, in which the highest is the voice remains as sound

Nicola Jommelli's *Requiem* (1769), for example, I heard it yesterday - ah that comes from another world as one of Mozart's *Requiem*...

25 [11]

One last word. I will from now on, a helping hand - immortal hands! - Without the requisite number have, the revaluation is to appear in two languages. You will do well everywhere to form associations, to me at the right time to give a

few million followers in the hand. I attach value to it, first the officers and the Jewish bankers for me to have: - Both together represent the will to power. -

If I ask for my natural allies, these are above all the officers, with military instincts in my body cannot you be a Christian - in the other case it would be wrong and wrong as a Christian, yet also as a soldier. Similarly, the Jewish bankers are my natural allies as the only international power to its origin as their instinct to which the nations again binds, after an execrable politics interests of the selfishness and self-sufficiency of nations has made a duty (nachdem eine fluchwürdige Interessen-Politik aus der Selbstsucht und Selbstüberhebung der Völker eine Pflicht gemacht hat).

25 [12]

During this time, there had results everything (Alles) – what [- -]. I give the highest honor the one that has cost it the largest trouble - my Maestro, Peter Gast, who do not require a last salute, when [- - -] -- the first and most solid musician who now lives.

I do only what I owed him when I call it the deepest and most solid musician who now live.

25 [13]

Death war (Todkrieg) the House of Hohenzollern

As the person I must be, not a man, a fate I will put an end to these criminal idiots who have done more than a century, the great word, the biggest word. Since F of grand robber (Diebes) days, they have done nothing but lie and steal, I have to

exclude a single one, the unforgettable Frederick the Third slandered, as the most hated, the whole race... Today, as a shameful party on top, where a Christian band of the accursed discord of nationalism among the peoples of sows and the black house servants (Hausknechte), "liberate" the love of the slave wants, we have the hypocrisy and innocence to bring in a lie before a world court historic #

Their tools, Bismarck, the idiot par excellence among all statesmen, never a hand's breadth above the dynasty Hohenzollern also thought (hinausgedacht)

But his time has been: I want to constrict the kingdom in a brazen shirt and challenge them to a desperate struggle. I would rather not get their hands free, until I am Christian Husaren von Kaiser, these young criminals, together with accessories in the hands did - with the pitiable freak of human destruction that has been achieved power

25 [14]

In order for the house of fools and criminals feel on top, Europe is now paying annually 12 billion, it tears fissures in between the nascent nations, it has led the inane most wars that have ever done: Prince Bismarck has the benefit of his home politics, all prerequisites for major tasks for world-historical purposes, for a nobler and finer spirituality with an execrable security of instinct destroyed. (# Damit das Haus von Narren und Verbrechern sich obenauf fühlt, zahlt Europa jetzt jährlich 12 Milliarden, reißt es Klüfte zwischen den werdenden Nationen auf, hat es die hirnverbranntesten Kriege geführt, die je geführt wurden: Fürst Bismarck hat zu Gunsten seiner Hauspolitik alle Voraussetzungen für große Aufgaben, für welthistorische Zwecke, für eine edlere und feinere Geistigkeit mit einer fluchwürdigen Sicherheit des Instinktes vernichtet.) And look at but the Germans themselves, the [-] lowest, most stupid, vulgar race well, which is now on earth there concealed (verhohenzollert) to hatred against the spirit and freedom. Behold its "genius", the F B, the idiots among the statesmen of all time, who never thought beyond a few inches above the dynasty H. The idiot was on the cross [- - -]... And when the race had genius, they had the genius of the crime...

Final consideration (Letzte Erwägung)

Finally, we could even do without the war, a right opinion might have sufficed. A cart with iron rods and other altitude (ohenzollern) for "Swabia"... We others succeed (Giengen) constantly on the grandiose and high work of life - we have to organize everything yet. There are even more effective means of bringing honor to the physiology than by lazaretto - I knew to make a better use of the 12 billion that the "armed peace" today Europe costs. And short and sweet - - - (Es giebt noch wirksamere Mittel, die Physiologie zu Ehren zu bringen als durch Lazarethe — ich wüßte einen besseren Gebrauch von den 12 Milliarden zu machen, die der „bewaffnete Friede“ heute Europa kostet. Und kurz und gut —)

But his time has had (Aber das hat seine Zeit gehabt). Let me deliver you these young criminals, I will not hesitate to ruin him, - I will even make the blazing torch in his cursed (fluchwürdigen) criminal-spirit (Verbrecher-Geist)

25 [15]

Only by denouncing the criminal madness, I denounce always two cursed (fluchwürdigsten) institutions in which so far mankind sick, the actual deadly shaft institutions against life: the dynastic institution that fattens on the blood of the strongest, well-successful and glorious and the priestly institution that seeks to destroy with just a horrible deceit these same men, the strongest, well-turned-glorious from the outset. I think this emperor and priest agree: I want to be here all the judges and make thousands with the criminal madness of dynasts and priests to an end... The M hour has been used to this in such madness, that today believes necessary to have armies for the purpose of the war... I said, it seems, just an absurdity... Nobody demanded stricter than I do, that everyone is a soldier: there is absolutely no other way, a whole people to the virtues of obedience and command, for clock, in attitude and gesture, to the cheerful and courageous way - to educate,

to the freedom of the mind now [] - it is by far our first reason in education, that every soldier it gives no other means to tide over any chasm of rank, mind task, male mutual benevolence of an entire folk (Volk) to broad. - "Service and duty" [- - -], blessing the work - as always speaks the damn dynasty, when M has necessary. That is one kind of elite strength and youth and power afterwards introduces the cannon, is madness.

25 [16]

I will never admit that a canaille [vulgar] von Hohenzollern can command someone to commit crimes... There is no right to obedience (Gehorsam), when the commander (Befehlende) is merely a Hohenzollern [translator note some words guess at and added].

25 [17]

My friends, you just look at a priest. This is a solemn pale, squat, with cowardice in the eye and with very long pale fingers, especially in the sanctification puts a vengeful and fine animal which [- - -] Let us not underestimate the Pr not - he is [-] He is also holy... We, with a little blood and curiosity, we in which a little devilment in mind luckily is unholy... What we are ashamed!

25 [18]

The empire (Reich) itself is indeed a lie: no Hohenzollern no Bismarck ever considered Germany... Therefore, the rage against Prof. Geffcken... Bismarck

chose the word "German" in the mouth knocking police-law... I think you laugh at the courts of Vienna, St. Petersburg, you just know our consorts succeeded [translator note, French: 'parvenu"] , who has so far not even a wise word spoken by mistake. This is not a person who relies on preservation of the Germans, as he claims.

and perhaps even more a stupidity! (und vielleicht noch mehr eine Dummheit!)

25 [19]

Final consideration (Letzte Erwägung)

Could we do dispense with the wars, so much the better. I know a more useful use of the twelve billion to make that annual cost of armed peace of Europe, there are still other means to bring honor to the physiology as by sick-bay (lazaretto)... In short, very well indeed: after the ancient God is abolished, I am prepared (bereit) to rule the world...
(Letzte Erwägung

Könnten wir der Kriege entrathen, um so besser. Ich wüßte einen nützlicheren Gebrauch von den zwölf Milliarden zu machen, welche jährlich der bewaffnete Friede Europa kostet; es giebt noch andre Mittel, die Physiologie zu Ehren zu bringen, als durch Lazarethe… Kurz und gut, sehr gut sogar: nachdem der alte Gott abgeschafft ist, bin ich bereit, die Welt zu regieren…)

25 [20]

One deliver to me the young criminals [thugs] in the hand: I will not hesitate to destroy them and put its criminal [thugs] mind-set on fire... (Man liefere mir

den jungen Verbrecher in die Hand: ich werde nicht zögern, ihn zu verderben und seinen Verbrecher-Geist in Brand zu stecken…)

25 [21]

condamno te ad vitam devil vitae [translator, Latin: condemned you to the devil's life As I destroy (vernichte, [annihilate]) Hohenzollern, I destroy (vernichte) the lie

(condamno te ad vitam diaboli vitae
Indem ich dich vernichte Hohenzollern, vernichte ich die Lüge).

Nietzsche's Notebooks in English: a Translator's Introduction and Afterward

Fredrick Nietzsche (1844-1900). This translation of Nietzsche's notes here is not a finished product and are offered here not as the final philological perfect translation of Nietzsche's writings. Indeed, if you are looking for more scholarly publications, then consulate the extensive German publications on Nietzsche's unpublished writings called the Nachlaß. There are 106 separate physical notebooks (Notizheft) written by Nietzsche from 1870 to 1889 that exist today in the Nietzsche' archives in Weimar, Germany.

All translations are an interpretation – even mine. Caveats are many: I am not a native speaker of German, I do not know conversational German, I do not teach the German language, I am not a philologist, and I cannot read Nietzsche's handwriting. There are plans for official translations of these notes that are forthcoming. If you need to quote any of these present translations, then you must first review the published German texts of the notebooks (Notizheft). (1) Martin Luther who did the famous translation of the *Bible* into German wrote in a letter, "If anyone does not like my translation, they can ignore it… (September 15, 1530)". The purpose of these translations is the philosophical understanding of Nietzsche. I have tried to make Nietzsche readable for philosophical purposes. From these translations, perhaps you will get a bit of a glimpse into his thinking and thoughts via his own written notes, quotes, and jottings. Plato said he revised the *Republic* seven times, which is extreme dedication. In any case, I am sure if I had re-worked these translations for a few more years, I would have fixed all of the errors. However, at some time these translation projects reach a point of diminishing returns on re-working them. Please forgive the errors. Martin Luther (1483-1546), says he had his two assistants Meister Philip and Aurogallus working so hard on translating part of the *Bible* (the chapter on *Job*) that they had only translated three lines after four days. (2); at this rate it would take many more decades to translate even a small selection of Nietzsche's notebooks.

Translation notes.

I have not tried to fix, polish-up, or clarify Nietzsche's unpublished writings. Some of the translator have really refined Nietzsche's ideas and positions. I have not "fixed" Nietzsche. I have not dropped or added words or changed the wording to make Nietzsche's position clearer or stronger (others have done enough damage). Learn German and read the texts in German – my best recommendation and advice to you the reader. There are groups on the internet that work on all the details of translating Nietzsche's remarks. There are many nuances and shades of the meaning in attempting to translate anyone's language. Some words I could not translate from German and French; and I left those few words in German, but more words in French. I think most of the French texts are quotes that Nietzsche wrote down from French authors that he was reading at the time he wrote these notes.

Reader beware. There are many historical and philosophical allusions as in all of Nietzsche's philosophical writings and these notebooks are similar. Remember these are "notebooks" and include lots of notes or jottings -- and these are neither fragments nor polished drafts for publication. Nietzsche may have written these notebooks from back to front and re-used various notebooks at a later time. In the German text there are missing punctuations marks, missing quotation marks, missing words, abbreviation of words, miss numbered section, working table of contents for project books he wanted to publish, projects outlined, quotes without quote marks. Sometimes there are even personal notes to himself, for example, "Evening dress warm!" [Autumn 1888 21 [#5]. Some of the published German texts include 'missing letters and missing words' filled in by the German language editors to help understand and polish these actual incomplete notes. Check the published German texts if you have any questions. The most famous of these single personal notes is when Jacques Derrida (1930-2004) (*Éperons: les styles de Nietzsche*, 1978) (3) writes about one note written by Nietzsche, where Nietzsche wrote, "I have forgotten my umbrella" ("ich habe meinen Regenschirm vergessen") [1881 12 = N V 7. Herbst Fall 1881] note [#62]. Perhaps all of Nietzsche's notes are in fact similar and are just personal reminders of some kind. I read this passage in a book and now I am thinking this thought or some thoughts came to him unexpectedly from out the blue – the thought of eternal return for example. In early August 1881 when he stops by a large pyramidal rock, walking

around the lake Silvaplana near Surlei in Switzerland the thought of the eternal return came to Nietzsche in a flash.

I tried to keep Nietzsche's overall punctuations; but I did not reproduce any of the italics, bolding, double-spacing of letters in a word, capital letters, cross-outs, deletions, and underlining, which can be used to emphasis particular words or edit notes. I am not sure these puncation marks were done by Nietzsche in any important way (some will disagree on this point). These emphasizes may have been done by the different enthusiastic editors over time when moving the text from Nietzsche's handwritten notes to the text version we have now. More and more of the handwritten notebook reproductions are coming online, so I suggest you study the actual handwritten notebooks if you need to focus on the genuine formatting of the notes. (4) The recent publication of Nietzsche's writings by Walter De Gruyter publisher has added extensive additional scholarship to the different versions of these notes in German. (5) I have added the German (sometime other languages too) words or texts in places I thought would be helpful using parenthesis ( ). Nietzsche also placed notes in parenthesis, so this maybe a slight confusing. Again, if you have any questions, please check and review the precise German texts. All of the specific translator's notes, I have put in angle brackets [translator notes]. Sometimes I have placed some alternative translation in the angle brackets as well.

Philosophical note on the content: I do not agree with everything Nietzsche wrote -- and nor should you. By way, contrary to some philosophers (for example, G.W.F. Hegel (1770-1831) and Edmund Husserl (1859-1938), Nietzsche was not looking for disciples or followers. Nietzsche wrote, "One repays a teacher badly if one always remains nothing but a pupil. Now I bid you lose me and find yourselves; and only when you have all denied me will I return to you. Verily, my brothers, with different eyes shall I then seek my lost ones; with a different love shall I then love you." (*Thus Spoke Zarathustra*. 1883-1885, Walter Kaufmann translation. *The Portable Nietzsche*, 1972, page 190).

Nietzsche published the following remark about the nature of translating,

"The worst thing that can be translated from one language to another is the pace of their style: that which has its origin in the character of the race, more physiologically speaking, at the average rate of its "metabolism." There are

honestly meant translations, which are almost fakes, as involuntary alterations of the original, simply because his brave and amusing tempo could not be translated, which goes beyond anything dangerous in things and words."

(Beyond Good and Evil: prelude to a philosophy of the future. (Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft), Second Division: the free spirit, #28. 1886). [***eKGWB***/*JGB*-28].

Like the publications of an author's book marginalia, it is hard to imagine that Nietzsche himself would have ever thought that these notebooks would be published or available for the public to read. Given the few reviews of any of Nietzsche's published writings and the low number of published copies printed of his writings during this lifetime; and in fact, he only knew a few details of about the lectures by Georg Brandes (1842-1927) about Nietzsche's philosophy in 1888 at the University of Copenhagen. In Nietzsche's published autobiography, *Ecce Homo How one becomes what one is,* (written in 1888, first edition published in 1908) he thought that eventually he would become incredibly famous and celebrated. Since 1908, many of his readers have written off Nietzsche's remarks as coming from his state of mind during his early stages of his nervous and mental breakdown; rather than predicting his real future destiny, his influence and general provocation on the western intellectual world. Even in a non-western culture like China, Nietzsche has a long-standing inspiration on the Chinese thinkers. (6) I think even Nietzsche would have been amazed at own influence on Chinese thinking.

A small selection of some of Nietzsche's notes (Nachlaß sometimes spelled "Nachlass") was published (1901, 1906) as the *Will to Power* (7) and this first opened the eyes of the intellectual public to the golden nuggets of Nietzsche's unpublished thoughts. Many other philosopher notebooks are a source of great philosophical import as well. Some general examples: Immanuel Kant's (1724-1804) *Notes and fragments;* G.W.F. Hegel (1770-1831)'s aphorisms from the wastebook (1803-6); Karl Marx's (1818-1883) *Economic and Philosophical Manuscripts* or the so-called *Paris Manuscripts*, 1844. Ludwig Wittgenstein's (1889-1951) Nachlaß has recently been put in electronic format; and many other examples: Gottfried Wilhelm Leibniz (1646-1716) [200,000 sheets and 15,000 letters] and Edmund Husserl have extensive Nachlaß materials. Note that both, Henri-Louis Bergson (1859-1941) and Alfred North Whitehead (1861-1947) had

made previous arrangements; and had their widows destroy all of their Nachlaß materials after their deaths.

Why read Nietzsche's notebooks? The philosopher Martin Heidegger (1889-1976) proposed that if you want to know what Nietzsche was genuinely and authentically thinking – you will find it in the notebooks; and that the published writings are more for what might be called for only: 'public consumption'. (8) Needless to say, you need to decide your own position on the general worth and value of Nietzsche's thought and more importantly his own personal questions marks; and more specifically reading his notebooks. There are other translations of Nietzsche's notebooks available as well. (9) Undoubted there will be more future translation into English of these controversially notes.

Nietzsche wrote:

"I know my destiny (Loos). It will pick up, once my name will be associated with the recollection (Erinnerung) of something tremendous – a crisis as there was none on earth, the most profound collision of conscience, a decision that was conjured up *against* all that has been believed, demanded, and hallowed so far. I am not a man, I am dynamite."

Ecco Homo: how one becomes who one is in "Why I Am a Destiny," #1. (1888) Amended translated by Walter Kaufmann. *Basic writings of Nietzsche*, Modern Language Edition, 2000. p. 782.

The German text reads, "Ich kenne mein Loos. Es wird sich einmal an meinen Namen die Erinnerung an etwas Ungeheures anknüpfen, — an eine Krisis, wie es keine auf Erden gab, an die tiefste Gewissens-Collision, an eine Entscheidung heraufbeschworen g e g e n Alles, was bis dahin geglaubt, gefordert, geheiligt worden war. Ich bin kein Mensch, ich bin Dynamit." *Ecce homo. Wie man wird, was man ist*. The Section: Warum ich ein Schicksal bin, #1, 1888).

In fact, even though Nietzsche published 15+ books during his lifetime, he was not well known in the intellectual world; nevertheless, Nietzsche is now known worldwide in many different areas of humanities. He was a radical thinker and critical counter-puncher (polemical element) to many philosophers and

philosophical/religious positions. Example, in his published work, *Beyond Good and Evil: prelude to a philosophy of the future.* (*Jenseits von Gut und Böse. Vorspiel einer Philosophie der Zukunft*), he referees to over 200 authors.

"Preface 1.

In anticipation of having to approach humanity with the heaviest demands ever placed on them, it seems essential to me to say who I am. Basically you should know it: because I did not "leave me undecided". But the mismatch between the greatness of my task and the smallness of my contemporaries has been expressed in the fact that I have been neither heard nor even seen." (*Ecce Homo How one becomes what one is*, (written in 1888, first edition published in 1908), (*Ecce homo: Warum ich so klug bin)*. Preface 1.

Again – Nietzsche has come out of the shadows and long wandering to confront the entire traditional humanities. The history of the 'world of ideas' has been attacked by Nietzsche at every point.

(1). Largest and latest collections of Nietzsche writings in German:

Kritische Gesamtausgabe: Werke. 40+ volumes. (Berlin: de Gruyter, 1967-).

In print, there are two versions of the Giorgio Colli and Mazzino Montinari edition: the complete hardbound version (*Kritische Gesamtausgabe Werke*, abbreviated as KGW) and the paperback version (*Kritische Studienausgabe* or abbreviated **KSA**). 134

Some of the standard abbreviations:
BAW means: Beck'sche Verlagsbuchhandlung (1934-40). *Historisch-Kritische Gesammtsausgabe.*

GOA means: *Grossoktavausgabe Nietzsches Werke* (1901-1913). **KGW** means *Werke: Kritische Gesamtausgabe* (1967). *Grossoktavausgabe Nietzsches Werke*. (**GOA**). Leipzig: Kröner, 1901-1913.
16 v. in 8. p., ports. 19 cm. Vols. 9-14 have imprint: Leipzig, C. G. Naumann, 1901-1904.

KSA means *Werke: Kritische Studienausgabe* (1980).
KSB (KSAB) means *Sämtliche Briefe: Kritische Studienausgabe*)

KGB means: *Briefe: Kritische Gesamtausgabe* MA means: *Nietzsches Gesammelte Werke* (Musarionausgabe)
MGW means Musarion edition of *Gesammelte Werke (1920-29)*

The Nietzsche Channel.
http://www.thenietzschechannel.com/

Nietzsche Spuren (many German texts of Nietzsche)
http://www.friedrichnietzsche.de/

Friedrich Nietzsche bibliography
http://en.wikipedia.org/wiki/Friedrich_Nietzsche_bibliography

The New York Public Library has facsimiles of all of Nietzsche's papers (except the letters) that are in the Nietzsche Archive in Weimar, Germany. What is actually called: Nietzsche's Nachlaß? There are 45 bound volumes. Volumes 1-5 contain the manuscripts for his published works; volumes 6-8 Nietzsche's lecture notes; volumes 9-32 philosophical notebooks; volumes 33-42 memoranda; volumes 43-45 musical compositions.

Nietzsche archive in Weimar started at Weingarten 18, Grochlitzer Straße 7 and then finally to Villa Silberblick (Humboldtstraße 36).

See also some history of the Nietzsche archives: *Zur Geschichte des Nietzsche-Archivs Elisabeth Förster-Nietzsche, Fritz Kögel, Rudolf Steiner, Gustav Naumann, Josef Hofmiller. Chronik, Studien und Dokumente*. By David M. Hoffmann. (De Gruyter, 1991. 843 pages).

Current address of the Nietzsche Archive is:

Nietzsche Archive
Humboldtstraße 36
99425 Weimar
GERMANY

Note: Nietzsche's actual library is keep at Duchess Anna Amalia Library.
Die Herzogin Anna Amalia Bibliothek

Besuchsadresse
Platz der Demokratie 1
99423 Weimar
GERMANY

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Besucherinformation der Klassik Stiftung Weimar
Frauentorstraße 4
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GERMANY +49 (0) 3643-41 98 16
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(2). *An Open Letter on Translating* by Martin Luther, dated September 15, 1530.

Translated from "Ein sendbrief D. M. Luthers. Von Dolmetzschen und Fürbit der heiligenn" in *Dr. Martin Luthers Werke*, (Weimar: Hermann Boehlaus Nachfolger, 1909), Band 30, Teil II, pp. 632-646. Revised and annotated by Michael D. Marlowe, June 2003. The English version of Luther's *Sendbrief vom Dolmetschen* presented here is a revision of the translation done by Dr. Gary Mann. Note especially, Philip Melanchthon and Matthew Aurogallus, University of Wittenberg work in partnership (?) with Luther when he did the translation of the Old Testament. http://www.bible-researcher.com/luther01.html

(3). Jacques Derrida (1930-2004) (*Éperons: les styles de Nietzsche*, 1978). *Spurs: Nietzsche's Styles*, translation. Barbara Harlow (Chicago: University of Chicago Press, 1979.)

(4). Some handwriting examples of Nietzsche. Nietzsche’s handwriting got worst toward end of his life – his later notes have been transcribed by only a few of the editors (most notable was his personal friend Peter Gast, whose real name was Johann Heinrich Köselitz (1854 –1918). He was Nietzsche’s amanuensis. Peter Gast worked on the transcription of the published writings after 1876. In addition, Peter Gast worked in the Nietzsche archives in Weimar as an editor from 1899 to 1909 on behalf of Nietzsche’s sister: Elisabeth Förster-Nietzsche (1846-1935), she started the Nietzsche Archives in 1894 after returning from Paraguay, South America in 1893.

Digitale Faksimile Gesamtausgabe – Digital facsimile reproduction of the entire Nietzsche estate, including first editions of works, manuscripts, letters and biographical documents. More than nine thousand pages are available at present. http://www.nietzschesource.org/facsimiles/DFGA

Friedrich Nietzsche: Verzeichnis des Briefwechsels 1847 - 1900.

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http://ora-web.swkk.de/swk-db/niebrief/index.html

Nietzsches Briefe Ausgewählte Korrespondenz. Wahnbriefe 1889. http://www.thenietzschechannel.com/correspondence/ger/nilettersg.htm

See also some of the recent published volumes in German; for example, *Werke: Kritische Gesamtausgabe; Band 5 Notizheft W I 8* includes a CD-ROM which has unpublished manuscript facsimiles images on the CD-ROM.

Nietzsche, philosopher, psychologist, antichrist / by Walter Kaufmann. Princeton, N.J.: Princeton University Press, 1974. The 4th edition, total pages 532. Includes facsimiles of some of Nietzsche's handwriting there are 4 letters (on pages 470-482).

Nietzsche owned a typewriter, called the Malling-Hansen Writing ball, model 1878, serial number 125. http://www.malling-hansen.org/friedrich-nietzsche-and-his-typewriter-a-malling-hansen-writing-ball.html See the book *Nietzches Schreibkigel: Ein Blick auf Nietzsches Schreibmaschinendzeit durch die Restauration der Schreibkugel* by Dieter Eberwein, date 2005, pages 77.

(5). Nietzsche, Friedrich. *Werke. Kritische Gesamtausgabe.*
Founded by Colli, Giorgio / Montinari, Mazzino. Continued by Gerhardt, Volker / Miller, Norbert / Müller-Lauter, Wolfgang / Pestalozzi, Karl Together with der Berlin-Brandenburgischen Akademie der Wissenschaften

[Ca. 40 Bde in 9 Abteilungen]. Example of first volume: *Band 1 Nachgelassene Aufzeichnungen (Anfang 1852 - Sommer 1858)*. Rev. by Figl, Johann. In collaboration with Hödl, Gerald. Published in 1995, 397 pages.

(6). Sino-Nietzscheans

Kelly, David A. "The Highest Chinadom: Nietzsche and the Chinese Mind, 1907-1989." Nietzsche and Asian Thought. Chicago: University of Chicago Press, 1991. Pages, 151-74. Alternatively, *Nietzsche in China* by Lixin Shao. Peter Lang Publishing, 1999, 146 pages.

(7). *Der Wille zur Macht* by Fredrick Nietzsche (edition 1901, 483 sections; 1906 edition 1067 sections). Most recent English translation *The Will to Power: In Science, Nature, Society and Art*. Random House, 1968. Translation by Walter Kaufmann and R. J. Hollingdale. This collection of Nietzsche notes is a complete cut and paste job from his actual notebooks by his sister Elisabeth Förster-

Nietzsche and Heinrich Köselitz (also known as "Peter Gast"). Nietzsche has already discard this title 'Der Wille zur Macht' as a book to published by him before he died. The *Will to Power* should not be used nor quoted (I will in selected sections). Of course, over the years, I have read and re-read the English translation of Nietzsche by Walter Kaufmann and I owe him many thanks for his translations. However, we now know the *Will to Power* as a book that the text is faulty (bad cut and paste job). Regarding the issue of the *Will to Power*; see for example a philological analysis: Mazzino Montinari, "Nietzsche's Unpublished Writings from 1885 to 1888; or, Textual Criticism and *the Will to Power*." *Reading Nietzsche*. Urbana: Univ. of Illinois Press, 2003, 92-93.

(8). Martin Heidegger (1889-1976) said:

"The actual philosophy remains back as "Nachlaß". Martin Heidegger. *Nietzsche*, see other translation by David Krell. (New York: Harper and Row, 1979), page 9. (Heidegger wrote, "Die eigentliche Philosophies bleibt als "Nachlaß" zurück". *Nietzsche* Volume 1, page 17).

German text published by Pfullingen: Günther Neske Verlag, 1961 in two volumes. Note: Martin Heidegger usually used this edition of Nietzsche works: *Grossoktavausgabe Nietzsches Werke*. (Abbreviated as GOA). Leipzig: Kröner, 1901-1913. 16 v. in 8. p., ports. 19 cm. Vols. 9-14 have imprint: Leipzig, C. G. Naumann, 1901-1904. *Nietzsches Werke* (Grossoktavausgabe) (GOA).

(9). Translation of selections from Nietzsche's notebooks:

Philosophy and Truth: Selections from Nietzsche's Notebooks of the Early 1870s. Edited and translation by Daniel Breazeale. (Atlantic Highlands, NJ: Humanities Press, 1979).

Unpublished Writings from the Period of Unfashionable Observations. Translation Richard T. Gray. (Stanford, California: Stanford University Press, 1999).

Nietzsche: Writings from the Early Notebooks (Cambridge Texts in the History of Philosophy) by Raymond Geuss (Editor), Alexander Nehamas (Editor), Ladislaus Löb (Translator). 2009.

Writings from the Late Notebooks. Edited. Rüdiger Bittner and translation Kate Sturge. (New York: Cambridge University Press, 2003).

A few notes on his last years 1888 and 1889: June 26, 1888 to end of July 1888 completed August 24, 1888 as the *The Case of Wagner*. *A Musician's Problem* is assembled and done. October 1888, he works on his own music for "Hymn to Life" ('Hymnus an das Leben') which was a poem written by Lou Andreas-Salomé (1861-1937). *Twilight of the Idols or How to Philosophize with a Hammer* started in August and printing competed mid-November, 1888. *The Antichrist: Curse upon Christianity*, written September and November 1888.

Ecco Homo: how one becomes who one is. Begun October 15, 1888 and written until December 29, 1888. In the 1888 summer and up to very early January 1889 writes a number of poems. January 3, 1889 collapses. Nietzsche writes the so-called madness letter (Wahnbriefe, Wahnzettel) from January 1 until January 5, 1889, postmarked Turin.

One of the last lines of the last letter Nietzsche wrote,
"Consider, we make a beautiful nice chat, Turin is not far, very serious professional duties are missing before the hand, a glass of Veltliner would be to procure."
To Jacob Burckhardt, January 5th, 1889.

Nietzsche does not write any more, and then Nietzsche dies August 25, 1900.

Please note to see some of the twisted history of Nietzsche's publications, as of 1974, Walter Kaufmann's excellent discussions in the two sections "Appendix: Nietzsche's 'Suppressed' Manuscripts" and (page 425-458) and "Bibliography" (pages 483-510) in *Nietzsche, philosopher*, *psychologist*, *antichrist* / by Walter Kaufmann. Princeton, N.J.: Princeton University Press, 1974. The 4th edition.

Chronological Nietzsche's Thoughts on Nihilism

"I have a finer nose for the signs of ascent and descent than any man has ever had, I am the teacher *par excellence* of this — I know both, I am both."
Ecce Homo, *How one becomes what one is*, translation by Thomas Wayne.

eKGWB/NF-1885, 35 [82]. May-July 1885.
"A pessimistic thought and doctrine of ecstatic *nihilism* may be indispensable to the philosopher, as a mighty pressure and hammer, with which he breaks the degenerate and dying races, and creates them out of the way for a new order of the to make a life-course or to enter into the desires of the end."

eKGWB/NF-1885, 2 [127]. Autumn 1885 - Autumn 1886.
"Nihilism stands in front of the door: where does this most eeriest (unheimlichste, sinister, weirdest, spooky, uncanny) of all our guests come from? - [Der Nihilismus steht vor der Thür: woher kommt uns dieser unheimlichste aller Gäste? —].

I. 1. Starting point: it is an error to point to "social emergency" or "physiological degeneration" or even to corruption as the cause of nihilism. These still allow quite different interpretations. Rather, in a very definite interpretation: nihilism lies in the Christian-moral. It is the most honorable, most compassionate time. Noth [translator fill-in for translation], spiritual, physical, intellectual necessity is by no means profitable, nihilism. The radical rejection of value, meaning, desirability

2. The downfall of Christianity in its morality (which is indissoluble) -which is directed against the Christian God (the meaning of truthfulness, highly developed by Christianity, is disgusted with the fallacy and mendacity of all Christian world and history of "God is the truth" in the fanatical belief "Everything is wrong." Buddhism of the...

3. Skepticism about morality is the decisive factor. The downfall of the moral interpretation of the world, which has no longer a sanction after it has tried to escape to another world, ends in nihilism. "Everything has no meaning" (the impracticability of a world exposition which has been devoted to immense power distrust if not all world interpretations are wrong -) Buddhist train, longing for nothingness. (The Indian Buddhism has not undergone any fundamental morale development; therefore, in nihilism, it is only unconverted morality: existence as punishment, existence as error combined, error as punishment-a moral value estimate). The philosophical attempts to (Hegel, Pantheism). Overcoming the popular ideals: the way. The Saint. The poet. Antagonism of "true" and "beautiful" and "good" - -

4. Against "senselessness" (Sinnlosigkeit, meaninglessness) on the one hand, against the moral values on the other: to the extent that all science and philosophy have hitherto been subject to moral judgments? and whether one does not get the enmity of science into the purchase? Or anti-scientific? Criticism of Spinozism. The Christian value judgments everywhere in the socialist and positivist systems backward. There is no criticism of Christian morality.

(5) The nihilistic consequences of contemporary science (in addition to its attempts to escape into the beyond). Finally, a self-decomposition, a turn towards itself, an anti-scientific one follows from its activity. Since Copernicus the human being has been rolling out of the center into the X

6. The nihilistic consequences of the political and economic thinking, where all "principles" belong at once to the acting: the breath of mediocrity, wretchedness, insincerity, etc. Nationalism, anarchism, etc. Punishment. The state of liberation and man, the justifier,

7. The nihilistic consequences of history and of "practical historians", i. the romantic. The position of art: absolute unoriginality of its position in the modern world. Your gloom. Goethe's alleged Olympian (Olympier-thum).

8. The Art and the Preparation of Nihilism: Romanticism (conclusion of Wagner's Nibelungen Ring)."

eKGWB/NF-1885, 2 [131]. 1885 - Autumn of 1886.

"The latter is *nihilism*. 1. The rising *nihilism*, both theoretically and practically. Faulty derivation of the same. (Pessimism, its types: preludes of nihilism, though not necessary.)

The Signs. The European *Nihilism*. Its cause: the depreciation of the previous values. The unclear word "pessimism": people who are bad and people who are too good - both are P)."

eKGWB/NF-1886, 5 [70]. Summer 1886 - autumn 1887.

"History of Greek philosophy. *Nihilism*: the loss of a total value (namely the moral) lack the new interpretative forces. On the history of values. The will to power and its metamorphoses."

eKGWB/NF-1886, 7 [8]. End of 1886 - spring 1887.

"Signs of a decline in faith in morality. *Nihilism*, the Nothing is more dangerous than a desirability of the essence of life. the nihilistic consequence (the belief in valuelessness) as a result of the moral value of the egoistic is we disguised (even after the insight into the impossibility of the Unegoist), the necessity is useless (even after insight into the impossibility of a **liberum arbitrium** and an "intelligent freedom") we see that we have not reached the sphere to which we have placed our valuables, so the other sphere in which we live has by no means gained in value: in the contrary, we are tired because we have lost the main driving force."

eKGWB/NF-1886, 7 [54]. 1886 - Spring 1887.

"The whole idealism of mankind is about to turn into *nihilism*, to the belief in absolute value, meaning meaninglessness. The destruction of the ideals, the new desolation, the new arts, to endure it, we amphibians."

eKGWB/NF-1887, 9 [35]. Autumn 1887.

"He reaches his maximum of relative force as a violent force of destruction: as active *nihilism*. Its opposite would be the weary *nihilism* that no longer attacks: his most famous form of Buddhism as deferred *Nihilism* The *Nihilism* represents a pathological intermediate state is (pathological is the tremendous generalization, the conclusion in no sense), be it that the productive forces are not yet strong enough, whether the decadence has hesitated and has not yet invented its means."

eKGWB/NF-1887 9 [35]. [9 = W II 1. Herbst 1887]. Autumn 1887.

"(27)
1. The *nihilism is* a normal state. *Nihilism*: the goal is missing; it lacks the answer to the "Why?" What does *nihilism* mean? - that the highest values diminish. It is ambiguous: Nihilism as a sign of the increased power of the mind: as an active nihilism.

It is ambiguous: *Nihilism* as a sign of the increased power of the mind: as an active *nihilism*, it can be a sign of strength: the power of the mind can grow to such an extent that its past goals (beliefs, beliefs) are inadequate - a belief generally expresses the compulsion of conditions of existence, a submission to the authority of conditions under which a being grows, grows, gains power ... On the other hand, a sign of insufficient strength to productively become a goal, a why?

B). Nihilism as a decline and decline in the power of mind: the passive nihilism

as a sign of weakness: the power of the mind can be tired, exhausted, so that the past aims and values are inadequate and no longer find faith--

that the synthesis of values and goals (upon which every strong culture rests) dissolves, so that the individual values war themselves: decomposition

that everything that refreshes, heals, calms, stuns, comes to the fore, under different disguises, religiously, morally or politically or aesthetically, etc.

2. Prerequisite for this hypothesis

That there is no truth; that there is no absolute quality of things, no "thing-in-itself"

- this is itself a nihilism, and indeed the most extreme. He places the value of things precisely in the fact that this value corresponds to no reality and corresponds, but only a symptom of force on the side of the value-setting, a simplification for the purpose of life

B) *Nihilism* as a decline and decline of the power of mind: the passive *nihilism* as a sign of weakness: the power of the mind can be tired, exhausted, so that the past aims and values are inadequate and no longer find faith - that the synthesis of values and goals (upon which every strong culture rests) dissolves, that the individual values are waring themselves: decomposition, that everything that refreshes, heals, soothes, stuns, comes to the fore, under different disguises, religiously, morally or politically or aesthetically, etc.

Presupposition of this hypothesis. That there is no truth; that there is no absolute quality of things, no "thing-in-itself" -this is itself a *nihilism*, the most extreme. He places the value of things precisely in the fact that this value corresponds to no reality and corresponds, but only a symptom of force on the side of the value-setting, a simplification for the purpose of life."

eKGWB/NF-1887, 9 [41]. Autumn 1887.

"The most extreme form of *nihilism* would be that every faith, every true-keeping is necessarily false, because there is no real world at all. Thus, a perspective semblance whose origin lies within us (insofar as we must have a narrower, shortened, simplified world continually necessary) -that it is the measure of the force, how much we can assume the appearance, the necessity of the lie without reason to go.

To this extent, *nihilism*, as a denial of a true world, of being, could be a divine thought: - - -"

eKGWB/NF-1887, 9 [107]. Fall of 1887.

"(72) Development of pessimism towards *nihilism*. The unnaturalization of values. Scholasticism of values. The values, solved, idealistic, instead of mastering and leading, are condemned against doing.

The antitheses are due to a miserable age, because it is easier to grasp. The rejected world, in the face of an artificially constructed, "true, valuable" finite: one discovers the material from which the "true world" has been built; and includes that highest disappointment on the Conto to of its reprehensibility (auf das Conto ihrer Verwerflichkeit). This is the *nihilism* since one has left the judging value - and nothing else! Here the problem arises of strength and weakness: 1) the weak are broken by it 2) the stronger are destroyed, which does not break 3) the strongest overcome the directing values."

eKGWB/NF-1887, 9 [123]. Fall 1887.

"Genesis of the nihilist.
That I have been a *nihilist* from the *outset*, I have only recently admitted: the energy, the radicalism with which I was a *nihilist*, deceived me about this basic fact. If one comes to a goal, it does not seem possible that "the aimlessness per se"(Ziellosigkeit, purposelessness) is our articles of faith (Glaubensgrundsatz)."

eKGWB/NF-1887, 10 [22] Fall of 1887.

"it would under certain circumstances be the sign of a decisive and most important growth, for the transition to new conditions of existence that the most extreme form of pessimism, the actual *nihilism*, would come to the world. This I have realized."

eKGWB/NF-1887, 10 [42]. Fall of 1887.

"To what extent the perfect *nihilism is* the necessary consequence of the previous ideals. - the incomplete *nihilism*, its forms: we live in the midst of it-the attempts to escape the nihilism without converting these values: bring about the opposite, exacerbate the problem.

eKGWB/NF-1887, 10 [192]. Fall of 1887.

"Radical *nihilism* is the conviction of an absolute untenability of existence, when it is the highest value which one acknowledges, the insight that we have not the least right to employ a beyond or an in-itself of things, which is "divine", the physical morality."

eKGWB/NF-1887, 11 [108]. November 1887 - March 1888.

"A philosopher is recovering differently and differently: he recovers, for example, in *nihilism*. The belief that there is no truth at all, the nihilist faith is a great limb for one who, as a man of war, is incessantly struggling with ugly truths."

eKGWB/NF-1887.11 [411]. November 1887 - March 1888.

"Because our past values themselves are those which draw their last conclusion in him; because *nihilism is* the ultimate logic of our great values and ideals, because we must first experience *nihilism* in order to understand what was the value of these "values." We have, at some point, new values ... "

eKGWB/NF-1888, 13 [3]. Beginning 1888 - spring 1888.

"On the history of European nihilism. (Misunderstanding of pessimism, which is lacking, essential: the meaning is wanting) the decline of all the other highest values. The idealizing force has turned to the reverse."

AC-6 - ***The Antichrist: Curse on Christianity.*** § 6. 20/11/1888.

"I think of life itself as the instinct for growth, for duration, for accumulation of strength, for *power*: where the will to power is lacking, there is decline. My contention

is that all the values of mankind are *lacking* in this will — that values of decline, nihilistic values hold sway under the holiest of names."

AC-7 - ***The Antichrist: Curse on Christianity.*** § 7. 20/11/1888.

"Note: "the *practice of nihilism*" [die *Praxis des Nihilismus*].

Schopenhauer was right about this: through pity life is denied, it is made *more worthy of denial* — pity is the *practice* of nihilism. To say it once more: this depressive and contagious instinct thwarts those instincts which exist for the preserving and value-enhancing of life: both as a multiplier of misery and as a *conservator* of all that is miserable it is a prime instrument for the advancement of *décadence* — pity persuades to *nothingness!* ... One does not say "nothingness": one says instead the "hereafter"; or "God"; or "*true* life"; or nirvana, salvation, blessedness... This innocent rhetoric from the domain of religio-moral idiosyncrasy immediately appears *much less innocent* once one perceives *which* tendency has wrapped itself in a mantle of sublime words here: the tendency which is *hostile to life.* *(Nietzsche Reader*, page 107*).*

The Gay Science ("la gaya scienza"):
"Have we not exposed ourselves to the suspicion of an opposition – an opposition between the world in which we were at home up to now with our reverences that perhaps made it possible for us to *endure* life, and another world *that consists of us* – an inexorable, fundamental, and deepest suspicion about ourselves that is more and more gaining worse and worse control of us Europeans and that could easily confront coming generations with the terrifying Either/Or: "Either abolish your reverences or –*yourselves*!" The latter would be nihilism; but would not the former also be – nihilism? – This is *our* question mark." *The Gay Science ("la gaya scienza")*, Book V: We Fearless Ones (1887), section 346. *Nietzsche Reader*, page 204.

Nietzsche on the Nihilist (Nihilisten)

eKGWB/NF-1880, 4 [108] — Fragment in Summer 1880.

"We honor those who broke the spell of custom in thought. But those who did it through action vilify and put bad motives under them. This is unreasonable, at least one should push the freethinker the same bad motives. - That in crime much courage and originality of spirit, independence can be proved is concealed. The "tyrant" is often a free brave spirit, his nature no worse than that of the timorous, often better because more honest. The general question now is whether the Russian nihilists are more immoral than the Russian officials in favor of the nihilists. Countless customs have fallen victim to the attacks of freethinkers and freethinkers: our present individual way of thinking is the result of all crimes against morality. Anyone who attacked the existing was considered a "bad person"; the story is only about these bad people!"

eNF-1884, 26 [335] - Fragments Summer-Autumn 1884.

"Can one be interested in this German Reich? Where is the new thought? Is it just a new power combination? The worse, if it does not know what it wants. Peace and giving is not a policy that I respect. To rule and to bring the highest thought to victory - the only thing that could interest me in Germany. What does it matter to me that Hohenzollern are there or are not there? - England's little ghost is the big danger now on earth. I see more inclination towards greatness in the feelings of the Russian nihilists than in the English utilitarian. An inter-growing of the German and the Slavic races, - we also need the most skillful money man, the Jews, necessarily, to have the rule on earth."

eBVN-1887, 820 - Letter to Franz Overbeck: 24/03/1887.

"In all the radical parties (socialists, nihilists, anti-Semites, Christian Orthodox, Wagnerians) I enjoy a whimsical and almost mysterious reputation. The extreme purity of the atmosphere in which I put myself seduces"

eKGWB/*NF-1887, 9 [60] - Fragments in autumn 1887.*

"The same species of man, one step poorer, no longer in possession of the power to interpret, the creation of fictions, makes the nihilist. A *nihilist* is the man who judges of the world as it is, it should not be, and judges of the world as it should be, it does not exist. According to this, being (acting, suffering, wanting, feeling) has no meaning: the pathos of "vain" is the nihilist pathos - at the same time as pathos an inconsequence of the nihilist who is unable to put his will into things, the will and the powerless, at least, puts in one sense: that is, the belief that there is already a will in it which should work in the things and want to."

eKGWB/*NF-1887, 9 [123] - Fragments of autumn 1887.*

"Genesis of the nihilist.
I been fundamentally *nihilist* have been, I have admitted to myself only recently: the energy of Radicalism with which I, as a *nihilist* went forward, deceived me about this basic fact. If one goes to a goal, it seems impossible that "aimlessness in itself" "(purposelessness is our principle of faith."

eKGWB/*NF-1887, 10 [43] - Fragments of autumn 1887.*

"10 [43] (173) The perfect *Nihilist* - the eye of the *Nihilist*, who idealizes ugliness, infidelity practices against his memories (- it causes them to fall, defoliate, it does not protect them from pale discolorations, as they do weakness over the past and the past pours, and what he does not do against himself he does not do against the whole past of the man, he lets him fall."

eKGWB/*NF-1887, 11 [97] - Fragments November 1887 - March 1888.*

"11 [97] (349.) The philosophical *nihilist* is convinced that everything that happens is meaningless and vain; and there should be no meaningless and free being. But from where this: It should not? But where do you get that "sense" from? This measure? The *nihilist* basically means that the view of such a desolate uselessness seems unsatisfactory, desolate, desperate for a philosopher; such an insight contradicts our finer sensibility as philosophers."

eKGWB/*NF-1887, 11 [123] - Fragments November 1887 - March 1888.*

"And not only the belief that everything is worthy to perish: one lends one's hand, one sets to ruin ... That is, if one wishes, illogical: but the *nihilist* does not believe in the necessity, logically It is the state of strong spirits and will: and it is not possible for such men to stand by the no of "judgment": - the no of action comes from its nature."

eKGWB/*NF-1887, 11 [280] - Fragments November 1887 - March 1888.*

"Under other circumstances, for example, in the middle of today's Europe, the same kind of man would live, teach and speak as a *nihilist*: and even in this case one would hear from his party that its master was for justice and love between man and man died - not for the sake of his guilt but for the sake of our guilt (- of the now ruling classes: insofar as governing itself is considered a guilt by anarchists.)."

eKGWB/*NF-1887, 11 [341] - Fragments November 1887 - March 1888.*

"I am a *nihilist*, but I love beauty - je suis nihiliste, mais j'aime la beauté. Do not the nihilists love them? What they do not love are idols: I, I love idols and you are mine!"

eKGWB/NF-1887, 11 [373] - Fragments November 1887 - March 1888.

"The two great nihilistic movements: a) Buddhism b) Christianity: the latter has only now reached approximately cultured states (Cultur-Zustände) in which it can fulfill its original purpose - a level to which it belongs ... in which it can be shown in ..."

eKGWB/*NF-1887, 11 [379] - Fragments November 1887 - March 1888.*

"11 [379]. The *nihilist*. The Gospel: the message that there is an access to happiness for the lowly and the poor-that one has nothing to do but break away from the institution, the tradition, the tutelage of the upper classes: in this respect, the advent of Christianity is nothing more than the typical socialist doctrine."

eKGWB/*NF-1887, 11 [411] - Fragments November 1887 - March 1888.*

"On the other hand, whoever takes the floor here has done nothing but remember: as a philosopher and hermit out of instinct, who found his advantage in the offside, in the outside, in the patience, in the delay, in the reticence; as a dare-and-tempter-mind that has once strayed into every labyrinth of the future; as a divination bird spirit who looks back when he tells what's coming; as the first perfect *nihilist of* Europe, but who has already lived nihilism in itself to the end, - who has him behind him, among himself, beside himself ... 4. For one does not dread the meaning of the title, with this future Gospel wants to be named."

eKGWB/*NF-1888, 12 [1] - Fragments Early 1888.*

"(362) Foreword: The Advent of Nihilism (363) Subject, Object (364) "Hunger" in the Protoplasm (365) The Nonsense in God's Concept: We Deny "God" in God (366) The Practical *Nihilist* (367) We - disappointed with the "ideal" (368) ridicule: "be easy!"

eKGWB/*NF-1888, 14 [29] - Fragments spring 1888.*

*"I*n other cases the one who has gone astray seeks the reason for this not in his "guilt" (as the Christian), but in society: the socialist, the anarchist, the *nihilist*, feeling their existence as something to be guilty of, is thus still the closest relative of the Christian, who also believes to endure the ill-feeling and misrule better when he has found someone whom he can blame for it."

eKGWB/*NF-1888, 15 [16] - Fragments spring 1888.*

"Wagner and the dramatic form of Wagner's relation to France - "European" Wagner's relation to Christianity and culture: - the romantic and the *nihilist* - typical transformation, with the normal eventual return to Christianity."

eKGWB/*BVN-1888, 1009 - Letter AN Georg Brandes: 27/03/1888.*

"I almost admire anyone who does not lose the belief in himself under a clouded sky, not to mention the belief in "humanity", in "marriage", in "property", in the "state" ... in Petersburg *nihilist*: here I believe, as a plant believes, to the sun. The sun of Nice - that is really no prejudice. We have had them at the expense of all the rest of Europe. God makes them shine with their own cynicism about us idlers, "philosophers" and Greeks more beautiful than over the much more dignified military-heroic "Fatherland". Lastly, you too, with the instincts of the Northerner, have chosen the strongest stimulus that it can to endure life in the north, the war, the aggressive affect, the Viking raid."

eKGWB/*NF-1888, 17 [7] - Fragments May-June 1888.*

"It is not at all about the best or the worst world: no or yes, that's the question. The nihilistic instinct says no; its mildest assertion is that not-Being is better than Being (daß Nicht-sein besser ist als Sein), that the will to nothing has more value than the will to live; its strictest, that if nothingness is the supreme desirability, this life, in contrast to it, is absolutely worthless - becomes objectionable ...

Inspired by such valuations, a thinker will involuntarily seek to justify a nihilistic tendency to all the things to which he instinctively attaches value. This is the great false coinage of Schopenhauer, who was put to many things with deep interest: but the spirit of nihilism forbade him to reckon this to the will to live: and so we see a series of fine and valiant attempts, art, wisdom to bring beauty in nature, religion, morality, genius, because of its apparent hostility to life, as a desire to bring to nothing in honor."

eKGWB/*NF-1888, 17 [9] - Fragments May-June 1888.*

"Christian, Buddhist, *nihilist*. The impoverished body. The inartistic states: idiosyncrasy (- those of the weak, middle). The fear of the senses, of power, of intoxication (instinct of the inferiors of life)."

eKGWB/*BVN-1888, 1054 - Letter AN Carl Fuchs: 30/06/1888.*

"Thanks for the most flattering etymology! The Poles say it means "nihilist" ...

[Dank für die allerschmeichelhafteste Etymologie! Die Polen sagen, es bedeute „Nihilist "…].

eKGWB/*NF-1888, 18 [8] - Fragments July-August 1888.*

"By abolishing our "mindset", we would not at all be "better" - we would not exist anymore, we would have abolished ourselves ... you are just a *nihilist* ... "

This is a draft outline of a book tile and table of contents. Note one of many that Nietzsche outlined. He had many books plans in his notebooks. By one account, he had 15 outlines of the book entitled: *Will to Power*. A project he drops late in his life.

eKGWB/AC-11 - ***The Antichrist: Curse on Christianity*** § 11. 20/11/1888.

"An action to which the instinct of life compels has in its pleasure its proof of being a right action: and that *nihilist* with Christian-dogmatic entrails understood pleasure as objection ... What destroys faster than without inner necessity, without a deep one personal choice, work without desire, think, feel?"

eKGWB/AC*-58 - *The Antichrist: Curse on Christianity § 58. 20/11/1888.

"His instinct in it was so sure that he put the ideas with which those Chandala religions were fascinated into the mouth of the "savior" of his invention with relentless violence to the truth, and not only in the mouth - that he made something out of him what a Mithras priest could understand ... This was his moment in Damascus: he understood that he needed the immortality-faith to devalue "the world", that the term "hell" over Rome still becomes master, that one kills life with the "beyond" ... *Nihilist* and Christ: that rhymes, that does not just rhyme ..."

eKGWB/AC*-20_- *The Antichrist: Curse on Christianity § 20. 20/11/1888.

"With my condemnation (Verurtheilung) of Christianity, I would have done no injustice to a related religion, which even outweighs the number of confessor (professor of a religion, Bekenner), against Buddhism. Both belong together as nihilistic religions - they are décadence religions - both are separated from each other in the strangest way. That one can compare them now, the critic of Christianity is deeply grateful to the Indian scholars. - Buddhism is a hundred times more realistic than Christianity, - it has the legacy of objective and cool problem-making in the body, it comes after a hundreds of years of philosophical movement, the term "God" is already done when it comes. Buddhism is the only actually *positivistic* religion that history shows us, even in its epistemology (a strict phenomenalism), it no longer says "fight against sin" but, giving the right entirely to reality, "fight against that suffering" (Kampf gegen das Leiden). It has - this is what distinguishes it deeply from Christianity - the self-deception of moral concepts already behind it, - it is speaking, in my language, beyond good and evil."

Twilight of Idols or How to Philosophize with a Hammer § 34. 24/11/1888.

"One can think and write only sitting (G. Flaubert). - I've got you, *nihilist*! The sitting on derriere (Sitzfleisch) is just the sin against the Holy Spirit. Only the thoughts have value."

Twilight of Idols or How to Philosophize with a Hammer, § 32. 24/11/1888.

"But the philosopher despises the wishing man (wünschenden Menschen), even the "desirable" man - and all desires, all the ideals of man. If a philosopher could be a *nihilist*, it would be because he finds nothingness behind all human ideals. Or not even the nothing - just the unworthy, the absurd, the sick, the fig, the tired, all kind of dregs (Hefen) in the finished drinking cup of his life... The human being who is as venerable as reality, how is it that he deserves no respect, if he wishes?"

Twilight of Idols or How to Philosophize with a Hammer (#32, section Wandering of Untimely Ones). "The immoralist speaks. - A philosopher is nothing more repugnant to my taste than the man, if he wants... he sees man only in his actions, he looks lost this bravest, most cunning, even in labyrinthine hardiest animal's desperate situation, as it appears admirable man! He still speaks to him... But the philosopher despises the desiring people, even the "desirable" people - and indeed all desirables, all ideals of man. When a philosopher could be a nihilist, he would be there, because he finds the nothingness behind all ideals of man. Or not even the nothing – but rather, only the unworthy, the absurd, the sick, the fig, the tired, all kind of dregs (Hefen) in the finished drinking cup of his life...[Oder noch nicht einmal das Nichts, — sondern nur das Nichtswürdige, das Absurde, das Kranke, das Feige, das Müde, alle Art Hefen aus dem ausgetrunkenen Becher seines Lebens…]. ***eKGWB/GD-Streifzuege-32 — Götzen-Dämmerung: Streifzüge eines Unzeitgemässen,*** § 32.

eKGWB/NF-1888, 23 [3] – Notebook October 1888.

"The demoralization morale is the typical decay morale par excellence. Here there is a possibility that mankind itself is not in decadence, but that its teachers! And indeed, that is my proposition: the teachers, the leaders of humanity, were décadents: hence the revaluation of all values into the nihilistic. "otherworldly"...)."

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Back to Nietzsche, and of course, Nietzsche gets some final few words:

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"Alas, what are you, my written and painted thoughts? It was not long ago, you were still so colorful, young and mischievous, full of spines and secret spices, that you made me sneeze and laugh - and now? You have already withdrawn your novelty, and some of you, I fear, are ready to become truths: so immortal, they look so boring, so boring! And was it ever different? What things do we write and paint, we mandarins with a Chinese brush, we perpetuate the things which can be written, what can we draw by ourselves? Alas, only that which will be wilted and begin to hide! Oh, always only pulling and exhausted thunderstorms and yellow late feelings! Oh, always only birds, who flew tiredly and flees and now have their hands ripped, with our hand! We perpetuate what cannot live and fly for a long time, weary and dull things alone! And it is only in the afternoon that you have my written and painted thoughts, for which alone I have colors, many colors, perhaps, many colorful tendernesses and fifty yellows, and browns, and greens, and reds: but no one can guess from me how you are in your morning their sudden sparks and wonders of my loneliness, my old beloved ones - - bad thoughts!" (*Beyond Good and Evil: Prelude to a Philosophy of the Future*. 296, page 236).

Nietzsche said,
"A new species of philosophers comes up: I dare to baptize them with a name that is not safe. Just as I divulge them, as they allow themselves to be guessed - for it is part of their way of trying to remain a riddle (Räthsel) to anyone - these philosophers of the future want to have a right (Recht), or perhaps unright (Unrecht), to be called an atttempter. This name itself is only an attempt at last, and, if one wishes, an attemptation." (*Beyond Good and Evil: Prelude to a Philosophy of the Future*, part 2, #42.

Finally, Nietzsche wrote late in his productive life (age 44),
"Preface Third

Who knows how to breathe the air of my writings, knows that it is an air of height, a strong air. You have to be made for it, otherwise there is no danger of you catching a cold. The ice is near, the loneliness is tremendous - but how calm all things are in the light! how free you breath! how much you feel under yourself! Philosophy, as I have hitherto understood and lived it, is the voluntary life in ice and High Mountains - the search for everything that is foreign and questionable in existence, everything that has been spellbound by morality so far."

In Nietzsche's published autobiography, *Ecce Homo How one becomes what one is,* (started October 15, Nietzsche's birthday, age 44, completed in autumn 1888, first edition published in April 1908, eight years after his death (August 25, 1900).